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Foreword

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Foreword

This proceeding is compilation of 62 selected papers written in Arabic, English and Indonesian languages from the first International Conference of Islamic Education in Southeast Asia: Reforms, Prospects and Challenges on December, 2015.

There are 22 papers accentuating the topics of the Aims and Model of Islamic Education, 23 papers explore the topic of Teaching Experiences from Classroom in Islamic Education in Islamic Education Institutions and the rest, 18 presenters are ready to palpably share their perspectives on the Reforming Islamic Institution in an Era of Globalization.

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Finally, we expect this proceeding to be worthy reading and consuming for the readers.

Malang, December 27, 2015

Dr. H. Nur Ali, M. Pd

TABLE OF CONTENTS

Cover page = i
Editor page = ii
Preface = iii
Table of Contents = iv

AIMS AND MODEL OF ISLAMIC EDUCATION

Learning Organization Strategy Dealing with the Complexity Changes in the State Islamic Higher Education (IHE)

Agus Zaenul Fitri = 1-23

Multicultural and Islamic Education; Similarities and Differences between Indonesian and Austrian Context

Tuti Hidayati and Maya Agustina = 24-36

Private Islamic School Opportunity in 21st Century: Challenges and Traps

Eko Cahyono = 37-50

Indonesian-Malay Language, ASEAN Economic Community, and Academic Lingua Franca

Jauharati Alfin = 51-56

The Performance of Madrasah's Supervisor in East Java Province

Aji Sofanudin = 57-65

Islamic Education Reformation in Aceh (The perspective of Aceh Qonun No. 5 year 2008)

Masni and Tuti Hidayati = 66-78

Challenges of Globalisation in Indonesian Islamic Schools

Syarifuddin = 79-86

Role of Total Quality Management And Quality Of Institutions Transformational Leadership Islamic Education (Study on Par-excellent Senior High School Nurul Islam Wonolopo Mijen Semarang)

Miswari = 87-101

The Formation of Academic Atmosphere in Higher Education

Hilda Ainissyifa and Abdul Kodir = 102-109

(Islamic) Religious Education Today: The Competency of Lecturers at Higher Education

Lukis Alam = 110-124

Aristocracy on Islamic Education in Muawiyah Era

Aris Nurlailiyah = 125-133

Strategic Management for Islamic School Development

Izah Ulya Qadam = 134-143

Islamic Education Curriculum Management of SMK at Pesantren

Nur Ali = 144-152

Public Policy on Universitas of State Islamic Higher Education in Indonesia Based on
the Perspective of Social Field Theory
Muhammad In'am Esha = 153-163

**TEACHING EXPERIENCES FROM CLASSROOM IN ISLAMIC EDUCATION ON ISLAMIC
EDUCATION INSTITUTIONS**

Reinforcing the Role of School in Shaping the Student's Behavior
Ahmad Lahmi = 164-173

Criterion of Learning Media Selection for Character Education in Higher Education
Muhammad Ali Ramdhani and Hilmi Muhammadiyah = 174-182

Internalizing Multicultural Values through Indonesian Language Teaching
Mohamad Jazeri = 183-190

Islamic Folklore as Character Education for Toodlers
Sidik Nuryanto = 191-199

Livening Ikhlas in Education: Right Intention, Proffesional Action
Fuad Ibrahim = 200-209

Developing an Articulate Stroryline for Teaching English in MA Al-Manar Prambon
Nganjuk
Ary Setya Budhi Ningrum and Anis Ma'rifah = 210-221

Qur'an and English: Promoting Alfatihah Translation by Abdullah Yusuf Ali for
Semantic Class
Ali Muttaqin = 222-235

Positive Learning Environment for Primary School/Islamic Primary School Based on
Integrative-Thematic Approach in Inclusion Class
Zidniyati = 236-246

Impact of Navigation System Hypermedia on Learning Disorientation: Case study
Primary School Teacher Education Students
Farid Ahmadi = 247-257

Thinking Process of Students in Problem Solving Sequence and Series Topics
Siti Faridah = 258-268

Technological Pedagogical Content Knowledge among Islamic Elementary School
Teachers
Dessy Noor Ariani and Hamdan Husein Batubara = 269-280

The Effectiveness of Islamic Approach and Cognitive Behavior Modification Approach to
Boost the Anger Management Skills of Students in Madrasah Tsanawiyah Negeri (MTsN)
I Batu
Esa Nur Wahyuni = 281-288

The Development of Teachers' Performance through Competencies, Commitment and Work Motivation (A Case Study in Madrasah Aliyah, Yogyakarta Municipality)
Abdul Madjid = 289-300

Developing Interculturality in Islamic education; The Case Study of Deakin University "In-country Program" in UIN Malang
Mundi Rahayu = 301-308

Stress and Coping Stress: Study on Teachers in Central Java
Rahmawati Prihastuty = 309-319

REFORMING ISLAMIC INSTITUTION IN AN ERA OF GLOBALIZATION

Business Ethics of Kyai Pesantren Community in Malang
Sudirman = 320-329

Promoting English Speaking Fluency for Mathematics Students: A Critical Reflection on Teaching Strategies
Dikdik Ahmad Fuadi = 330-343

Self Evaluation for Character Building through Peer Approach
Nur Laili Fitriah = 344-349

Planning, Creating and Using ICT in Teaching Among Islamic Elementary School Teachers
Hamdan Husein Batubara and Dessy Noor Ariani = 350-361

Revitalisation of Women in Educational Leadership from Islamic Perspectives
Devi Pramitha = 362-371

Technological Pedagogical Content Knowledge among Islamic Elementary School Teachers
Dessy Noor Ariani and Hamdan Husein Batubara = 372-383

Actualization of Professional Values in the Change of Pra Excellent Madrasah (Case Study on State Islamic Elementary School I Malang)
Muhammad Walid = 384-400

Empowering Santri Overcoming Problems in Learning in Boarding Helping Peer-Based Model through Local Wisdom Boarding
Yuliati Hotifah = 401-413

Excellent Service Urgency in Improving quality of Learning in Islamic Educational Institutions
Nurul Yaqien = 414-424

Contribution of Religious Education Towards Multicultural, Civics and Nation Character Educations: Study of Islamic Education Ideology in Indonesia
Mukhammad Abdullah = 425-441

Learning Organization: Strategies for Coping with Complexity in the State of Islamic Higher Education (IHE)

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Abstract: Changing status, both the changing institutional status of a college into the institute and the institute into a university, happening in the state Islamic Higher Education (IHE) in Indonesia now is being a new hope for the education quality improvement. Its implication requires the changes both in terms of mindset, paradigm, human resources, infrastructure and facilities, costs, as well as culture which needs a relatively long time if nothing is done to speed up the organization learning process. One of the ways how to speed up the organization learning process is through what so-called Learning Organization (LO). LO is characterized by a movement performed by all individuals in the organization to develop their personal capacity in order to improve their best performance. However, the efforts of developing the organization are often not supported by a manager who is able to translate the vision of the leadership. That is why, the idea of idealism is still becoming a lip service. It means that it has not become a structured and systematic action which actually can accelerate the development for the better organization if it is ultimately done. The biggest problem in conducting the LO is in terms of mindset change and quality culture. The strength of the organization lies in the capability of the organization to "learning faster". This research found out that the organization can learn because of the encouragement of the leaders and individual that are very critical to determine its success.

Keywords: Learning Organization, Change, Leadership, Culture.

A. Introduction

The dynamics changing of times and the forces of globalization gives an impact for both profit- and non-profit organizations, including educational organization such as Higher Education (HE) who deals directly with the needs of the customer as its strategic role in producing the graduates who can meet with the expectations of society which is always changing from time to time. The HE is inseparable from the external influences. Accordingly, the HE needs to learn. All organizations are learn, but not all of these organizations are able to learn fast. Organizations that are not responsive and adaptive to any developments and changes in the complex and uncertainty situation would be very unfortunate in facing the competitive world which is constantly increasing.

Currently, the world entered a new era in the evolution of organizational life. Major changes in the economic environment caused by globalization and technology have forced the organizations to transform themselves in order to adapt and survive in the new world. Changes in the organization are not only occur on the external products, activities, or structures, but also occur on how the organization operates: its values, mindset, even the goal. The LO plays a major role in equipping the organizations in order to win the competition. The LO is very important especially in facing the rapid environmental change.

In order to achieve the goal efficiently and effectively as well as to be able to survive, grow, and develop; an organization, as a living thing, needs to reorganize itself through learning. The organization, no matter how big and magnitude it is, will not be able to survive, thrive, and even will become extinct if it does not make adjustments in line with the development and advancement of economic, social, science, technology, and

environment. Such organizational death is the same as the extinction of the dinosaurs, the ancient giant animals, which are not capable of adapting to the changes happen in their environment. That is why, in order to survive, to thrive, and to be able to compete and collaborate with other organizations, the organizations need to learn.

Higher education (HE), as an educational institution, is a place for the interaction between the learners and the learning process with the ultimate goal that is to achieve both national and institutional goals. To realize a high quality of education, it requires qualified human resources who have high knowledge and acquire the information technology. Without qualified human resources, higher education can not achieve their objectives so that they can not improve their quality effectively and efficiently. As a result, the resulting output is not as what they have expected before.

As stated by Senge, learning organizations are those who have a strong orientation to human resources. He said that: *"people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are matured, where collective aspiration is set free, and where people are continually learning how to learn together."*ⁱ

Meanwhile, Baldwin stated that members of the organization at all levels, not only on top management, continue to observe the environment with an effort to obtain the important information, change the strategies and programs needed to take the advantage resulted by environmental change, as well as work with the procedures, and continuously improve the evaluation techniques.ⁱⁱ

An organization learn through its individuals who are becoming part of the organization. Individual learning refers to the expertise, insight, knowledge, attitudes, and values obtained by a certain person through experiences, interviews and observations. The LO is an important value in the creation of learning. Higher education (HE), as an educational institutions, must show itself as an educational institution that create the learning college. Learning college means the HE which is always learning at any time. However, in fact, there are still some obstacles in the realization of LO in the HE due to the lack competencies of the manager.

In various sources it is also stated that the strategy for providing faster and better public services can be facilitated by an organization with a structure that is not too hierarchical and employees who have high responsiveness and innovation. Therefore, the organizational changes is necessary. The purpose of these changes is to get the organization to be more adaptive and also be able to face the challenges and the evolving dynamics change at any time.

One of the change strategies suggested is changing the organization into the LO. Successful implementation of the LO and the support for implementing the LO in the public sector, among others, are proposed by Osborneⁱⁱⁱ and Gaebler^{iv}. They said that with LO, public organizations will become more customer oriented, hierarchy shorter, focus on teamwork, effective, responsive, accountability increased, and the organization will be the center of the main activities of controlling and steering.

Espinoza et al stated that *"the competitive landscape is changing, and new models of competitiveness are needed to deal with challenges ahead."*^v The statement asserts that the organizations are required to develop and enhance its capabilities so that they are able to

provide qualified products and services to the customers as the competition which is always increasing.

The ability of the organization to keep updating their knowledge through learning process is more important this time. In order to be able to compete, the present and future HE are expected to be more flexible and adaptive. Flexibility requires long-term commitment to build and develop a strategic resource. In paced dynamic environment, the HE must be oriented to the concept of a learning organization.

Higher education (HE) at any time need to anticipate the changes and new competition. Competitive environment has been formed as a result of changing demographics, technology, institutional status, and an increasingly complex global economy^{vi}. With the formation of the new competitive environment, new challenges also arise for the HE include accountability to the greater community, a greater expectation in improving cooperation access, more attention on improving the quality and cost education issues.

Characteristics of the organization that developed the learning organization, as proposed by Kerka, are: (1) *Provide continuous learning opportunities*, (2) *Use learning to reach their goals*, (3) *Link individual performance with organizational performance*, (4) *Foster inquiry and dialogue, making it safe for people to share openly and take risks*, (5) *Embrace creative tension as a source of energy and renewal*, (6) *(Are continuously aware of and interact with their environment)*.^{vii}

The HE continues to face a demand for change, in this case, the changes in relation with the effectiveness of the learning process. To deal with such situations, the HE is expected to adopt particular processes in order to promote the improvement of the teaching and learning process. To that end, the HE, either explicitly or implicitly, have to build an awareness of the importance of learning and the idea of learning as the basis and motor for the development of HE.

State Institute for Islamic Studies (IAIN) Tulungagung is one of the IHE in Indonesia that has transformed its status from The State College for Islamic Studies (STAIN) Tulungagung into the State Institute for Islamic Studies (IAIN). The IAIN is still very young, though, because it has been inaugurated on December 28, 2013. However, the IAIN has a very strong desire to transform itself into the university over the next 10 years. It, of course, shall be a great expectation as well as challenges that need to be addressed through a variety of methods including their strategy on how the organization can learn so that the organization can accelerate its changes not only on the physical aspects but also on the human resource development aspects. Unlike the IAIN Tulungagung, STAIN Kediri is still trying to change their institutional status from a college into the institute. However, it is seen that the STAIN has the passion to change. It is proved from the restlessness of its academic community to speed up the realization of their status change. The other interesting point is that these two institutions are trying to build a climate, conditions, or organization for the better atmosphere as the increasingly rapid environmental changes and the complexity problems faced by IHE today, ranging from the mismatch between the quality of the inputs, processes, outputs and outcomes with the needs of the community which is ever-changing any time.

Based on the background above, the researchers found that it is necessary to conduct an in-depth study related to the learning organization as a strategy to deal with the complexity changes on both IHE (IAIN Tulungagung and STAIN Kediri).

B. Problems of the Study

Based on the background above, the researcher focuses this study to find out the strategy and the way how both IHE dealing with the complexity changes happening on their institutions. Referring to the research focus above, the research questions of this study are formulated as follows:

1. How are the efforts of IAIN Tulungagung and STAIN Kediri to expand their personal capacity in achieving the institution's desired result?
2. How is the process of self-reflection and self-image to the outside world in IAIN Tulungagung and STAIN Kediri?
3. How is the way of IAIN Tulungagung and STAIN Kediri to build up the commitment for the future institution common dream?
4. How is the strategy of IAIN Tulungagung and STAIN Kediri to transform the idea to make the institution larger?
5. What sort of problems faced by IAIN Tulungagung and STAIN Kediri in developing the institution?

C. Purposes of the Study

Based on the research focus and formulated research questions above, the study is intended to:

1. Describe the efforts of of IAIN Tulungagung and STAIN Kediri to expand their faculty and staff personal capacity in achieving the institution's desired result.
2. Describe and explain the process of self-reflection and self-image to the outside world in IAIN Tulungagung and STAIN Kediri.
3. Describe and explain the way how IAIN Tulungagung and STAIN Kediri build up the commitment for the future institution common dream.
4. Describe the strategy of IAIN Tulungagung and STAIN Kediri to transform the idea to make the institution larger.
5. Describe sort of problems faced by IAIN Tulungagung and STAIN Kediri in developing the institution.

D. Significance of the Study

Theoretically, the study can be used to assess the concept of Learning Organization to develop the educational institution. However, in particular, the study has the following significance:

1. The study functioning as a means to develop the concepts or theories empirically in order to strengthen or discover new concepts in educational management especially those which are related to the learning organization (LO) at higher education (HE).
2. The result of the study can provide an idea for the rector or the leader of the higher education associated with the effort, strategy, and the way how to apply the LO in the organization maximally.

3. LO as a strategy to deal with the complexity changes can be used as an alternative way to be applied for developing the quality of education in higher education.
4. The implementation of the LO can be used as a reference for developing the IHE in Indonesia, especially in East Java region.
5. For other researchers, the result of this study can be used as a reference for further study related to the learning organization as a strategy to deal with the complexity changes in Islamic higher education.

E. Review of Related Literature

Learning organization (LO) is an organization that learns powerfully, collectively and sustainably in changing itself to collect, organize, and apply a better knowledge for the success of a business. In this sense, learning organization is an organization that learns together with all of its strength sustainably in order to transform itself to collect, manage, and use knowledge for the organization's success.

Garvin defines a learning organization as an organization expertise for creating, acquiring, interpreting, transferring and sharing knowledge aimed at modifying its behavior to describe the knowledge and insights.^{viii}

The definition of LO according to Peter Senge: *"...organizations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning to see the whole together"*. This understanding shows that the LO is organization where the people develop their skills on an ongoing basis to create the results they truly desire, where new ways of thinking are extended, where aspiration is free, and where people are continue working together to understand everything.^{ix}

Meanwhile, Mumford proposes the formula: $L (Learning) = Q1 (Questioning Insight) + P (Programmed Knowledge) + Q2$. Q2 refers to the process of questioning the problem, issue, or opportunity. Q2 is an additional formula proposed by Sutton to criticize the formula proposed by Reg Revans.^x The process of learning includes the following efforts. First, unfreezing the beliefs, knowledge or attitudes that are currently applied. Second, absorbing new attitudes and behavior. Third, refreezing, establishing new attitudes and behavior.^{xi}

The term "learning organization" and "organizational learning" is very closely related and often used interchangeably, although, in fact, there are some differences between them. The concept of organizational learning began widely known in the 1970s, introduced by Argyris and Schon.^{xii} Organizational learning is a type of an activity in certain organization in which the organization learns. At the contrary, learning organization is a type of organizational form.^{xiii} The bottom line according to Tsang, an organization will become a learning organization through the implementation of organizational learning.^{xiv} However, it will be hard to differentiate between organizational learning with the learning organization.

The behavior of a learning organization is to collect, interpret, and apply the data to improve the organizational performance. Learning organization against the stability by means of continuously perform self-evaluation and experimentation. Baldwin *et.al*^{xv} says the member of organization, at any level, continue to observe the environment with the efforts to obtain important information, change the strategy and program needed to take

advantage of changes in the environment, as well as work with the methods, procedures, and techniques of evaluation that is constantly improved. Organization that has a willing to do experiment and learn from its experiences will be more successful compared to the organization that does not do it.^{xvi}

Learning organization is an organization that is able to continually expand their capacity to create the future. The limitation of the LO proposed by Senge clearly states that the organization needs to put itself in a change situation. Thus, the entire system of the organization is always placed in a position that is constantly changing. Organizational change is guided by a desirable future conditions. Accordingly, organization is not only required to adapt to the changes but also required to be able to create new knowledge in order to achieve the better future. Peter Senge also explained that organizational learning is as a discipline to develop the employees potency which is known as *The Fifth Discipline*, as following:^{xvii}

1. **Personal Mastery**, learning to expand the personal capacity to achieve the most desirable result and to create an organizational environment that is able to stimulate the member to develop themselves toward the achievement of goals as well as work satisfaction. The organization competitive advantage will only come from the successfulness of organizational learning, how to build a commitment and member capacity to learn at any level of organization. In managing the human resources, the organization shall to empower its member. The purpose is that the faculty and staff are able to develop their creativity and motivation, as well as to improve their personal goals which are align to organizational goals. Such organization will be created through long-term practice from a series of disciplines. Thus, there will be an organization that is managed by individuals who work together towards a common vision rather than on the basis of command.
2. **Mental Models**, an internal thought of a person that is strongly hold to see how the world works, the idea behind organizational action and thought. Mental models are also a self-reflection process, and it can be used to improve a self-image to the outside world, and to see how they form a decision. Senge argues that the problem may occur in the mental structure when a person's thinking follows a model without the possibility of his readiness to change and/or construct new understandings.
3. **Shared Vision**, building up a commitment in a group through developing a common dream that will be created, principles and practices that guide a person to achieve his future goals. Shared Vision is the answer to the question "what do we want to create?", The development will not help the organization unless there is an alignment between personal vision with organizational vision. Thus, not only the vision of the organization is important for faculty and staff, but also a personal vision should be assessed and valued by the organization.
4. **Team learning**, is how to transform the conversation and thinking skills, so that a group can legally develop the brain and greater capabilities than when each member of the group are working alone. Team learning is a matter of practice and process. Senge called this process as "*team learning*" and explained that this is a discipline which is characterized by three important dimensions, namely:
 - a. The ability to have the insight to think about important issues.
 - b. The ability to act in innovative and coordinative ways.

- c. The ability to play different roles in different teams.
5. **System Thinking**, is a point of view, the way how to speak in order to describe and understand the strengths and relationships that determine the behavior of a system. This discipline is a framework to look at the interrelationship among existing disciplines. The discipline factors helps one to see how to change systems more effectively and to take action that is more appropriate with the process of interaction between the components of a system with its natural environment.

By considering a variety of opinions about the strategy to reach the LO, it appears that the purpose of learning is for knowledge creation. Knowledge creation is the ability of companies or organizations as a unity to create new knowledge, disseminate it throughout the organization. This knowledge comes in the form of products, services, and systems.^{xviii} Knowledge creation becomes important in LO, because LO is associated with the creation of a future state.

In short, it can be stated that the fundamental components of the LO is system thinking. With the system thinking, a person will have the ability to see an event thoroughly. Systems thinking will underlie the formation of mental models and encourage people to achieve personal mastery. Mental models and personal mastery collectively will become the foundations of the shared vision. Shared vision becomes the basis for the development of team learning. The development process of systems thinking, mental models, and personal mastery is a learning process on personal level. Then, shared vision and team learning is a learning process at group level. Learning at a group level will work well if each of the members involved have the supported system thinking. Learning at groups and individuals level will be achieved when facilitated by an effective agency and leadership that are able to encourage learning. Organizational learning is different from learning organization. As noted by Ortenblad that: *"Organisational learning refers to processes or activities by which an organization learns while a learning organization is the organizational form defined by the capacity to learn and outcomes of learning."*^{xix} From the above quotation it can be explained that organization learning refers to the process or activities whereby an organization learns, while learning organization is a form of organization determined by its ability in learning and its results.

F. Methodology

This study used a qualitative approach and field research design that was conducted to get a real picture based on the field of data with a multicase study setting. The data in this study were anything which had relation to the research focus focusing on the learning organization in IHE. The data in this study was collected through the technique called snowball sampling where the key informants determined the other interviewees to whom the researcher could collect more data.^{xx}

The data in this study were divided into two; primary and secondary data. Primary data was obtained in the form of words or verbal utterance and the behavior of the subject (the informant) related to the learning organization in IHE such as the way how to expand the capacity of faculty personal learning in dealing with the status change, strategies how to make the same perception of the future institutional goals among the organization members, and how is the transformation of personal mindset in raising the institutions both in IAIN Tulungagung and STAIN Kediri. Meanwhile, the secondary data were obtained

from documents, photographs, and objects that can be used as a complementary data in the form of writings, recordings, images or photos associated with the process or activity in relation with the learning organization in IHE.

Sources of data in this study were in the form of human and non-human. Data from human were obtained from the people who knew about the problems in accordance with the formulation of the research problem such as: rector, vice rector, faculty, staff, students, students' guardians, and stakeholders. The key informants in this study was the rector of both two HE where the study was conducted. Meanwhile, the source of data derived from documents were selected based on their relevance to the learning organization in the HE, such as records, decrees, records images/photos, and observations that had a correlation with the formulation of this research problem.

The key instrument in this study was the researcher himself. As for determining the informants, the researcher conducted purposive sampling, internal sampling and time sampling.^{xxi} The data in this study were obtained by conducting: (1) participant observation, (2) in-depth interviews, and (3) study the documentation.^{xxii} Meanwhile, this research was carried out by some steps: collecting the data on the first research setting that was IAIN Tulungagung. The time required for collecting data in this setting was 3 months. The collected data were studied, encoded and processed by looking at the categories developed in a series of theme so that it, then, found a conceptual findings which were tentative. The data were also collected at STAIN Kediri, as the second site of study, as well as what have been done at the first site of study. The researcher allocated specific time gradually for collecting data on both sites, but at a certain event, the researcher observed that event simultaneously on both sites of study.

Based on the conceptual findings of the two subjects of research, the researcher, then, analyzed the findings by mapping the conceptual findings of each site and also developed these conceptual findings taken from both sites of study. With these steps, it was found comprehensive conceptual findings that also could be abstracted deeply related to the Learning Organization as a strategy to deal with the complexity changes in IHE.

In this study, the researcher conducted observation and interviews with the rector of both HE to dig out the data related to the vision, mission, and the way how he shared his idea to all of the faculty members. The interview with the lecturer and staff were done to collect the data associated with the way how they learn as an individual and team. Moreover, the researcher also conducted the interviews with some other informants, determined from the snowball sampling technique, to collect more and more data until the data were saturated to modificate the new theory.^{xxiii} At the stage in which the data were saturated, the study was considered completed so that the verification and conclusion could be drawn.

A study with qualitative approach collected the data in the form of words or phrases that described the phenomena associated with the formulation of research problem that has been determined before the study was conducted. The qualitative data will be interesting if it is able to describe the phenomena happen at field of research deeply.^{xxiv} In this study, the validity and trustworthiness of data measured by three criteria: (1) credibility, (2) transferability, (3) dependability, and (4) confirmability.

G. Analysis and Discussion

1. How to Expand Personal Capacity to Create the Results Organization Desires.

Based on the findings found in the field, human resource is the prominent aspect that shall be developed and improved to expand personal capacity of either lecturer or employee. The effort is performed in purpose to: (1) encourage lecturer to achieve doctor's degree, (2) add adjunct lecturer to maximize lecturer's performance, although in fact, the ratio of lecturers to students is far ideal since it is in upper limit of the idealized ratio, i.e. 1:40.

New lecturer addition through either civil service examination or adjunct lecturer selection process shall be the best way to improve organization's personal capacity. Otherwise, what shall be taken into consideration by organization is on how the existing human resource is endorsed more through financial incentive, reward and facility to improve his competence for the best performance. The data shows that lecturer and employee tend to better his personal quality with no initiative from the organization. Obviously, it is seen by their participation in an event held by external organization like the Directorate of Higher Education, the Directorate of Islamic Higher Education and other external organization, instead of events organized by the organization. Different from the State College for Islamic Studies (STAIN) Kediri which held annual international seminar in various topics, the State Institute for Islamic Studies (IAIN) Tulungagung rarely organized seminar. In fact, in these 4 last years, there is no international event yet to encourage personnel to improve their quality.

Personal capacity improvement will not be enough if it is just carried out by adding the number of lecturer, but the quality of the existing lecturer shall be improved in either educational knowledge or the expected output which both achievement are presented by performance records. Personal capacity development for lecturers in IAIN Tulungagung is visible in the 10 last years by encouraging lecturer and employee to achieve doctor's degree. Otherwise, the last 10 years the STAIN Kediri has been spent to solve its internal problem (conflict of interest) concerning on leadership. As the results, the IAIN Tulungagung gains success faster when 49 lecturers achieve their doctor's degree,^{xxv} while the STAIN Kediri has still 28 people with doctor's degree. Recently, there is an accelerated process to improve lecturer's capacity by encouraging them to continue their doctorate degree in various colleges in conformity with every lecturer's discipline.

Besides, based on the other findings, there is still significant difference between the expected performance of lecturer and employee and the reality found by survey. Data survey reveals that satisfaction level toward academic service and administration is still fewer than 40%. According to Peter Senge, lecturer and employee have not performed an expected performance yet. *"...people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are matured, where collective aspiration is set free, and where people are continually learning how to learn together."*^{xxvi} Accordingly, LO in the organization is too low that lecturer and employee have not truly performed their expected performance.

Hence, (3) IAIN Tulungagung takes civil service examination by giving priority to those lecturers with doctor's degree, (4) the State Islamic Institute of Tulungagung makes MoU with other colleges. However, based on the analysis of the obtained data,

the cooperation taking place seems like "spontaneous" action, instead of a structured, systematic and measured effort. Arising therefrom, the cooperation is not an initiative of special organization to establish this common action, but it arises personally from individual who accidentally have friends or relationship with other party to which this coincidental is followed up by cooperation. For example, cooperation with Pathani Thailand, based on the data analysis, was initiated accidentally when someone has friend and it is followed up by cooperation afterwards. Accordingly, since the beginning, this cooperation is not an idea of the organization to work together. Even international student program, from Thailand in this case, is a program from Ministry of Religious Affairs in which the students are entrusted to some States Islamic Colleges in Indonesia like IAIN Tulungagung and STAIN Jember.

In addition to the effort, encouragement to lecturers to improve their personal capacity is given by either IAIN Tulungagung or the STAIN Kediri through some events like research and service for public, training and workshop. However, the changing institutional status of the IAIN Tulungagung has not been backed up by maximum support for quality improvement of the lecturer. Based on the research data, it is known that amount of fund for lecturer capacity improvement is so small since the organization still focuses on physical aspect development such as lecture hall, laboratory, and other facilities. A college is regarded carrying out learning organization if it starts to develop the organization by developing personal mastery, i.e. how to strengthen personal capacity. In this context, personal concerns on lecturer and employee.

The initiative should come from the college since a proof where a college is able to achieve personal capacity in achieving the good outcome is achieved not only by education, but also by financial incentive, reward, adequate fund allocation, and sufficient work facilities. As proposed by Senge, he suggests that the organization shall make an effort to expand personal capacity in achieving the most desired outcome and to create organizational environment in allowing all members to do self-development for goal achievement and purpose in conformity with the chosen expectation. Competitive advantage source will come from nothing but success of the organization through learning and the way how to invite people commitment and capacity to learn all levels in organization.^{xxvii}

College keeps on being faced with demand to make a change. Accordingly, it is a change relating to effectiveness in teaching-learning process. To face with the situation, the college is expected to adopt special processes to encourage teaching-learning revision. Thus, the college needs to explicitly or implicitly establish awareness on the importance of learning and learning ideas as the principle and motivating force of college development.

The organization learns through individual who become the part of organization. People are hired due to their particular competence or knowledge achieved by their formal occupation or training. Simply put, formal education is a way to improve individual capability, and that the organization makes a good thing out of various activity conducted by those educated individual. Accordingly, learning is a phenomenon where the organization has the advantage of the skilled members of the organization.^{xxviii} However, it is not a simple matter. Nowadays, individual learning is

incapable of ensuring learning organization; conversely, learning organization will be nothing without individual learning.

Individual learning concept suggests implicitly that human is capable of learning and changing to be fully grown. Human is obliged to get himself conforming to his capacity. As expected, he will be able to contribute his best for himself at least, and for organization, social and environment welfare at most. The organization shall learn from other organization. When an organization acquires possession (acquisition) or combines with other organization (merger), the organization can absorb procedures and ways from other organization or combine them with former ways and procedures to have a new knowledge either the process or personnel. Organizational learning is a forum to make society more mature, i.e. a group of human with various potential for which the potential is unified to establish skillful cooperation. Purposely, the cooperation will have a common vision, share mental model and knowledge to be unified and transformed into virtual capital of the organization. Without organizational learning mechanism, the organization will be incapable of maintaining its growth and development consistency. Consequently, it will not gain more added values for stakeholders.

Basically, there is no any principal difference between individual learning and organizational learning processes. The differences are in (a) the number of the members participated in the organization; accordingly, main concept of organizational learning is collective learning (that involves all members) in which the mechanism shared (how to share ways of thinking, perspective, mental model or common vision) becomes the key to success of organizational learning process, and (b) when tacit knowledge has been established, the process is continued by institutionalization to transform the tacit knowledge of the organization into explicit knowledge of the organization.

In general, indication of the success of organizational learning process is the expansive and intensive collective learning mechanisms (organization) when: (a) the organization is capable of performing continuous improvement process through quality improvement in perspective and ways of thinking, and (b) the organization is able to carry out social innovation process through paradigm quality improvement. The primary objective of organizational learning process is collective knowledge institutionalization as the product of integration from which the knowledge is taken from the members (to share knowledge and or to share mental model). The integration is actualized in form of strategy, program, system, or organizational guidelines.

Characteristic of learning organization is when all people are involved in collective and collaborative process. It has been proposed by Marsic that: *"Learning organizations are characterized by total employee involvement in a process of collaboratively conducted, collectively accountable change directed towards shared values or principles."*^{xxix} According to Kerka,^{xxx} learning as the work concept of LO is something valuable, continuous and most effective matter when the matter is shared, and that experience is an opportunity to learn. *"(Most conceptualizations of the learning organization seem to work on the assumption that 'learning is valuable, continuous, and most effective when shared and that every experience is an opportunity to learn')."*

Visible characteristic of the general concept regarding learning organization is that the organization: (1) Makes an opportunity to learn available continually, (2) Utilizes learning to achieve their objectives, (3) Correlates individual performance and organizational performance, (4) Promotes curiosity and dialog acceleration that allow people to safely share their opinion avowedly and take the risk, (5) Clasps creative tension for power resource and renewal, (6) Keeps on awareness and interaction with their environment.^{xxxi}

Based on that perspective, level or degree of organizational learning in the State Islamic Institute of Tulungagung or the State Islamic College of Kediri is far from the expected LO proposed by Kerka. It is specifically for point 3, 4, and 5 concerning on the relationship between individual performance and organizational performance, creative tension embrace and continual awareness to maintain the interaction with environment. Low grade is given when the statements about lack of seriousness to facilitate lecturer and employee capacity development are proclaimed. It is obviously seen from the minimal competence development oriented events for lecturer and employee like workshop, training and seminar or other capacity building activities. When an organization wants to be a great one, it shall consider that the greatness comes from the great people (individual) involving therein to boost accelerated organization development, instead of converse situation. Hence, there shall any encouragement, facilitation and particular reward for lecturer and employee who takes serious effort in developing his personal capacity to achieve the expected performance.

2. Self-reflection and Self-image Processes to the Outside World

Based on the previous findings, some effort can be done to improve organizational self-image. IAIN Tulungagung for example (1) takes college strategic plan to observe achievement for the predetermined targets, (2) examines self weakness compared to other State Islamic Colleges or State Colleges, (3) sets the benchmark or competitor (4) takes the report from civil society organization, (5) conducts self evaluation in every program of study, and (6) considers suggestion and recommendation from graduate user. When the State Islamic Institute of Tulungagung regards the surrounding State Islamic College as competitor, STAIN Kediri takes the others as collaborator. Hence, these are the way to improve self image: (1) takes self reflection concept by noticing other State Islamic College development; (2) takes the best practice performed by the existing State Islamic College; (3) regards the developed Islamic College as partner and collaborator; (4) takes self evaluation internally since every lecturer applies an unstructured evaluation system.

Self examination process is carried out by the organization through self reflection either in IAIN Tulungagung and STAIN Kediri. Based on the findings found in this research, the two organizations do not have standardized instrument or measuring equipment in purpose to: (1) assess if the organization has achieved the expected objective, (2) observe incomplete target, (3) discover position of the organization compared to other State Islamic Colleges or General Colleges, (4) note the strategy to catch up on underdevelopment, and so forth.

Presumably, it is caused by lack of support from the leader to the organization or unit to handle events like survey or research concerning on self reflection and self image improvement. If it exists, the self evaluation set to be measuring equipment is

still subjective, i.e. every personnel-based perspective, instead of data-based perspective (speak with data). Everyone as managing person in the college shall act and make decision based on the data analysis which had been obtained, instead of assumption or manipulation.

Besides, self evaluation also has close relationship with accreditation application form for every program of study. It is found that State Islamic Institute and State Islamic College do not have the standardized and measured instrument utilized to assess the position and the achievement. It is visible when the researcher asks what indicator is used to assess that the organization is better than others, or what standard to assess that other organization is worse. In fact, the answer seems like personal opinion of every informant, rather than based on the objective data.

The learning organization is characterized by an organization which learns not only from the success, but also mistakes. More, this is an endless development to establish learning culture. In LO, learning culture exists meaning that organizational climate must keep on learning. The commitment to learn development from personal to top manager is proposed by Ngesu Lewis:

"...People at all levels encouraged to learn regularly; learning is rewarded. Time to think and learn (understanding, exploring, reflecting, developing). Valuing people-ideas, creativity and "imaginative capabilities" are stimulated, made use of and developed diversity is recognized as strength. Climate of openness and trust - individuals are encouraged to develop ideas, to speak out, to challenge actions. Learning from experience - learning from mistakes is often more powerful than learning from success. Failure is tolerated, provided lessons are learnt ("learning from past failure").^{xxxii}

Based on the quotation above, it is explainable that characteristic of Lo is that everyone are motivated to learn regularly since learning is awarded. Appraisal of people-ideas, creativity and imaginative capabilities shall be urged, carrying out by developing something different is strength. Climate of openness and trust to individual is encouraged to expand ideas, argument, and challenging action. Learning from experience, learning from mistakes will be more powerful than learning from success. And, learning from the past.

In learning organization, people and organization must not satisfy current state. And, It is just a few people will be satisfied by current condition if they regularly take accurate feedback regarding their performance from stakeholder.

3. The Way to Build Commitment to the Common Dreams

The findings found in the IAIN Tulungagung and STAIN Kediri depicts different method to build commitment to the common dreams. These are inseparable parts of dissimilar condition and atmosphere in the two different colleges, as well individual characteristic and leadership style. IAIN Tulungagung considers some effort below important to: (1) minimize friction between groups since the leader is aware of change that will be hard if internal part of the college has unpleasant friction; hence, the effort to build commitment is by making compromise in purpose to minimize friction between individual and group or lecturer and employee; (2) establish brotherhood; (3)

make the leader actively participates in events to let people know his performance during the process. However, it has not been experienced by "middle managers" (dean of faculty). They experience the opposite condition. The top manager (vice president of college) looks like lack of attention to the existing events. It is visible from their absence to the meeting invitations discussing about vision, mission and academic policy direction. Even, middle managers often cut in the bureaucratic line as the consequence of lack of communication between top manager and middle manager or lower manager. "Taken for granted" is frequently stated by one of the middle managers to illustrate what is going on.

It goes in the opposite direction of what has been proposed by Cohen on the art of leading that "if you have a vision and you communicate it to people, you will be success even if challenges are before you. (if you do not have any views where you are going to go, nobody will follow you."^{xxxiii}

To explain the supposition, Someone (researcher) studies caterpillar by taking an experiment. He takes processionary caterpillars and put them in plane of a circle. A caterpillar which is used to be the leader is stuck close together with the last caterpillar. There is no leader and follower then. In the center of the circle, the researcher puts a bowl of berry leaves. The researcher is eager to know how long they will be last going round and round without leader and destination. He believes that finally, the caterpillar must set themselves free from the circle to eat the berry leaves, or they will be starving to death. Indeed, the experiment has startling finding. The caterpillars keep walking in circle until they are too weak to reach the berry leaves. They are continuously tailing the front caterpillar. They keep moving forward without any destination. In fact, human is not processionary caterpillars.

Meanwhile, STAIN Kediri takes these effort to build the commitment: (1) makes between personals atmosphere conducive, (2) has communication between higher authority and lower manager, (3) leader is a model for subordinates. They are carried out since the last 10 years, the organization faces problem related to leadership. People believe that the leader has curbed and bound personnel's self development experienced by lecturer and employee. Based on the findings, the effort to create conducive atmosphere becomes a commitment of the new leader, as promise of his new leadership.^{xxxiv} Many subordinates feel more relieved to speak out their aspiration than previous leader.

4. The Strategy to Transform Every Thought to Make The Organization Larger

Based on the findings in IAIN Tulungagung, the strategies applied to transform the thought to make organization larger are: (1) giving motivation to establish sense of belonging to the organization, (2) by making an open forum in formal meeting. These strategies are frequently employed and carried out by the leader to deliver his idea and notion. However, there is still any incisive perception in dean level. Few of them understand vision/ideas of the president, but others do not catch them; if they get the point, it is only the general views.

When the president talks about World Class Institution, it still becomes an idealism of the leader. Top managers (vice president of college) are incapable of interpreting the idea into a structured and systematic strategy, method and technique. It is proved by statements uttered by middle managers (dean of faculty). They state that

those vice president of college are the person who shall translate the World Class Institution idea into tactical strategy for what, who and how to turn the wheels of organization in the State Islamic Institute of Tulungagung. Purposely, the idealism will not be merely forum, but it must be truly realized. It proves that there is no any capability yet from the top manager to establish knowledge creation.

Knowledge creation is a capability of institution/organization in a whole to create new knowledge and spread it over entire organization. This knowledge is formed into product, service and system.^{xxxv} This Knowledge creation becomes an important element in LO since LO relates to the creation of future condition. The basic component of LO is system thinking. System of thinking allows people to have capability of observing an event at a whole. This system of thinking becomes foundation for mental model and encourages people to achieve personal mastery. Mental model and personal mastery collectively becomes the basement of shared vision. Shared vision is the foundation of team learning development. Development process of system of thinking, mental model and personal mastery is the process of learning at personal level. Shared vision and team learning then are learning at group level. Learning at group level will work well if every member involving in the process has supporting system of thinking. Learning at group and individual level can be achieved if this process is facilitated by effective bureau and supporting leader to proceed the learning. The process will drive and accelerate the progress of organization.

A research given to the best 200 department chairmen (program of study) is conducted by Creswell *et al*;^{xxxvi} he found that the department chairman takes the charge of establishing common vision or focus of the program of study. Vision of the department shall be in compliance with the vision and mission of institution and faculty. Decision of vision and mission will be made by their participation in formulation process. Program of study shall seek a deal on who will get the service, how to serve, and what the goals are.^{xxxvii}

However, based on the findings found in IAIN Tulungagung, middle managers catch multi perception to the vision of organization. Few managers are fairly satisfied of the vision of organization, but some others do not. It is worse when there is no any clear socialization to the vision of organization, especially on how to arrange those vision and mission and to make people know about them. In fact, the process is unstructured and unplanned well.

Mission of the program of study must be translated into the more specific goals, target, and activity compared to the mission since they are combination of operation. Further, chairman of the program of study is the key man in transforming program of study into learning community through vision of the more effective teaching, the better learning process, the more accurate scholarship and the more cooperation.

The strategies carried out by STAIN Kediri in transforming thought to make the organization larger are: (1) by communicating vision via media; (2) by setting every individual free to speak out their thought; (3) motivating lecturer through the same scientific cluster; (4) organizing small discussion in every department to talk about weakness and strength; and (5) employing college's TV and radio.

The chairman of STAIN Kediri employs formal and informal events as an effort to deliver his vision and mission. Besides, he also utilizes the role of printed and electronic

media to convey his ideas and notion about the future plan.^{xxxviii} However, the recent vision designed by the chairman could not be actualized as far as the research done. In fact, the vision is urgent as stated by Lang and Lopers that declaration of the long-term vision, mission, planned activity can depict characteristic of organizational learning.^{xxxix} In general, college has formal declaration about the goals, and it is broadly known as mission statement.

Lang and Lopers-Sweetman^{xl} suggests some roles of mission statement. Mission statement has a role as an explanation of the goals, filter of opportunist, description about who they are, their aspiration, or their marketing pattern. There are many functions of this mission statement though. Commonly, the mission relates to the future of the organization. Vision of the university which performs organizational learning is truly actualized through program of study.

In LO, sharing activity to transform the idea from leader to subordinate is frequently conducted to make people understand, and it is absolutely an effective learning process because people can learn the other's experience. However, this sharing activity is not a simple thing for organization. Here are some obstacles of the sharing process: (1) *Knowledge is power*. Knowledge is considered as a stand alone power. The knowledge possessed by someone becomes a special power; and if it is shared to other people, it will make the person suffer a loss when someone else becomes his rival. (2) *Not invented here*. Everyone has special way to learn. If the method is not self-arranged, he will not learn. (3) *Lack of support from management*. **Many organizations do not give any facilities to employees in learning.** The organization believes that learning will reduce job productivity when it cuts down the time to work.

Today, there occurs paradigm shift on the process of learning in organization. Arising method recently employs a trainer where the organization shall not invite outsider that allow people to learn everywhere and every time. Everyone is in charge of the learning process, instead of responsibility of particular unit within the organization.

Good and effective learning process happens when willingness to learn arises from every one, but institutional force. If the organization makes lecturer and employee attend the events, training for example, without their heart desires, the training will definitely useless. It is true that the personal of organization had fulfilled the obligation, but knowledge and science they receive will fade away. It would be different if lecturer and employee had curiosity and willingness to learn. Purposely, science and knowledge they receive will make them understand, while the training will work effectively.

5. The Problems Faced in Organization Development.

The effort to develop the State Islamic Institute of Tulungagung in organizational learning context encompassing personal capacity development, self reflection process, commitment establishment and strategies to develop the organization still faces some problems: (1) the absence of grand design and road map of organization development, (2) top manager (vice president of college) is incapable of translating the vision of president of college to the middle manager (dean of faculty) and lower manager (department chairman), (3) minimal fund for lecturer and employee capacity development, (4) representative lecturer room to support lecturer performance is

unavailable, (5) discussion between lecturers in the same object is not in reality yet, and (6) decision making process is not research- and survey-based process.

Besides, there is still a gap between vision of the top and lower manager in IAIN Tulungagung. This phenomenon has been proposed by David^{xli} that the organization has not gone through the second barrier, i.e. generalization, collection and dissemination of information. In this case, the top manager ought to do dissemination of information regarding the vision and mission of organization. And the last barrier is leadership when it motivates the learning, whether the leader gives either moral or financial support to lecturers or employees. The backing determines if an organization/institution learn or does not.

Obstacle in learning process may arise from individual or organization. In individual context, learning constraint arises from some causes as follows: 1) Knowledge of the individual is still kept in his mind, 2) The individual possessing the knowledge does not have desire to share it to other members of organization, 3) Individuals of the organization does not aware of the use of learning, and 4) Individuals of the organization have insufficient time to learn. In context of organization, learning constraints arise from the following matters: 1) Lack of support from the management of organization; the highest decision maker in organization level gives inadequate support to be better, 2) Cold culture in the company; it frequently arises from lack of trust each other and lack of discipline, 3) Opinion stating that learning is not a part of the ways of working in organization, or learning is the responsibility of the Office of Human Resources Management. Therefore, commitment of everyone and ability of learning are important to construct learning culture in the organization. Individual or organization has to change their old paradigm in which learning process was formal activity and that it was the responsibility of certain department. The new paradigm shall be comprehended that learning process is the charge of everyone and it can be performed everywhere.

The organization has to support synergic learning process through the aid of: 1) Contributor, the person who is capable of sharing knowledge, 2) Audience, people who will become listener, 3) Media, methodology, location, or mechanism to hold the learning process.

For quality management, to improve learning quality in the organization, it is necessary to actuate the following matters: (1) Personal and professionalism development; (2) Inter personal relationship; (3) Managerial effectiveness; and (4) Organizational productivity. Edward Deming states that it is around 90% problem arising in the organization is common problem (poor system) and it is only 10% among them is human-related specific problem. Many managers misinterpret such data; they suppose that if they correct the structure and system (program), human-related problems (program maker) will disappear. In fact, if someone is capable of solving 10% problems, the others will be solved as well. Why? Because human is the program maker, and they utilize structure and system to disclosure their characteristic and capability.

STAIN Kediri then faces some problems as the consequent of: (1) leadership transition, (2) conflict of interest that affects incredibility to the leader, (3) minimal

land to expand the area of college, (4) lack of educational equipments and infrastructure, and (5) limited funds to improve college's human resources.

Kaplan and Norton states that organization needs to build infrastructure that will help it supporting long-term learning and development.^{xliii} Three significant sources to gain the development and learning are employee capability, the power of information system and motivation, empowerment and alignment. Further, Senge suggests that in purpose to realize the learning, facilities must be a necessary.^{xliii} The facilities are guiding ideas, theory, method and equipments, and innovation in infrastructure. Espejo emphasizes the importance of well structured organization that will allow the development of effective communication system.^{xliv} Furthermore, individual can learn independently in organization. High learning capability in individual level will not automatically produce high organizational learning since it depends on the organizational factors encompassing the process. The factors are organization structure and leadership. Based on various LO models and its explanation, it can be concluded that learning works well if functional organization is transformed into team work. This structural change aims at creating learning climate in organization. Besides, the management has to provide opportunities to make learning take place. Purposely, it will lead to attitude and behavior changes of members of the organization. Learning will exist if there is consensus. Conversely, when a team has too high cohesiveness between members, learning process will be hard. Effective learning requires the presence of mental model diversity among team members.^{xlv}

In addition to the factors affecting LO, hereafter are factors obstructing LO. According to Thomas, some factors can obstruct LO, they are 1) unavailability of chance to hold dialog, 2) organization tendency to collect information, but the information is not well-employed after all, 3) organization tendency to maximize man power, instead of "man power improvement and development", and frequently, 4) action is carried out at times of crisis, instead of developing preventive action.^{xlvi} Marquardt and Reynolds, whereas, state that obstruction of LO are bureaucracy, competitive climate, control, poor communication, resources empowerment, strict hierarchy, and size of organization.^{xlvii} For public organization, the obstruction faced by implementation of LO are bureaucratization and professionalization.

Besides, mindset and culture of quality are problems of LO too. According to Juran, there are some focuses in the research as follows: (1) Some locations do not function well as they are meant to build, (2) Responsibility neglect conducted by management, (3) Executives seems like forget about the customer, (4) Unsure about what has to do regarding the quality, (5) Contradictory strategy— low cost and customer satisfaction, (6) Strategy Improvement with minimum means to achieve the goals, (7) Lack of adjustment between goals and strategies, (8) Focus of attention in production cost vs. quality improvement, (9) Weakness in planning capability, (10) Lack of either knowledge or process control, (11) Lack of monitor to fast and alternating macro-social or economic aspect since the two aspects can affect the success in the future, (12) Performance must not be attached to customer satisfaction, (13) The absence of internal capability to make the organization effective, (14) It shall not mix walk of life with strategy.^{xlviii}

Frequent questions arising among businessmen are that what kind of organizational culture shall be constructed to create harmonious organization climate to boost the success of organizational performance for sustainable higher education? Then, how to construct such organizational culture? Answering both questions is not simple. Based on various literatures discussing organization, there is no different views, even none of writers write comprehensively about the most appropriate organizational culture model for an organization. In general, some writers only state that model and strategy to create organizational culture is situational, and it depends on the will and commitment of the actor of organization (owner, manager, and employee) in managing institution.

According to Shein in Lako,^{xlix} initiative and encouragement to form and build organizational culture shall come from the leaders because they have the greatest potential to affix and strengthen cultural aspects by means of five main mechanisms, they are:

- a. Attention means leaders may speak out their priorities, values and focuses of attention through questionable, measurable, commendable, laudable and criticizable choices. Most of communication takes place during monitoring and planning activities.
- b. Reaction to crisis means crisis has significant effect on organizational behavior since emotionality to the crisis can raise potential to learn organizational values and basis of assumption.
- c. *Role modeling* means that the leader can communicate values and expectation through their own action.
- d. *Allocation of rewards* means the criteria applied to allocate the reward such as salary increment or promotion regarding leader- and organization-based assessment.
- e. *Criteria for selection and dismissal*, where the leader can affect culture by recruiting people with particular values, skills or natures, or the leader can promote people to the authority.

Further, Lako proposes an ideal organizational culture model for organization. The organization must have at least two characteristics:

- a. Strong means that the organizational culture established and developed has to bind and affect individual in the organization (owner, manager, and employee) for goal congruence of organization's objectives.
- b. Dynamic and adaptive means that the organizational culture established shall be flexible and responsive to the dynamic of organizational internal and external environment such as the demand from external stakeholder and changes in legal, economy, social, information technology and so forth.¹

H. Conclusion

Building the LO in a higher education takes uneasy effort. *First*, the effort to expand the personal capacity of the faculty and staff in achieving the desired result of the institutions. In order to expand the personal capacity to achieve maximum work, the institution have to encourage and facilitate each faculty and staff to: (1) complete his/her study, doctoral degree for the educators and magister degree or even doctoral degree for

the employees or staffs; (2) actively engage in workshops, trainings, and seminars; (3) attend shortcourses (short study provided for the lecturer to study overseas); (4) add the lecturer with priority those who have passed doctoral degree; (5) conduct a research either by using the personal funding, DIPA (Budget Execution Document) funding, DIKTI (the Directorate General of Higher Education) funding, or outside funding; and (6) establish a MoU with overseas colleges.

Second, in the process of self-reflection and improve self-image to the outside world, both institutions in which the study was conducted does not have any standard instrument used as a tool to reflect and improve their self-image to the outside world. At the contrary, they secretly conduct an informal evaluation of the activities carried out through: (1) doing strategic plan to see the achieved targets that have set before; (2) measuring the internal shortcomings compared to other universities; (3) looking at other institutions both as a benchmark and/or competitors; (4) reviewing the report from the Quality Assurance Agency (LPM); (5) conducting self-evaluation for each program of study; and (6) retaining the advice and input from the output user (consumer).

Third, establishing a strong commitment of the faculty and staff through: (1) Minimizing the frictions among groups; (2) Leaders are actively involved in every activities; (3) Establishing a family or warm atmosphere in the institution; (4) Creating a conducive atmosphere among individuals; (5) Establishing a good communication between superiors and subordinates; and (6) Leaders providing an example and becoming role model for his subordinates.

Fourth, in order to make the institution larger, both institutions need good strategy to change the institution. It is done by: (1) Motivating the members to increase their sense of belonging to the institution; (2) Utilizing an open forum through formal meetings; (3) Communicating the vision through mass media; (4) Providing the freedom for each individual to express his thoughts; (5) Motivating the educators or faculty by clustering the lecturers with the same educational background; and (6) Performing small discussion of each department to measure its strengths and weaknesses.

Fifth, in developing the organization, there are some problems or obstacles which appeared. They are: (1) The absence of a grand design and roadmap development agencies; (2) Top manager is still not able to translate the vision of leadership at the middle manager (dean of faculty) and low manager (head of department); (3) The lack of a budget to develop the capacity of the faculty and staff; (4) The absence of a representative faculty room to support their performance; (5) There are no discussions among lecturers who have the same educational background; (6) The decision making that is not based on the result of the research and surveys; (7) leadership problems; (8) The conflict of interest that impacted on distrust to the leader; (9) The lack of land for campus expansion; (10) Lack of educational facilities; and (11) Limited funding for human resource development.

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Multicultural and Islamic Education; Similarities and Differences between Indonesian and Austrian Context

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Abstract: Increasing diversity and cultural differences is typical in this era of globalization where mobilization and interaction among people around the world are at the high level. This multicultural nature should not be viewed as a potential risk, instead it is an enrichment for individuals and the society. This paper intends to study multiculturalism in the context of Islamic education in Indonesia and Austria specifically focusing on investigating the similarities and differences of the concept between the two countries. Indonesia is a country that is very diverse ethnically, culturally, linguistically and religiously. Also, it has the biggest Muslim population in the world. Austria is one of European countries with a diverse population, too. However, each ethnic group including the Muslim community can live peacefully side by side, not facing any crucial problems. It is proved by many Muslim immigrants who choose Austria as a destination in seeking for asylum and making a better life. Studying the two countries' approach regarding multiculturalism in Islamic education context can provide useful insights for developing a more responsive Islamic Education to the current world trends. The result of study shows that there are some similarities as well as differences of multicultural Islamic education in both countries due to the diverse ethnic, culture, religion, language, and the economic, social, and political life of the two countries.

Keywords: multicultural education, Islamic education, Indonesia, Austria

A. Introduction

Multiculturalism is not a recent concept. Indeed, the issue has risen since the revitalization movement of ethnic groups shout out their rage and demanded the nation to answer for their needs and treated them equally in the community (Banks, 2009a). The movement which has started since the 1960s and 1970s has now become more complicated. The advanced development of information, communication, and technology opens up the increase mobility and interaction among people across nation-wide. War and internal conflict within a particular country has also create the huge flow of migration to other countries.

The increasing diversity across nation-wide is noted to be surprising. Japan used to consider itself as a homogeneous and monoethnic country (Murphy-Shigematsu, 2006). However, the study of Befu, (2006) indicated that immigrants has been present in Japan for over a century. The same is in western countries. Banks, (2009a) noted that since the late 19th and early 20th century the US has experienced large migration from Europe. Today, the number is getting bigger with the new migrants come from Asia and Latin America. This ethnic minority groups is predicted to continue to increase and add the diversity to US population. The same case is also experienced by Australia. The census in Australia recorded that beside English, there were more than 400 other languages used for speaking at home across states in Australia (Inglis, 2009).

Indonesia is a country of thousand islands which is proud with its diverse ethnical, cultural, religious, and linguistic community. There are over thousand different tribes and more than seven hundreds languages spoken as mother tongues across Indonesia along side bahasa Indonesia as the national language. Muslim is the biggest population but there

are five other religions constitutionally recognized by the country. Indonesian Act of 1945 (*UUD 1945*) guarantees the freedom of the citizens to practice their religious belief. Holidays from all country's religions are celebrated as national holidays and each different religious group have to respect one another in this celebration. Indonesian national motto "*Bhinneka Tunggal Ika*", unity in diversity has been keeping Indonesians across all the Islands to unite as one nation.

Austria, together with Germany, has been in the news recently for being flooded by a wave of Muslim immigrants seeking asylum and trying to start a new life. Most countries of the Western Europe have been dealing with diverse community since after the world war II with the arrival of large number of immigrant labors. It has multi-entry policy which allows people from the union to come and live in any European country. Austrian population is mixed up of various ethnic groups. Each ethnic group in Austria have been living peacefully side by side without any crucial problems emerge. Compare to other European countries, Muslim community in Austria has a more conducive environment and encounter less problems regarding the culture and practice of religion.

Diversity is a complex social entity. The community which is racially, culturally, ethnically, religiously and linguistically diverse is potential to frictions. The minority groups are likely to be marginalized and suffered for not being responded by the authority that is governed by the majority group. Not truly knowing one group and another also creates prejudices that leads people to feeling of insecurity. In fact, There are complex problems regarding citizenship, human rights, democracy and education within a diverse community (Banks, 2009b). This paper is interested to have a further study on multiculturalism in the context of Islamic Education in Indonesia and Austria. The focus of study is to investigate similarities and differences of multicultural and Islamic education in the two countries. Studying the two countries' approach concerning the concept can provide useful insights for developing a more responsive Islamic education to the current world trends.

B. Multicultural education

The community which is racially, culturally, ethnically, religiously and linguistically diverse is potential to frictions. The minority groups are likely to be marginalized and suffered of not being responded by authorities that is governed by the majority group. Not truly knowing one group and another also creates prejudices that leads people to feeling of insecurity. In fact, There are complex problems regarding citizenship, human rights, democracy and education within a diverse community (Banks, 2009b).

In responding to multicultural issues in the community, there two common processes involved; assimilation and acculturation. Assimilation is concerned with the elimination of all different identifications from a particular culture or ethnic group, meanwhile acculturation is dealing with the modification of the 'different components' by having contact with the common culture while maintaining its essence. Both of these processes can take place within the scope of multicultural education. However, acculturation is becoming for preferable for its nature of incorporating the views, perceptions, and ethos of the different groups (Banks, 2009a).

The concept of multicultural education is always developing and expanding. One common theme of multicultural education is that it is an educational approach that promote social justice and democracy (Banks, 2009a). The main objective is to promote

respect and recognition of cultural diversity based on the principle that all cultural traditions are equally good (Grant & Brueck, 2011). In this concept, educational institutions covering schools, colleges, and universities are expected to provide equal learning opportunities to all students of different race, ethnic, culture, social-class and language. The reformation is needed because there is a significant gap in academic achievement between students of the mainstream group and the underrepresented groups. Indeed, inequality within the society appeared to exist in all school components, not only in the curriculum and textbook but also in teacher attitudes and expectations, their interactions with students, and languages sanctioned in the schools (Banks, 2009a).

The early act of multicultural education was to eliminate students achievement gap and silent the protest in the community. Since language barriers considered as the source of the problem, schools with this problem initialized language education program and bilingual program to help students solve language difficulty and participate better at school. Nevertheless, despite the changes in the curriculum, the gap remained to exist. It is then realized that for students of the marginalized groups to achieve better academically and for all students to acquire democratic attitudes and values, deep structural changes is needed. The scope of multicultural education movement was then taken to reform all major school variables including languages and dialect use at school, testing and assessment, teacher attitudes and expectations as well as school norms and values (Banks, 2009a).

To conceptualize multicultural education into practice, Banks offers a model of integrated elements that illustrates the process involved. It is called dimensions of multicultural education, which are:

1. Content integration; it concerns on how teacher is able to use examples and content from various culture in regard of the subject he/she is teaching. It does not mean constituting a multicultural education as a single subject, but rather to infuse ethnic and cultural content into a particular subject proportionally.
2. Knowledge construction; teacher's role in assisting students to understand, investigate, and determine how one's perspective is build and what drives it that way.
3. Prejudice reduction; it deals with promoting democratic racial attitude and helping students to understand that racial attitudes are subject to change by teaching method and materials
4. An equity pedagogy; teaching style that facilitate student academic achievement equally without forming a gap of different racial, cultural, gender, and social class.
5. An empowering school culture; reforming school culture and organization that allow students of diverse group to experience equality.

In addition to Banks dimension of multicultural model. Another concept is offered by Portera (2011). In this concept Portura argued that when coming to a new environment, individual will integrate with the culture and the life style of the new environment. This integration process is classified into four ways:

1. Monistic integration or also known as assimilation where the strongest culture allows no space for diversity but absorb all into its system.
2. Dualistic or pluralistic integration, when individuals of different cultures are able to live together in mutual respect but keep careful contact to each other, fearing for losing their identity.

3. Integration as fusion of differences where different cultures in a shared territory are likely to be infused into one common ethos.
4. Interactive integration, when individual of diverse culture and ethnic group live together and actively interact among others and constantly involved in ideas, rules, values, and meaning exchanges.

Due to the crucial influence of integration in individual life, Portera, (2011) suggested that intercultural model is the best way to deal with ethnic and cultural diversity in a society. According to Portera, on semantic perspective, the general view of multicultural education (as it is in Europe) as the study about becoming aware of diversity and respecting it the way it is without any intention to change it, is good in a sense that it promotes respect and acknowledge the rights of others, yet it can also forms an indifference attitude toward others. Individuals may share the same territory but are not interested to exchange stories among one another. On another hand, intercultural education presents a better complex nature of multicultural education, in that it approaches the concept of identity and culture as dynamic, and constantly evolving both from the mainstream group and the 'other' groups. The differences are not considered as harmful features but are viewed as enriching opportunities for individual and the community. It is important to note, as Portera insisted, that the concept of intercultural education cannot be projected in a specific lesson named as 'intercultural education'. It needs to be understood as a different way to understand teaching and education by changing views, meanings, and relationships (Portera, 2011).

The increase in complexity and diversity of the community has put the scope of multicultural education expanding wider every time. As social issues are continuously developing, race, ethnic, culture, language, and religion do not longer stay as the solid determiners of multicultural society. Disability group, the feminist, and gay advocates are promoting gender and exceptionality issues to include in part of multicultural education for the discrimination experienced by the groups in the society as well as in the schools (Banks, 2009a). Accordingly in immediate future as Cahill (2008) suggested, the concept of multicultural education might be articulated in the context of three inter-related ideas; globalization, cultural and linguistic diversity, and international and cross-cultural work practice. The focus of multicultural education may also change into preparing students to become world citizens equipped with cosmopolitan attitudes (Banks, 2009b)

C. Multicultural and Islamic Education

As one of the different identifications, religion is receiving a huge concerned dealing with multiculturalism. Increasing Muslim number in minority Muslim (not to say non-Muslim) countries and radical actions performed by some small Muslims group has made the minority Muslim group in the 'foreign' countries experience discrimination and alienation. The possible solution for this problem is by providing opportunities to integration and acculturation to take place within Islamic education concept.

Religious education, indeed, has become an alternative of social cohesion to deal with numerous challenges and social issues emerged due to the more multicultural nature of the society. It is perceived that students will eliminate prejudice and xenophobia when they know about various religion in the world (Berglund, 2015). RE is usually funded by the

state on the expectation that it will be administered within the state regulations and is contextualized to present state culture and way of life.

To understand how Islamic Religious Education functions for Muslims living in the multicultural environment, it is necessary to understand what Islamic education really is. The general discussion on Islamic education always center within three terminological terms in Islamic traditions that is allied with education; *tarbiyah*, *ta'lim* and *ta'did* (Halstead, 2004). *Tarbiyah* comes from Arabic root *raba* meaning to grow, to increase. It is in a whole sense refers to efforts to develop individual's potential, to nurture, and to guide children to reach completeness and maturity and become morally upright individuals who are able to carry what required in the Qur'an; enjoin good and prevent what is evil (Doglass& Shaikh, 2004). *Ta'lim* is formed from the root *'alima* (to know, be informed, perceive, discern). It concerns with the seeking for, obtaining knowledge or giving knowledge through training, instruction and other forms of teaching. The final word *ta'did* comes from the root *aduba* (to be refined, disciplined, cultured) and refers to a process that have individuals possess character, moral, and social behavior to fit within the community and society at large. In other words it is part of education to make a person courteous and 'urbane' (Doglass& Shaikh, 2004).

Accordingly, Islamic education can be described as a concept of education either in the formal of non-formal forms that is based on the Quran and the prophet Muhammad traditions. It is also a systematic and pragmatic work directed to guide pupils understand Islamic teachings and principles, make them as the philosophy of life, and are able implement them in daily life as a full submission toward Allah (Sulthon, 2012). The objective is to produce Muslim generations that are virtuous, knowledgeable, and functional both for the religion and the country. It covers both individual and social development. In individual development the focus is put on providing necessary skills to achieve success in life as well as gaining the positive benefits of hereafter. The social development is concerned with the empowerment of the community (*ummah*) as the whole entity and preserving the values of Islamic traditions (Halstead, 2004).

For Islamic education to run effectively and to able to meet the objectives, a practical model is necessary. The model need to be oriented on the principles such as suggested by Sulthon, (2012).

1. **Philosophic**, viewing students as God's creature encompassed with pure ability, dynamic, and socio-religious with total inclination toward the Creator.
2. **Emotiologic**, knowledge potential that is based on faith devoting to establish *tawhid* (the oneness of God) and to become an honorable true Muslims.
3. **Pedagogic**, students are in the nature of seeking for knowledge from birth to death whose development process is on dialogical Islamic foundation towards God's demands as well as social demands, tend to embrace harmonious life style between *dunya* (worldly) and *akhirah* (hereafter) interest, and are encouraged with *khalifah* (responsible leader) missions on earth.

Diversity in community life is a recognized concept in Islam. Hence, it is not to be viewed as a treat or discrepancy but enriching values to unite with one another. Islam views diversity as a gift to be thankful for. So, to overcome problems among people, discussion and dialogue are highly encouraged (Rainul, 2009) as it is said in the Qur'an, Al-Hujurat; 13.

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)”.

From this verse it can be understood that Allah has created everything in diversity. It is an evidence that diversity needs to be celebrated, not to be considered as friction in community life. Islamic education is, therefore, in need to take account of multiculturalism in designing an Islamic education that is not alien for the community. Islamic education curriculum should aim at cultivating positive attitudes, skills, and knowledge that strengthen students' Islamic identity and training them to live in peace and harmony with others (Ali & Bagley, 2013).

Islam and local culture can be integrated as the interpretation of religion that is not ignorant toward the reality of life. The dialogue between Islam and local culture is crucial to enable the contextualization of Islam that is different from Islam in Arab or Middle East and more representative of a particular culture, so that it will be more acceptable within the community (Abdurrahman Kasdi, 2012). The urgent of harmonious social relation in the framework of glorifying God is supported on the principle that all people are equal and are not discriminated by the side of Allah. Accordingly, Islamic education which is based on principles in the Qur'an and the Prophet traditions is responsible to enforce tolerant and respect toward diverse characters of community that has been acknowledged in Islamic teachings. Ironically, the vision and mission from religious schools seem to be characterized and dominated with exclusive paradigms, so activities are predominantly intended to persuade and call others to embrace a particular religion (Ulya, 2012).

D. Islamic Education in Indonesia

Islamic education has been predominant in Indonesia since before Dutch colonization. Its presence was not acknowledged by Dutch government, and worse, it was categorized as illegal schools/institutions. The government feared that the development of Islamic education would influence people to fight against the Dutch. Islamic education's concern on faith and belief was perceived as the main motives that are likely to turn people against the colonist. Consequently, regulations were made to hinder this education to progress.

After the Independence Day, Islamic education was not immediately being approved by the government and was not directly included in the national education system. Nevertheless, Islamic education institution were left to develop on its own. There were many private Islamic schools developed either in a small scale or large scale in the form of *halaqah* (circle of religious learning), *pondok* or *pesantren* (Islamic boarding school), and *madrasah* (Islamic school adopting secular subjects) (Raihani, 2014). It was in the 1970's Indonesian government initiated to pay attention by coaching madrasah authorized with a joint decree *Surat Keputusan Bersama* (SKB) of three ministers dated March 4th, 1975. It was followed by the acknowledgement of Islamic education typical characteristic by national law No. 2 year 1989 about national education system. According to the law, *madrasah* is recognized as the sub-system of national education as it is also stated in government decree

No. 28 year 1990 regarding primary education. The inclusion of madrasah in national education sub-system resulted in consequences such as the initialization of a uniform coaching pattern that referred to state schools (A.R. Tilaar, 2000).

However, education system is separated into two structural dichotomy. The general or secular schools are administered by the Ministry of Education and culture, meanwhile Islamic schools (*pondok, pesantren, madrasah*) and other non-formal Islamic education institutions are managed by the Ministry of Religious Affairs. The attempts to integrate the two structural managements faced multi challenges and it was only successful in term of curricular integration. In the recent curriculum document, Islamic education subject taught at both types of schools has no difference. The Islamic education subject cover *Quran Hadist* (Al-Qur'an and the Prophet Muhammad traditions), *Aqidah Akhlak* (Islamic faith and morality), *Fiqh* (Islamic jurisprudence), and *Sejarah Kebudayaan Islam* (Islamic history and culture). Formerly, post the 1975 decree the four Islamic subjects were only taught at *madrasah*. The secular public school only offered one integrated Islamic studies (*pelajaran agama*) (Raihani, 2014).

As a country with dominant Muslim population, Islamic education and national education are actually closely related. It can be identified from three points, firstly from the compilation concept of national education itself, secondly from the nature of Islamic education in religious life of Indonesian Muslims, third from Islamic education position in national education system (Andewi Suhartini, 2009).

The primary goal of Islamic education is to increase faith and piety toward Allah SWT. This is in accordance with the goals and objectives of religious education stated in national law about national education system No. 20 year 2003. The goals of religious education in Indonesia is to turn pupils to be a faithful, pious toward One God, and morally sound individual. Furthermore, Indonesian national education aims at constructing awareness and appreciation toward justice, tolerance, equality, and human dignity, and eliminating prejudice in community life (Ahmad Hidayatullah Al Arifin, 2012).

E. Islamic Education in Austria

Islam has been present in Austria for hundreds years dated back to 1525 when the Turkish Ottoman sultans wished to conquer the Austrian Empire. The invasion trial failed, but it had a major influence on the dual Austria-Hungary monarchy culture and attracted some of them to convert to Islam. In 1908, due to the occupation of Bosnia and Herzegovia by the Empire, there were around one million Muslims affiliated to the empire. This became a concern for the empire and in 1912 Islam was constitutionally recognized as a religion (Euro-Islam.info).

The Islam law issued this year granted Muslim more rights and privileges in practicing the religion. This legal status stayed after Austria became a single state, separated from Hungary. As Muslims number continued to increase, particularly after World War II with the arrival of many Muslim labor immigrants, the 1912 law became the basis in regulating other constitution regarding the Muslim ethnic groups. To the present days, Muslims in Austria does not only hold the freedom to practice religion and to build mosques but also the right to have an official religious community representative in the government. This official Islamic religious community is the *Islamische Glaubens*

Gemeinschaft in Österreich (IGGIÖ), the Islamic Religious Community of Austria (Euro-Islam.info).

IGGIÖ, like other religious communities and recognized churches in Austria, was granted the authority to provide religious education for Muslims community at public schools. In 1983, IGGIÖ made use of its right. Funded by the government, IGGIÖ is responsible to provide teachers and to design both the curriculum and the content of Islamic religious education in Austria. Since Islam is the state-recognized religion, the goal from Islamic religious education is to develop students' knowledge of Islam and to grow the sense of citizenship by reflecting and discussing issues concerning identity and being Muslim in Austria (Berglund, 2015).

Islamic education in Austria is delivered in German. During the early period of Islamic education establishment, there were some critics arose from parents for the lack of teachers' competency in German and the less sound educational approach utilized. There was also unfounded allegation of teachers transferring the provocative ideas of Islam during religious class. However, IGGIÖ managed to solve the issues by cooperating with a private Islamic Religious Pedagogical Academy (IRPA), an academy approved by the Ministry of Teaching and Cultural Issues, to have a well-trained religious teachers. Furthermore, IGGIÖ also appointed the commission to develop Islamic education curriculum that provides teachers with practical and detailed guidance. The curriculum is nationally approved and guarantees the state that Islamic education is not given in a way that contradicts the national education system (Berglund, 2015).

IRPA as the academy responsible for providing well-trained Islamic religious education teacher for Austria aims at producing the next generation Islamic religious teacher who can be agents that mediate harmonious relation between cultures and religions. They are expected to understand the particular context of Islam in Europe and meet the demands of Austrian standard education. The present curriculum of IRPA comprises a wide range of topics; educational and teaching knowledge, theological knowledge, and schools of thought. The multicultural characteristic of Austrian community and the distinguished context of Islam in Europe also become a big concern in the curriculum. Topics about understanding Islam in Europe, Interfaith learning, and comparative religious studies are given to prepare teachers who are open to differences and embrace the ideology of Islam that promotes peace and non-discriminating (www.irpa.ac.at).

The current publications reported that Muslim population in Austria has reached 6 % of all Austria's population (Bell, 2012; Kern, 2014). The number of Muslim students (10.734) enrolling at middle and secondary schools in Vienna, the capital and largest city of Austria, outnumbered the Roman Catholic students (8.632). In elementary schools, Muslims students (17.913) was also not far behind the number of Roman Catholic students (23.807) (Kern, 2014).

In this increasing number of Muslim students, Kern reported that Austria is working to provide the new textbooks for the formal teaching of Islam in all public elementary schools across Austria. The main textbook previously used for Islamic religious education at Austria's public schools was "The Lawful and the Prohibited in Islam" authored by Yusuf al-Qaradawi. The content of the book which describes the superiority of sharia law over secular law, the men rights above women's, and the ones leaving Islam must be sentenced

death was considered provocative and not presenting enough European values. The book was finally banned along with Al-Qaradawi's support for suicide attack boom in the name of religion. The new books prepared by IGGIÖ claimed to be the improved version and feature a moderate Islam. The volumes do not only contain the recital of the Qur'an but also include an Islamic rap song. The project manager from IGGIÖ clarified that the books focus on the daily application of the Qur'an chapters and is contextualized in Austria environment, not in the Arab countries (Kern 2014).

In addition to public schools, there are numerous private Muslim schools in Austria. The schools received some funding from the government. However, they operate dominantly on private funding obtained from parents' donations and other volunteered donors either within Austria or countries overseas like Turkey and Saudi Arabia. These schools also administer Islamic education based on the national curriculum applied in public schools but they have a greater Islamic content (Berglund, 2015).

F. Multicultural and Islamic Education; Similarities and Differences between Indonesia and Austria

Both Indonesia and Austria have a diverse community in terms of ethnic, culture, language, and religion. This diversity on the one side provides the countries with rich multicultural traditions. This is also the opportunity that enables the countries to experience a small scale of the global world that is increasingly interconnected and related to one another, so they can be prepared to turn the community to be world citizens acquiring cosmopolitan attitudes who are aware of the differences and tolerant toward others. On another side, multicultural community face various challenges that deal with their diverse identity and traditions that may be in contrast with one and another group. Difference of religion is one of the potential issues to create prejudice and bring tension among the community, and worse may lead to conflict among different groups.

Indonesia and Austria are performing their best effort to keep the harmonious life of their multicultural community. As Islam is the most dominant religion in Indonesia and it is the biggest minority group's religion in Austria that appears to keep increasing, Islamic religious education has been a great concern for both governments. It is funded by the government and taught as a subject at public schools. The curriculum of Islamic education is designed to not only exclusively teach old Islamic traditions but also to cover topics that promote tolerance and present the interpretation of religion that is more compatible with a particular country's modernity. The following are similarities and differences of multicultural Islamic education between Indonesia and Austria

G. Similarities

1. As the general concept of Islamic education, the Qur'an and the Prophet traditions are the main principles used in the provision of Islamic education in Indonesia and Austria. The countries are also similar in regard of the goal to be achieved. Islamic education is enforced in a way that will produce the next Muslim generations who are faithful, virtuous toward Allah and at the same time also a good citizen with a high sense of nationality and able to put his belief in harmony with the ideology of the country.
2. From the side of history, both in Indonesia and in Austria, Islamic education did not have government attention during the early days of its establishment. Islamic education

used to be considered as the internal affair of the Muslim community. During Dutch colonization, Islamic education in Indonesia was feared to motivate people to be against the Dutch government. Yet, it was also left to develop own it for several decades after Indonesian Independence. Despite the large Muslim population the government separate Islamic education from the mainstream education system because Indonesia is not a country that is based on Islamic ideology. In the case of Austria, although Islam is a recognized religion by law and Muslims community enjoys the freedom to practice religion, Islamic education was not viewed to be an important matter to be included in education and taught at public school. It was later as the number of Muslim students attending public school increased, Islamic education is considered as the important need of Muslim students to be accommodated.

3. At present, Islamic education in both Indonesia and Austria is part of the mainstream education system of the country. The goal and objectives of Islamic education are put in accordance with ideology of the country. Both countries are doing their best effort on developing Islamic ideology that is representative of special characteristics of the country. Islamic education like other religious education is used as the media to internalize positive values of living in peace and harmony with people of different religion. Being tolerant, respectful, and do not discriminate others for their religious background are the attitudes cultivated among the students while learning about their religious belief.

H. Differences

1. Indonesian national education system is divided into two structural dichotomy of Islamic education affiliated with the Ministry of Religious Affairs and general education affiliated with Ministry of Education and Culture. Both of these structural managements have private and state schools. As state schools, either Islamic or general education institutions are obliged to administer one nationally approved curriculum of Indonesian national education system that integrates Islamic knowledge and general knowledge. In regard of Austria, there is only one state of educational management which is the Ministry of Teaching and Cultural Issues. The provision of Islamic education is entrusted to IGGIÖ, the official Muslim community representative, as an effort to accommodate the need of Muslim students enrolling at public schools.
2. Islamic education curriculum in Indonesia are applied uniformly between Islamic school and general public schools. The subjects covered in this curriculum are classified into four exclusive subject of Qur'an Hadist (Qur'an studies and the Prophet traditions), Aqidah Akhlak (Islamic faith and morality), Fiqh (Islamic jurisprudence), and Sejarah Kebudayaan Islam (Islamic culture and history). Austrian Islamic education curriculum for public schools is designed as one subject covering numerous issues of Islamic teaching and traditions.
3. Multiculturalism is a recognized concept in Islam. It is also addressed as the important goal of Indonesian national education system which aims at eliminating prejudice in community life and constructing awareness and appreciation toward justice, tolerance, equality, and human dignity. However, the enforcement of Islamic education either at general public school or at Islamic public schools rarely reflects the multicultural characteristic of the country. It tends to focus on Indoctrination that Islam is the only

true religion (Tan, 2011). Also, teachers of Islamic education are often lack of knowledge about how Islam respond to multiculturalism. Austria, on another hand, put a great concern on using Islamic education as a media to create a new image of a particular Islam of Austria that is different from the Middle East and the Arab countries. It is a peaceful Islam that is tolerant to multicultural Austria and can live in harmony with other religious group. Teachers of Islamic education are prepared and trained well to project this ideology to students by learning various issues concerning interfaith learning and comparative religious studies during their teacher educator program.

I. Conclusion

Islamic education is required by all Muslims to fulfill their need and interest regarding the religious belief they embrace. This form of education is not to be viewed as an exclusive study of Islamic religion that are different from other knowledge. Indeed, it needs to be conducted in integration with other knowledge. It is clear that the goal of Islamic education is to produce the next Muslim generations that are virtuous, knowledgeable, morally upright, responsible, and democratic.

In this era of globalization where people are highly mobile and in close contact to one another from all over the world, individuals with open characteristic and cosmopolitan attitudes are increasingly in demand as the character of the world citizen. Islam has recognized the idea of multiculturalism in the Qur'an since a very long time ago. Islamic education as a concept of education that is based on the principles in the Qur'an and the Prophet tradition is responsible project the true ideology of Islam that is peaceful, respectful, tolerant, and non-discriminating, or the ideology of Islam as *rahmatan lil 'alamin*.

Indonesia with its world biggest Muslim population and Austria with its respect for Muslim community which is the biggest minority group, are making the best effort in enforcing Islamic education that reflect the particular context of multicultural community of its respective country. Similarities and differences are found in Islamic education system administered in two countries due to the different background of social, economic, and political environment of both countries. Regardless of the similarities and differences of Islamic education provision between Indonesia and Austria, the general conclusion is Islamic education holds great potential to produce Muslim individuals who possess the attitudes of world citizen and create the image of Islam that is open to diversity and is in harmony with other religions when trained with the true ideology of Islam as described in the Qur'an and the Prophet Muhammad SAW traditions.

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Private Islamic School Opportunity in 21st century Challenges and Obstacles

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Abstract: Bills and policies in education concerning education services is neutral in term of giving equal opportunity both government and non-government (civil society) to participate actively on national education and training system. However, facts on field suggested gaps between public and private schools, as shown on analysis section. Employers and non-government organization are quite famous on production efficiency, including on education sector. On the other hand, classic supply and demand law also apply to education production context. The study explored various gaps based on those two themes (public-private and supply-demand) in attempting to encourage government, non-government and employers working together to achieve ultimate outcomes of Education. Based on latest data set obtained on analysis section, government should consider more focus on skills development on basic and secondary education. Specifically on secondary education either vocational or general, skills development should involve employers and private schools due to the fact private school number is higher than public school. Mainstreaming strategy to universal secondary education through public channeling will repeat the same mistake on improving access to lower secondary. Providing policies that encourage civil society and employers to engage more in education development will affect beyond public budget efficiency but encourage healthy and fair competition between public and private schools, also increasing demand side of Education and training services. Other important factors to be considered by government are to encourage demand side and competition between public and private schools is education voucher and charter school, especially on secondary education. These two ideas are out of the box breakthrough for Education and economic development in Indonesia.

Keywords: public and private schools, supply and demand of education services, education outcomes, global knowledge economy, soft skills, Islamic Education, basic education, secondary education, early childhood, vocational education, universal secondary education

A. Introduction

Since new order regime, formal education became stronger moreover after Government introduced compulsory education which encompassed primary and lower secondary, popularly called as Nine Years Compulsory Education. The Nine Years Compulsory Education gave positive impact such as higher enrolment and literacy which in turn improve income, however, The Nine Years Compulsory also gave negative impact especially to (Islamic) private schools. Many private schools are close due to “unfair” competition between public and private school. But now the situation seems little bit shifting, the raise of private schools. This study shows the trend this shifting and the reason why such trend happened. Through supply and demand analysis, the study revealed the dangerous of education outcomes mismatch between what Islamic Private Schools supply and the global knowledge economy demand in one dimension and parents demand in other dimension.

B. Research Questions

The study will try to address following questions:

1. How do private schools growth trending on recent years from access, quality and management point of view?
2. What factors influence private schools growth (demand) and how private schools respond (supply)?
3. Does education supply meet demand (study case and literature)?
4. What stakeholder can do to address the gaps?

C. Operational Definitions

Research Question Number	Definitions
1	<ul style="list-style-type: none"> • Private school is a school which managed by non-government organization or civil society organization, including faith based organization. Most school financing burden to school and parents and sometime government subsidize certain item of education inputs. • School is defined as formal education institution, encompasses basic to secondary education. • Access is the government and non-government capacity to provide education services, common access indicators are GER and NER. • Quality involves complex concept and encompasses input, process and outputs, on this study due to scarce data on education quality issue, RR and DR will be used as proxy indicators to quality. • Management information is scarce at national level, therefore proxy indicators will be used to measure management including STR and PTR
2	<ul style="list-style-type: none"> • Factors influence private school growth is demand driver. Demand drivers can be parents, culture / religion, policies and other socio-economic issues. • Private schools respond the demand and translate it to school strategic plan and school program.
3	Supply meets demand will be analysed qualitatively from schools, parent's point of view, and current global knowledge economy context.
4	Research question 1 to 3 generates gaps, stakeholder need to respond both in strategic and programming level to solve the problem.

D. Research Method and Data

1. Private School Growth

The study utilizes both approaches quantitative and qualitative. The quantitative approach mainly used to answer first research question concerning private school growth. Researcher will assess the trend number of schools, students, PTR, SCR, RR and DR aggregated by public and private to investigate the trend. Centre for Education Statistic, the unit under MoEC provides data support to enable first question analysis. The data is time series from academic year 2009/2010 to 2013/2014, madrasah data is

excluded. Data is aggregated to province level, on this case the unit analysis also applied to province level. The researcher submitted request to EMIS Department to obtain Madrasah data but didn't make it due to technical issues from EMIS Department.

The study uses few education indicators, including PTR, SCR, RR and DR. The short explanation is available as endnote, however, if reader interested for more information on those indicators, please visit UNESCO website (<http://data.uis.unesco.org/>). The growth analysis used "Year over Year Growth" or known as well as "Percent of Change", the formula is described as:

$$\Delta V2/V1 = ((V2-V1)/V1) \times 100\%$$

Percent of change is more sensitive to change compare to conventional way by comparing year by year figures. Teacher is ultimate input resource to education, therefore related to quality issue, proportion analysis of teachers by qualification will be carried out to see gaps between private and public schools. As a complement to national data (or trend), researcher will visit private schools institutions to explore more information qualitatively through in-depth interview concerning why such trend happens and to see whether supply meets demand.

2. Factors influencing private schools growth

The first research question only shows the trend of private schools growth, however when someone asking why such trend happened, these quantitative information can't answer. Other research to address such phenomenon already published widely like Psacharoupoulos, Arieira and Mattson 1997 and Mok 1997. The researcher will use available research around the globe as secondary data and verify whether factors influence private schools growth applies to Indonesia context. Researcher also use study case by selecting at least four private schools at primary level to explore factors influence private schools growth in local context. Supply and demand theme will be used to categorize factors influence private schools growth. Supply and demand play important analysis to see whether schools respond properly to parents, community and socio-economic demand. The categorization later will be used to see whether supply meets demand.

3. Education supply meets demand

Parents, culture-community, and macro / policy context (three level of stakeholder) will complement the supply and demand analysis. The three level contexts will enable better targeting conclusion and suggestion to stakeholder, in other what who doing what to minimize supply and demand gaps.

4. Policy options to address education supply and demand from private schools perspective

Addressing gaps of supply and demand on three level of stakeholder in context of Islamic Private schools will suggest proper respond to each stakeholder. Education encompasses formal, non-formal and informal sub-sector, on this case parents, community and government share equal burden to shape better education outcomes.

E. Fact Findings and Analysis

1. Private Schools Growth

a. Primary

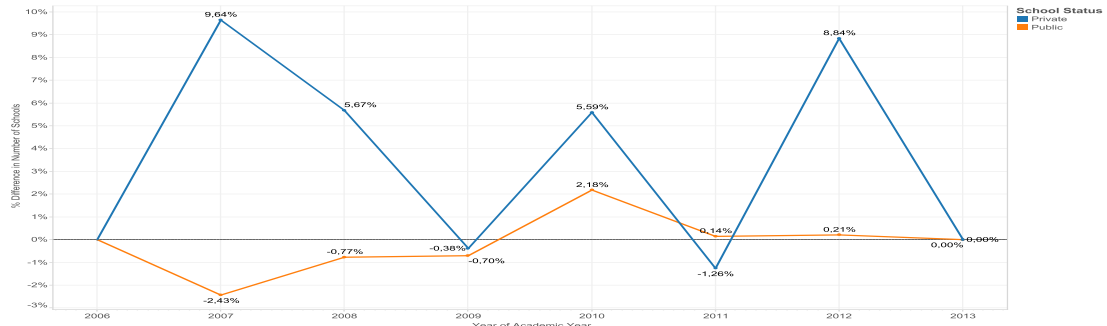


Figure 1 Dramatic Fluctuation % Change Number of Private Schools at Primary Level

During recent 8 years of academic year, public school tend to grow linear, the interpretation to public schools at primary level is that supply side is steady. It means that public school intake rate also steady over time. The public school growth tend to grow negatively, it means those public schools may be closed or merged. However private school percent of change pattern is fluctuating over time. Private school tend to grow positively over time unless 2011. The higher speed number of private schools growth interpreted that there is high demand factor. Let's see another evidence of high demand factor to private primary school, number of student, please referred to figure 2.

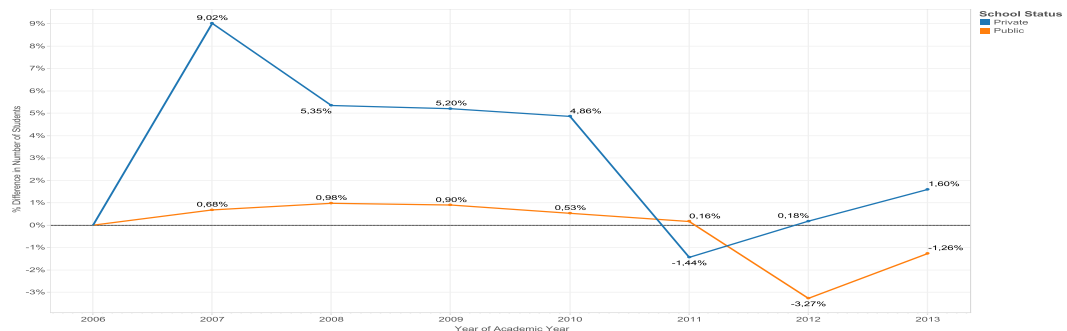


Figure 2 % Change of Private School Students faster than Public school Students

Figure 2 shows consistent growth with number of school, mostly private school student grow faster over year, unless 2011. In the other way around, public school tend to decrease over the years and started negative growth since 2011. It is in line with number of school growth as depicted by figure 1, the growth is triggered by higher demand from parents (demand side) to enroll their children to private primary schools. Why demand side to enroll children to private primary school seems higher over the year compare to public schools, the answers will be explored on sub-chapter 3.2

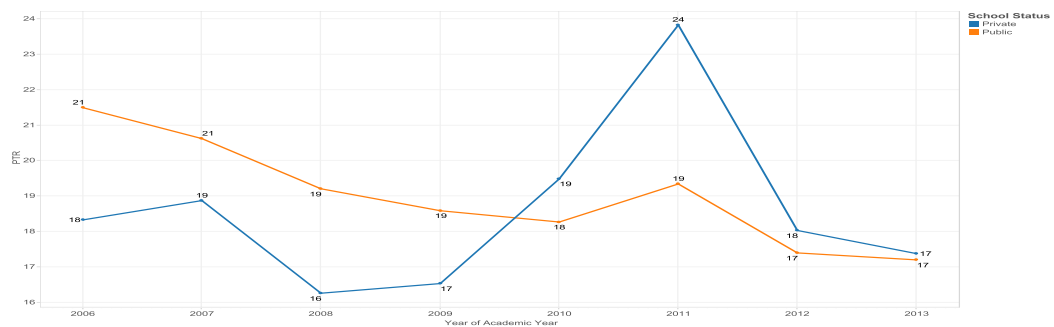


Figure 3 Private School Pupil Teacher Ratio (PTR) tend to fluctuate over years

PTR plays important indicator to show the adequacy of teachers need based on policy and local context. Figure s3 shows PTR during 8 previous years and seems public teachers getting lower. The private teacher's PTR seems fluctuates over years, this fact raised teacher's adequacy in private primary schools, because students tend to grow positively while teacher's supply stuck or decreased. In term of education service (teacher's attention to student), getting lower PTR is better, on this case private school is better.

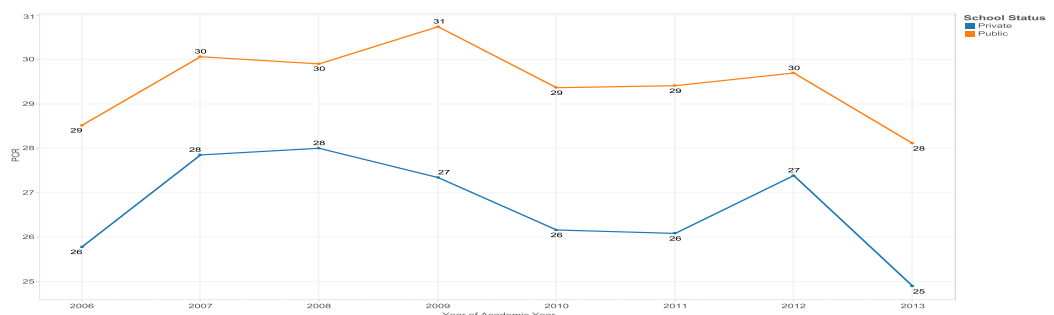


Figure 4 Similar pattern of public and private PCR over year

Pupil Classroom Ratio also play important roles to see the classroom needed to support learning process. The pattern between two school statuses is the same, fluctuate over years. As supply issue on teacher (PTR), it applied as well for the classroom, however the private school seems lower consistently compare to private. As PCR, lower PTR should be better in term of controlling learning process.

b. Lower Secondary

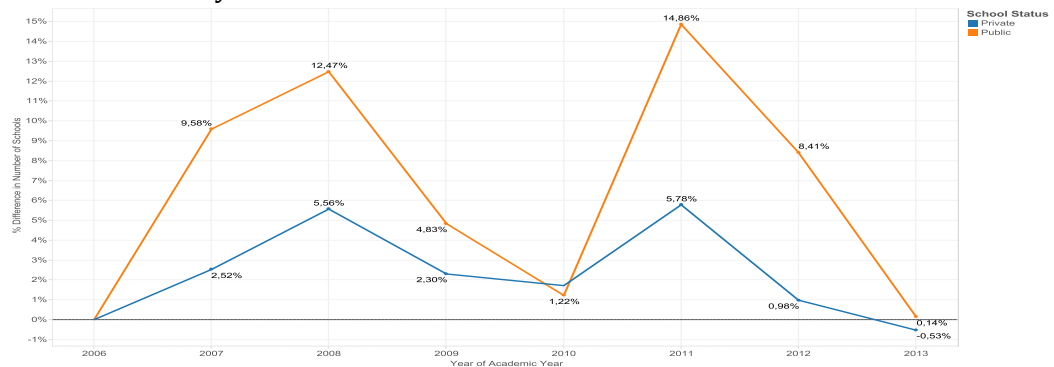


Figure 5 Fluctuation positive growth % change number of school both private and public

Nine years compulsory education started 1994 (Basic Education) at the time the NERⁱ for Primary reached 95% while Lower Secondary reached 42%, there was a big gap. There is ridiculous policy or policy inconsistency on basic education compulsory. Both public and private does enrollment test to completed primary students who continue to lower secondary, it is false policy. On compulsory education, the transition from primary to lower secondary should be considered as transfer process rather than selection process. It may be the reason due to limited capacity (supply side) of lower secondary schools. But why government forced to start 9 years compulsory education (basic education) if they were not ready (lower secondary).

Since 2004, through BOSⁱⁱ program government expected NER on lower secondary would increase significantly. Government strategy improving access to lower secondary is erecting new lower secondary (Unit Sekolah Baru – USB) and one roof school between primary and lower secondary (Sekolah satu atap – SATAP). The negative impact of first strategy kills private schools while second strategy community considered SATAP as lower in quality and parents reluctant to deliver their children to SATAPⁱⁱⁱ.

The figure 5 shows growth fluctuation both on private and public, however, since access gap still wide on this level, opportunity to private school seems to be lower. Parents and students still favor to enroll to public lower secondary, especially favorite school. The term favorite school is actually false policy as well, the researcher call it favorite school syndrome. Why such syndrome happened, it is caused by inequality and efficiency of education inputs and resources. Only middle to upper family class can access public favorite schools, while quality private lower secondary quite expensive and only middle to upper family class can access it. Favorite school syndrome is unfair policy that cause sustains poverty and exclusion of disadvantage groups. Indonesia needs new policy to address the gaps on lower secondary by including private school or community, innovative and creative policies.

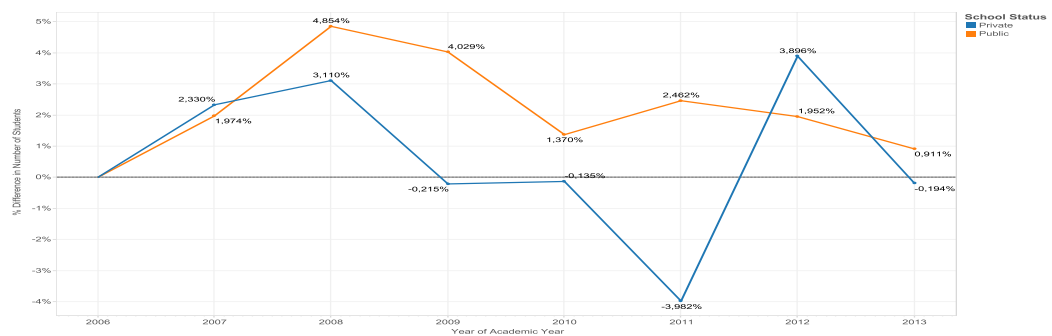


Figure 6 Fluctuation of private lower secondary students over years

Figure 6 shows unstable number of student's growth both public and private, however, private student's is more unstable. The negative growth supported theory that USB strategy maybe contribute of private schools closing that affect to negative growth number of student, the researcher predicts such train will continue without proper changes on lower secondary education policy.

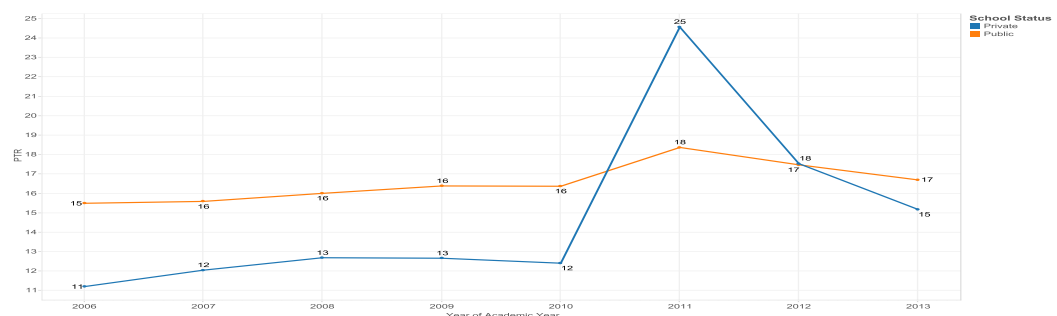


Figure 7 PTR fluctuation of private schools on the latest 4 years

Private schools PTR were consistently lower than public and started fluctuate on 2012. In term of learning process, lower PTR is better, but considering access issue elaborated above, lower PTR on private schools maybe due to lower in number of students rather than deliberate strategy to improve learning process.

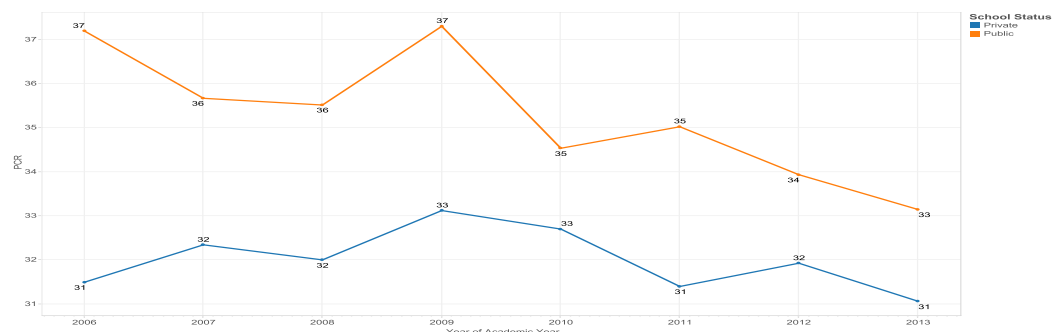


Figure 8 PCR tend steady over years

Figure 8 shows public schools PTR were consistently larger than private schools over time. It causes crowded learning process in public schools. The situation may be due to either classroom's shortage or teacher's shortage.

c. Upper Secondary and Vocational

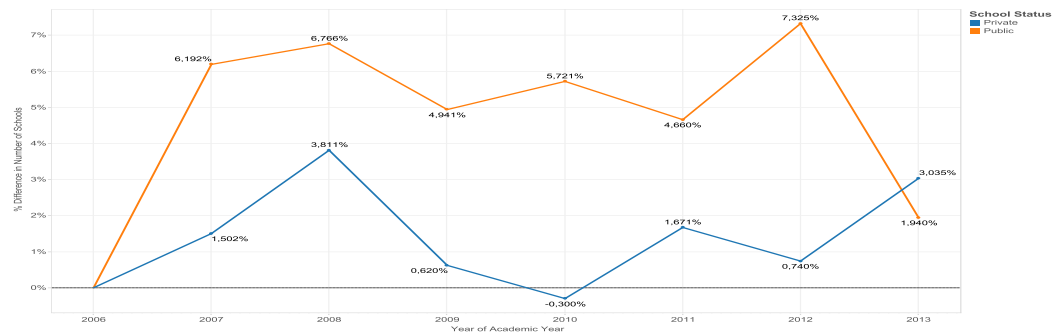


Figure 9 Upper Secondary Private School Growth is slower than Public

Rapid growth of public upper secondary triggered by high demand as Indonesia success improving access to basic education, which lower secondary graduated need to continue to upper secondary. The government supply efforts to make Twelve Years Compulsory education ready is another factor of this rapid growth.

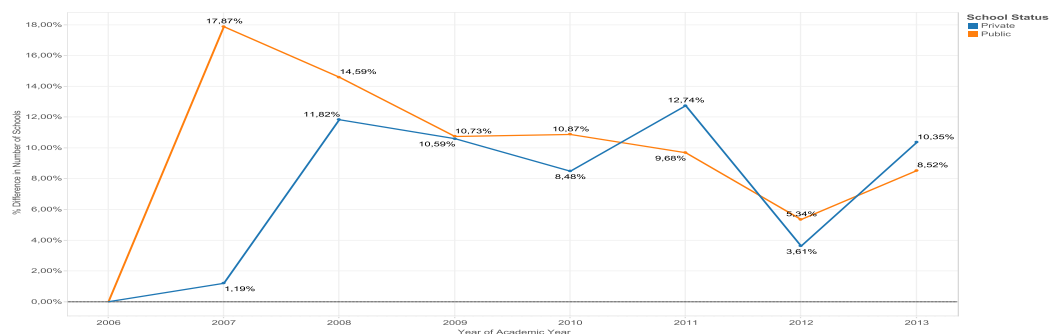


Figure 10 Vocational Upper Secondary School growth faster for both Public and Private

Lower secondary graduated have option whether continue to upper secondary or vocational upper secondary. Figure 9 shows the upper secondary schools growth, while Figure 10 shows vocational upper secondary schools. Unlike secondary schools, which public school growth is higher than private schools consistently over years. The vocational upper secondary looks like overlapping in growth trend. During Susilo Bambang Yudhoyono regime, MoEC gave more access and financial support to private schools to open vocational schools, and continue up to now, Figure 10 shows the evidence. However there is gaps and challenges on current vocational approach which will be elaborated on next sub-chapter (kurikulum sma+).

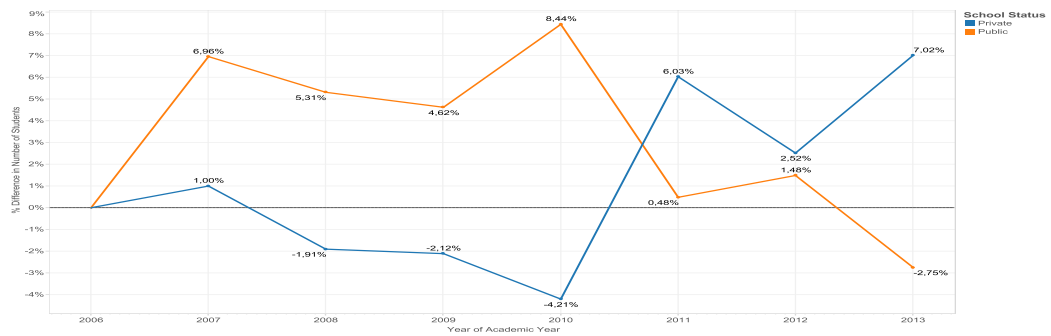


Figure 11 Cross Growth Pattern between Upper Secondary Public and Private Number of students

Figure 11 suggests interesting information in relation with Figure 9, while number of public schools growth positively, number of public school students slow down and tend to growth negatively in recent year. The growth seemed change from 2009 to 2010. Government need to investigate such trend and to adapt the result on Universal Secondary Education (Pendidikan Menengah Universal – PMU) which will be elaborated later on next sub-chapter.

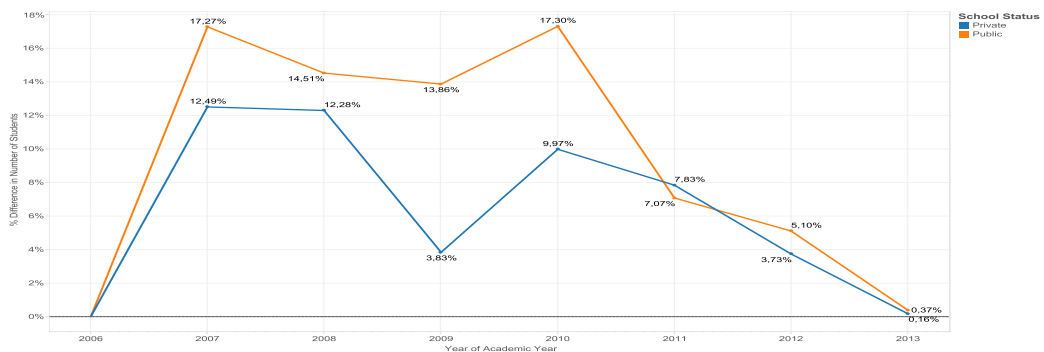


Figure 12 Vocational upper secondary number of students growth tend to slower in both school type

Both student's growth faster but then slow down from 2010. It is alarming to decision makers which mainstream vocational education, if such trend consistent, upper secondary schools will attract more students than vocational.

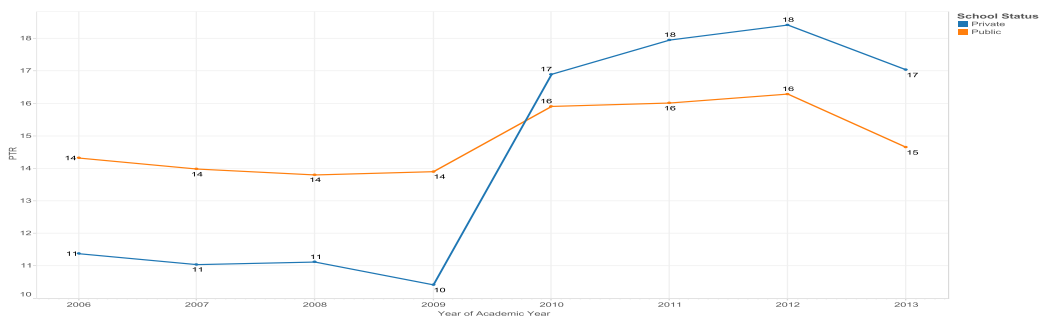


Figure 13 Pupil Teacher Ratio in Upper Secondary

Unlike in primary and lower secondary, the PTR is lower, as suggested before, lower PTR make learning process better but in efficiency term maybe not. The figure shows private PTR lower but then higher compare to public.

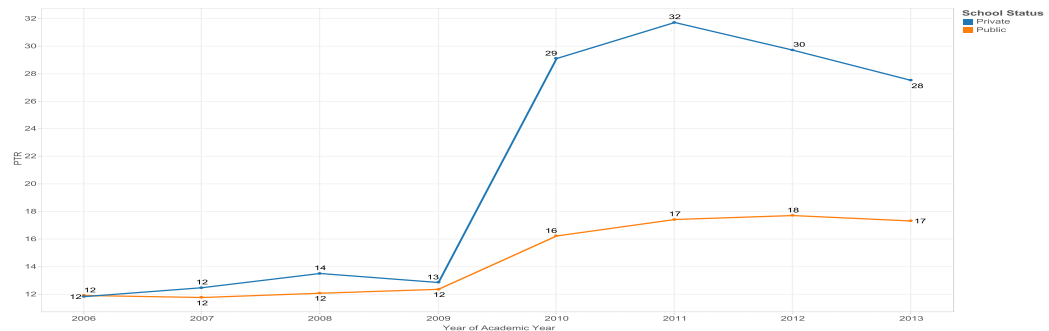


Figure 14 Private Vocational Upper Secondary has higher PTR than Public

The private vocational PTR has higher than public indicated teacher's shortage in private schools. However, considering the slowdown growth in number student will affect this PTR in upcoming years. Teacher's shortage in private schools is common issue and from few informants on in-depth interview found evidence that government support is scarce to support private school teacher's recruitment and profession development.

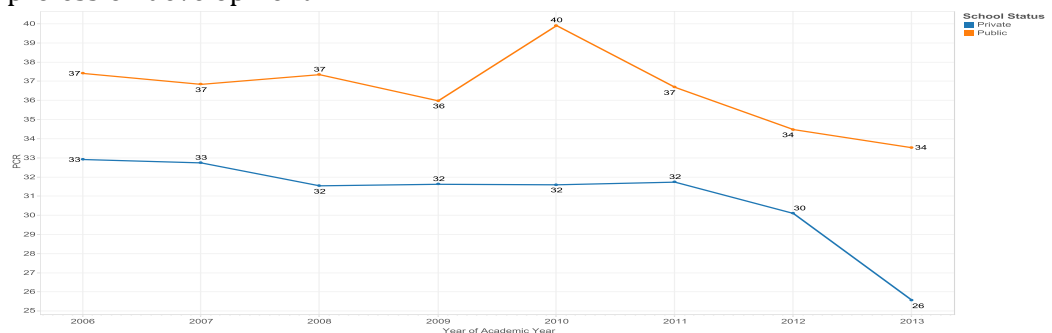


Figure 15 Private Upper Secondary has lower PCR than Public

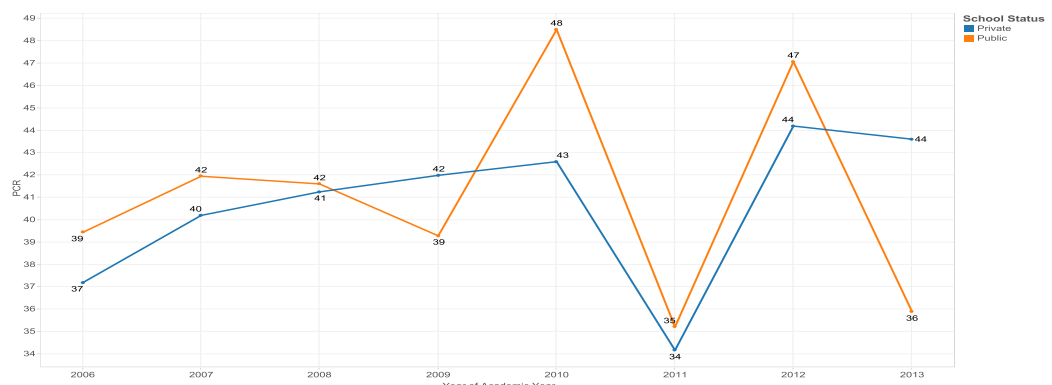


Figure 16 Overlap PCR between Public and Private Vocational Upper Secondary

The classroom in public upper secondary seems more crowded than private. As explanation on lower secondary schools, the reason why private upper secondary school has lower PCR due to lower number of student or deliberate effort to

improve learning process is never known exactly. It is true may be for qualified private schools, while PCR for vocational upper secondary seems overlapping over years.

F. Factors Influence Private Schools Growth and Challenges

1. Quality of education

As analysed in sub-chapter 3.1, the growth analysis during 8 past years suggests evidence private primary school tend growing faster than public. Psacharoupoulos, Arieira and Mattson suggested low quality in primary school services attract parents to enrol their children private school which they considered better quality^{iv}.

Other Education researcher Mok^v concluded School that able to adapt market's need tend to orient to result. Private schools on this case are easier to adapt market's need and innovatively develop interesting education program or services to parents and students. Private schools are easier to create interesting program and services because they don't have bureaucracy compliance either to government or local government. It is true for primary level, where latest NER reached 95%^{vi}. Parents are not satisfied with education outcomes delivered by public school, and private schools capture the opportunity.

In lower and upper secondary which NER^{vii} still gaps, parents tend to enrol their children to favourite school even in capital city like Jakarta, Surabaya and Semarang. However due to limited capacity only those who has excellent academic capacities will be accepted. These favourite schools conduct selection test. In average students with excellent academic capacities come from middle to upper class family. Students from poor family are excluded from these favourite schools. The situation contributes to poverty traps and exclusion to disadvantage groups including minority, disable students and etc.

In capital city number of private schools on lower and upper secondary, often labelled by International School attract more middle and upper income family. Once again, poor family and disadvantage groups are excluded to access quality of lower and upper secondary.

2. Faith based program or services

Parents are looking for more (specific) education services than what public primary schools can offer as informed by few parents. Parents, except education quality reason also interested to school with local content or added values on faith. Parents are worry to negative impacts of globalization and free converse, more over with speedy access to information. They want their children to learn more religious practices and values. Even parents love full day school, they don't want their children to play after school hours.

Private schools with faith based background can transform parent's demand factor to education product and services, however the most common ultimate program to parents are:

- a. Memorizing holly text
- b. Reading holly text
- c. Outbound activities
- d. Extra Curricula

The first and second program maybe important but more important to understand the essence of text (values) and translate it into skills or attitude.

3. Full-day school

The full day school is favourite school as well to parents. The main reasons why parents prefer full day school because their children spend more time at school environment rather than let them go play with peers. The full day school is still key issue debate even in developed country such as Germany^{viii}. However few research proved negative impact of full day school like Kartika and Herawati^{ix}. The main reason of parents to disallowed children to play is against to psychology where children period up to 15 is play period, even key success to Finland in education is “a heavy emphasis on play”^x.

4. Soft skills a basic needs on 21st century

Singapore is one of education success story in the world. Singapore maintains top 5 performers on PISA test for decades. The Singapore education motto is “teach less and learn more”, this movement started 2006 and have been improving education outcomes^{xi}. Teach less, learn more will help students to think critically and creatively said MoE on their website. Critical thinking is one of survival skills and essential skills needed by 21st century society^{xii}, set of essential skills as originally formulated by Tony Wagner called as “soft skills”.

The World Bank highlighted the importance formal school to develop these set of soft skills including i) Critical Thinking and Problem solving, ii) Learning skills, iii) effective oral and written communication, iv) personal skills and v) social skills. Those five set of soft skills called STEP by World Bank stand for Skills towards Employment and Productivity. The Bank also provides guideline how STEP can be adapted to national policy.

The question now whether both public and private adapted soft skills to equip learners with essential skills to survive in 21st century? In some degree, this research will answer this question on next sub-chapter 3.3.

G. Does Supply Meets Demand?

In term of supply and demand, mostly private schools meet parent’s demand, especially to private schools which offering faith based program. However due to wide variety of private school quality, may be only qualified private school fulfil parents expectation, however only parents from middle to upper class family can afford. Qualified private school indicated by higher tuition and other fees which burden to parents, while lower quality private schools indicated by lower tuition fees or even free, mostly attended by students from poor family. In general, if we consider set of skills as demand side, we can say for sure supply doesn’t meet demand. During interview session parents didn’t aware of soft skills and how important it is for their children future.

H. Conclusion and Suggestions

The conclusions and suggestions is summarized on table 1 below:

Table 1 Conclusions and Suggestions

No.	Conclusions	Suggestions
1	Schools and students growth trend over years suggested opportunity for private primary schools to offer more quality education services. However schools need to consider seriously to adapt soft-skills development into their curriculum.	<ul style="list-style-type: none"> • MoEC need to adapt and include essential soft-skills to curriculum. • Faith based private schools should pioneer the effort to mainstream soft-skills due to their flexibility compare to public schools
2	Favourite school syndrome still exist to date on lower and upper secondary, the syndrome sustain poverty and exclusion of disadvantage groups, including private school opportunity to participate on education development.	<ul style="list-style-type: none"> • Government need to develop school efficiency assessment framework, as a tool to distribute education inputs in all level of education. • Government need to setup new ways to embrace private schools and sectors engagement for better education outcomes and reduce unemployment and grow entrepreneurship. One model that never exist in Indonesia is charter school, see table 2 below.
3	Number of private schools as many as public schools but PCR on private is lower, it means private school has lower intake rate. It's happened due to favourite school syndrome (see number 2).	See suggestion on number 2 bullet 2
4	The vocational upper secondary growth trend declining in recent years. The trend may be caused by higher unemployment rate from vocational ^{xiii} .	<ul style="list-style-type: none"> • Government need to link vocational schools with employers and encourage employers on curriculum development. • Vocational graduated need to be certified by profession association or other recognized certification organization.

Table 2 School model based on ownership and financial aspects

Management	Financial	
	Public	Private
Public	Public School	Employers School / Training Center
Private	Charter School	Private School

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ⁱ Net Enrolment Rate, Total number of students in the theoretical age group for a given level of education enrolled in that level, expressed as a percentage of the total population in that age group. The purpose of NER indicator is to show the extent of coverage in a given level of education of children and youths belonging to the official age group corresponding to the given level of education. For more detail information please refer to UNESCO resource at <http://data.uis.unesco.org/>

ⁱⁱ Stand for Biaya Operasional Sekolah (Running School Cost), started on 2004.

ⁱⁱⁱ Out Of School Study, Unicef and Centre of Education Statistic, MoEC 2012.

^{iv} Research is conducted in Bolivia, 1997.

^v Mok 1997.

^{vi} Unesco, Academic Year 2012.

^{vii} Lower Secondary NER 81,32% in 2013, Unesco; Upper Secondary NER 77% in 2013, World Bank (<http://data.worldbank.org/indicator/SE.SEC.NENR/countries>)

^{viii} <http://www.dipf.de/en/research/projects/study-on-the-development-of-all-day-schools-steg>

^{ix} <http://penelitian.lppm.upi.edu/detil/139/karakteristik-perkembangan-sosial-emosi-siswa-full-day-school-dikaitkan-dengan-sistem-pembelajaran-full-day-school>.

^x http://www.edweek.org/tm/articles/2014/06/24/ctq_faridi_finland.html

^{xi} <http://www.moe.gov.sg/media/parliamentary-replies/2010/04/teach-less-learn-more.php>

^{xii} Wagner, Tony, Global Achievement Gaps.

^{xiii} <http://bisniskeuangan.kompas.com/read/2014/11/05/152900626/BPS.Lulusan.SMK.Paling.Banyak.yang.Men.ganggur>

**Indonesian-Malay Language, ASEAN Economic Community,
and Academic Lingua Franca**

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Abstract: This paper examines opportunity to use Indonesian-Malay Language (IML) as a lingua franca of ASEAN academic community. The result shows that the implementation of ASEAN Economic Community is an entrance to embody the idea due to de facto condition that ASEAN region is not different from the context prior to the implementation of Anglo-Dutch Treaty in 1824 with Malay as the lingua franca. The transformation IML into lingua franca can be carried out through the ASEAN University Network. Involving IML as an integral part of all formal agreements made, establishing of double degree programs, and publishing network with Indonesia-Malay-language publications are the initial works to embody IML B as ASEAN academic lingua franca .

Keywords: lingua franca, Indonesian-Malay Language (IML), ASEAN Economic Community (AEC), ASEAN University Network

A. Introduction

The implementation of ASEAN Economic Community Society in 2015 opens up opportunities for Indonesian-Malay Language (IML) to become the lingua franca in the ASEAN countries. IML historical root, which cannot be separated from Malay context, is an important factor of the acceptance of IML as a lingua franca in all countries of Southeast Asia. Moreover, this idea is in line with the increasing of anxiety on the fading or failure of Malay preservation in some countries, such as Malaysia, Singapore, and Brunei Darussalam.

It is not arguable that English has dominantly become lingua franca in ASEAN community. By using Fishman's perspective, English has been placed as "nationism" and "nationalism" by most community members (Fishman: 39-51; Fishman: 97 -104). English is nationism in a sense that society has deliberately uses English as a medium of communication in sectors of administration, including in the field of education across the member states. Meanwhile, English as nationalism occurs when ASEAN community, in communicating with members of other communities of different origins of ethnicity, nationality, and state, prefer to use English rather than their native language, formally and informally.

The use of English in the context of nationism and nationalism in the ASEAN region is important to debate. ASEAN is an area that was once bound together by a shared language of Malay. Malay is still maintained until today, and Malaysia, Brunei Darussalam, and Indonesia uses it as the official language of the State. In some other countries, such as Singapore, Thailand, the Philippines there are still many speakers or people who use Malay language as their mother tongue.

The implementation of MEA is a momentum to restore the role of IML as lingua franca in ASEAN region. At least, IML has a great opportunity to be medium of formal communication among the academic community or educational institutions network in all member countries. It is undeniable that the idea transformation of IML into a common language in academic environment has been pioneered by some institutions that have the same idea.

However, the idea is almost "going nowhere", because it has not found the right momentum. In addition, the transformation does not put the entire members of the ASEAN countries as parties with the same role. This can be seen from the transformation of the idea of Majelis Bahasa Brunei Darussalam-Indonesia-Malaysia (Assembly of Language of Brunei Darussalam-Indonesia-Malaysia/MABIML) which placed only Singapore as an observer country. Meanwhile other ASEAN members are not involved at all in the activities of the transformation.

B. ASEAN's Academic Lingua Franca

Academic Lingua franca in some studies and researches is used to describe the use of language in academic situations in educational institutions involving the speakers of various languages. For example, the use of English as a tool to communicate both within and outside the lectures at several universities in the country that open international classroom. Certainly, international class involves cross-country students and, of course, variety of native languages.

Theoretically, lingua franca is a linguistic terminology which has the basic meaning "language of instruction" or "lingua franca" somewhere in it, with speakers of different languages (Takari:2012:1). Lingua franca also refers to "common language" or "auxiliary language", for its role "serving as a means of communication Among speakers of different languages" (Barotchi: 2001: 503). In UNESCO decision on "Vernacular Language" in 1953, lingua franca is defined as "a language the which is used habitually by people Whose mother tongues are different in order to facilitate communication between them" (Barotchi: 2001: 503).

In our country, lingua franca is paired with the term *basantara* which stems from a combination of two technical vocabulary "base" or language and "between". Terminologically, *basantara* means intermediary or language between the various groups of different languages. For example, Madurese language becomes the lingua franca for fishermen of different language speakers who usually land at the port of Probolinggo, East Java. They come from different areas of the country, Madura, Kalimantan, and some areas in Java. However, when they decide to land and sell their fish at the fish auction near the port, they use Madurese as a means of communication.

In academic environment of ASEAN Countries, there is a strong tendency to eliminate the position of Indonesian –Malay Language (IML) as lingua franca. In Indonesia, for example, at the level of primary and secondary education, there is International Class Program (ICP) which no longer uses IML as a communication tool in the academic environment. On the contrary, there is a strong tendency in the academic setting of ICP to use English as its lingua franca. Interestingly, ICP is not only be implemented in institutions of secondary education, but also in basic education of Elementary School (MI) / Elementary School (SD).

In the academic environment of higher education, the phenomenon of shifting IML as a lingua franca with English is higher. Most major universities in Indonesia have a strong tendency to shift the IML as its academic lingua franca. It is signed by a strong desire of the organizers to create international class. The implementation of the classes or international programs, for them, is an important indicator of the quality of education they manage.

In the official website of the University of Indonesia (UI) Jakarta (lontar.ui.ac.id), for example, from the data obtained, this education institution has opened a lot of international programs or classes. There are 14 study programs of study with special international class in UI in the various faculties, such as Economics, Accounting, Psychology, Communication Sciences, and Medicine. Similarly, Gadjah Mada University (UGM) Yogyakarta also opens international classes in five faculties, they are Faculty of Economics and Business (FEB), Law, Social Science and Political Science, Medicine, and Mathematics and Natural Sciences. In University of Padjadjaran (Unpad) Bandung, there are also international classes, especially in health faculty, such as General Medicine, Dentistry, and Pharmacy, and social sciences faculty, such as communication.

The international programs or classes above can be ascertained uses English as "academic lingua franca". Referring to Björkman (2013), academic communication in the process of international class is wholly in English, as the tendency prevailing in the universities in Northern Europe (Björkman: 2013). The process of admission (student recruitment), the entrance exam to final exams uses English as the medium language. In addition, some universities in Northern Europe also have a strong tendency to use English as "the language of publication", and even "increasingly becoming the language of instruction in a large number of institutions throughout continental Europe". In essence, English has become "a vehicular language through roommates first-language speakers from different backgrounds Communicate", therefore consciously forms academic settings which makes such language as "a lingua franca are by nature international " (Björkman: 2008:104).

The use of English setting as a lingua franca in academic environment, on the one hand, is not rejected as globalization is getting stronger. Moreover, if international programs or international class come from the country that does not have historical and cultural roots and with "Malay", it is too difficult to accept the process of education by using IML. However, there are certain situations that allow for not putting IML as a second language or language support, yet as the lingua franca of academia. The situation, for example, when cooperation network is formed between higher education involving institutions of higher educations in ASEAN countries.

C. Indonesian As ASEAN Academic Lingua Franca

The agreement on the formation of the ASEAN Economic Community marks exclusive zones of Southeast Asia. Borders between Member States is no longer clear, because all have been bound into a single market and production base (Directorate General of ASEAN Cooperation: 2009: 7). This agreement, in de jure condition, does not eliminate the substance of the agreement Britain and the Netherlands in March 1824. However, in de facto condition, the agreement separated Malay region and eventually ASEAN countries no longer exists (Hooker: 2003: 106-107).

Southeast Asia, in de facto condition, is not the same as the portrait of the Malays before the arrival of Western colonialism, Britain and the Netherlands. Although each remains a sovereign state, its residents possesses freedom to participate more actively across borders. Part of the flexibility is cultivating back Indonesian-Malay (IML) which is no longer exclusive the official language of some country and the language of the region. It is important to remember that the IML speakers are scattered in various areas in Southeast

Asia, including Indonesia, Singapore, Thailand, Brunei Darussalam, the Philippines, and in part the Malay community in Cambodia, Myanmar, Laos, and so on (Takari: 2012: 1).

Malay language possesses various differences between that in Indonesia (Indonesian) and other countries such as Singapore and Malaysia (Malay). However, the difference is not significant, because it basically has the same cultural and historical root, which is Malay language. Therefore, long time ago, the 3rd Congress of Language and Malay Correspondence in Singapore and Johor Bahru on 16 to 21 September 1956 also involves Indonesia. The decision of the Congress stated, "Malay and Indonesian language is differed only in name only, due to the political difference between Indonesia and Malay". In addition, "Indonesian language is the richest language with vocabulary of local words and those from Netherlands" (Ahmad: 1991: 5).

To support the argument above, Ahmad (1991: 6) proposed statements from some important figures in the country.

Bahasa Indonesia is the national language which is essentially taken from Malay (Soekarno).

A language named Indonesian language on its birth is not different from Malay language; the sentence construction and the words derived from Malay language; only added with new words (Muhammad Hatta).

Prior to the emerging of Indonesia nation, Indonesian language had been there. Indonesian language is Malay language; when Indonesia was more progressing, all regions equally became parts of Indonesia; then Malay was renamed as Indonesian language (Sutan Alisjahbana).

Indonesian grew from Malay, but not same as the Malay language. Indonesian is not same but also not different from Malay (Priyatna).

Indonesian language is not Malay language, yet a language that grew in Indonesia nature can be understood and used by all the people of Indonesia (Adi Negoro).

ASEAN University Network/AUN, involving popular higher education institutions in Southeast Asia, can be used as an important medium for embodying Indonesian-Malay language as ASEAN academic lingua franca. In addition to have a well-established network with renowned universities membership, AUN also receives strong support from stakeholders in each Member State.

AUN has had a long experience of establishing cooperation among universities in ASEAN countries. This network was historically formed in 1977 through "The First Meeting of the ASEAN Ministers of Education". Since then, the discourse on ideal model of "ASEAN University" started to emerge, although ultimately sank. 15 years later, in 1980s, "The ASEAN Development Education Project" or ADEP was developed with support from Australian government. The objective of this program is, "to Strengthen the the national capabilities through the sharing of expertise, experiences and resources in education". At the meeting of the fourth ASEAN Summit in 1992, the cooperation was expanded and brought the idea of the University of ASEAN through "Strengthen the existing network of higher education institutions in the region and Ultimately establish an ASEAN University". In its development, at the meeting of the second ASEAN Subcommittee on Education (ASCOE) in 1994, "a draft charter for the ASEAN University Network was

prepared, leading to the founding of AUN in November 1995 " was proposed (Breekens: 2004: 39).

Regrettably, the idea of using Indonesian language-Malay language as ASEAN academic lingua franca has barely been touched. On the contrary, the stakeholders in the network more focus on quality assurance and accreditation of higher education institutions of the members. It can be seen from the background of the establishment of the ASEAN University Network-Quality Assurance Alliance (AUN-QA) in 1998 and the ASEAN Quality Assurance Network (AQAN) in 2008 to encourage the region meet the demands of quality standards in Southeast Asia.

In addition, there is a strong tendency of the parties involved in AUN, AUN-QA, and AQAN to always put English as academic the lingua franca rather than Malay-Indonesia. This is shown by the fulfillment of all the paperworsk and preparation of guidelines for capacity assessment of university which is written entirely using English. More than that, regular meetings are held the third consortium which also uses English as its lingua franca.

Along with the implementation of MEA, reorientation of AUN main work program is open be carried out. ASEAN single market, which is the main purpose of the implementation of MEA involving many countries, requires a strong bond not only from the economic aspect but also historical and cultural aspects. The use of Indonesian-Malay can be important to form a bond that is not merely purely economic. Historical evidence shows that Indonesian language was not only successfully emerged as the lingua franca, but also bind all citizens who inhabit the Malay region.

At the earliest level, reorientation to use Indonesian-Malay Language as a lingua franca can be done by changing the entire format of the written agreement. It means that all institutional decision use English, yet includes a translation into IML. This writing model, for example, has been implemented in the form of formal agreements involving institutions of higher education in the State France. Although written in English format, French is not abandoned.

AUN can also reorient its role of a more concentrated on quality assurance into driving force to disseminate IML as a ASEAN community academic lingua franca . One of them is by holding a Double Degree Program (DDP) by using ILM as a major part of language publishing or instructional medium. This, of course, is very different from DDP developed in the country that is precisely its dominant academic atmosphere colored by English.

Of course, there are still so much work to be carried out the framework of making IML as ASEAN community's academic lingua franca, some of them are forming a network which intensively publishes textbooks and handbooks by using IML format, student exchanges through Double Degree Program, and so on. If the stakeholders have a strong commitment to restore IML as a ASEAN community's academic lingua franca, the big idea is very likely embodied.

D. Closing

The previous elaboration gives important evidence that the agreement of ASEAN Economic Community (AEC) can become the entrance and at the same time a great opportunity to place or transform Indonesian-Malay Language (IML) as lingua franca of the public in Member States. In addition to its historical and cultural support, great

opportunities are also based on the fact that many citizens still maintain IML as their first language.

The most possible way to do now is utilizing their network of universities in South-East Asia (ASEAN University Network) or AUN. At the very least, AUN is expected to be the driving force to disseminate IML as lingua franca in the academic community of ASEAN. The big support given by stakeholders or country to AUN and the experience of working together among universities across the country members is essential social capital essential to the transformation of IML to become lingua franca.

The model developed by institutions of higher education in France can be used a reference. Various international agreements involving them are written in the form of English without leaving French. Another driving force is Double Degree Program that uses IML as an academic lingua franca. Of course, there are still a lot of works of transformation to be done, including intensifying regional-scale publication of Southeast Asia by using Indonesian-Malay.

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The Performance of Madrasah's Supervisor in East Java Province

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Abstract: Madrasah's Supervisor is one of the education component playing role in increasing the education quality. Supervisor educational duties are not only as educational supervisor, but also to be a concelor, motivator to create a conducive atmosphere in learning process at school. Therefore, the competence performance of supervisor in order to increase the quality of school is really needed. This research uses the qualitative approach in order to describe the performance of school supervisor in: (1) planning supervision program, (2) implementing supervision program, (3) evaluating the result of supervision program and (4) implementing supervision's obstacle task. The result of this research shows that : (1) the school supervisor's performance in planning the supervision program is classified to "very good" category with the score 87,5, (2) the supervisor's performance in implementing the supervision program is classified to the category of "good" with the score 66,25, (3) supervisor's performance in evaluating the result of supervision program is classified to the category "good" with the score 62,5. Supervisor's performance according to the perception of the principal is classified to good category with the score 65,62. Supervisor's performance according to the perception is classified to the category good with the score 67,88. (4) there are some obstacles for the supervisor in doing his/her primary task like too much burden of work.

Keyword : Performance, Supervisor, Madrasah

A. Introduction

Education quality is actually not the result of one or two people's performance. Likewise, Madrasah quality is determined by many parties. It results from all Madrasah stakeholders' performance; teachers, school principals, foundations, parents, and Madrasah supervisors. According to Zamroni (2013), the dimension of education quality improvement includes two things: (1) graduates quality improvement (2) teaching and learning process quality improvement.

Human resources are very important to obtain a good-quality Madrasah. What is meant by human resources includes the aspects of competency, skill, ability, attitude, behaviour, motivation, and commitment (Fattah, 2004: 13). In education, there are several types of human resources based on the main task, i.e. technical staff, administrative staff, and supporting staff. Moreover, PP 38/1992 states the classification of education personnel, i.e. 1) educator, 2) administrator, 3) supervisor, 4) laboratory assistant, 5) learning resource technician, 6) researcher and 7) examiner and supervisor.

Minister of Education Regulation No. 12 of 2007 on School/Madrasah Supervisors' Standard establishes the qualification and competency standard of school/Madrasah supervisors. School supervisor is one of education component plays a role in improving education quality. In doing their education and learning tasks, school supervisors are not only as education supervisors, but they double their tasks as counsellors and motivators in order to create a conducive atmosphere in the learning process at school. Therefore,

school/Madrasah supervisors' performance competency in improving Madrasah quality is very important.

In regard to supervisors' performance, as cited by Setyaningsih (2003: 43-101), Djaelani states some notes on the current condition of Islamic education supervisors as follows: (1) half of religious education supervisors does not go deep into technical education, (2) lack of coaching frequency compared to Islamic Education teachers, (3) many schools are not well-supervised due to insufficient experience facility, (4) supervisors are faced with the issue of making a paper to complete their promotion requirements perceived to be burdensome and lead to neglected professional skills.

There is an impression that the presence of supervisors is *wujuduhu ka adamihi*, their presence is the same with their absence. Their tasks have not been shown to improve education quality. Supervisor profession is not prestigious for teachers' career. In fact, according to the Central Java PGRI Chairman, Soebagjo Brotosedjati states that if the ones are appointed to be supervisors, they felt upset; what is my fault? what is my sin? (SM, 27/08/2012).

As cited by Imam Siregar (2007:132) in regard to supervisors' performance, a study conducted by Tim Dirjen Bagais obtained some findings that: (1) supervisors rarely visited school/Madrasah, (2) teachers and school principals tended to be considered as subordinate, (3) lack of technical education ability, and (4) many supervisors were not from the bachelor of education.

Based on the explanation above, a study of supervisors' performance needs to be conducted. This study was conducted in three regencies/cities, i.e. Kediri City, Malang City, and Malang Regency.

From the problems described above, the statements of the problems are how is the Madrasah supervisors' performance in: (1) Planning supervisory program, (2) Implementing supervisory program, (3) Evaluating supervisory program, and (4) Supervisors' obstacles in task implementation. The objective of this study is to describe the Madrasah supervisors' performance in: (1) Planning supervisory program, (2) Implementing supervisory program, (3) Evaluating supervisory program, and (4) Supervisors' obstacles in task implementation. The results of this study are expected to provide an input to the Ministry of Religious Affairs as a consideration in the formulation of Madrasah Supervisors' coaching policy. Therefore, it is expected to affect MTs and MA supervisors' performance improvement.

B. Theoretical Review

1. Definition of Performance

Wireman (2009:5) states that '*kinerja*' is the abbreviation of '*energi kerja*' synonymous to 'performance' in English. The term of performance is often Indonesianized as '*performa*'. Performance is the output generated by the functions or indicators of job or profession within a certain time.

Madrasah supervisors' performance can be seen from the optimal task results achieved by Madrasah supervisors. Therefore, Madrasah supervisors' performance is their success or ability to achieve the best results in doing their duties and obligations

under the applicable or established measurement. Madrasah supervisors' performance is an achievement attained by Madrasah supervisors in carrying out their duties under the regulations specified for the job, i.e. *Permendiknas* No. 12 of 2007 and PMA No. 2 of 2012.

2. Supervisors' Role in Improving Education Quality

In the Minister of Education Regulation No. 12 of 2007 on School/Madrasah Supervisors' Standard, it establishes Junior High School/Madrasah Tsanawiyah and Senior High School/Madrasah Aliyah supervisors' competency. Then, the dimensions of competency will include: (1) personal competency, (2) managerial supervisory competency, (3) academic supervisory competency, (4) education evaluation competency, (5) research and development competency, and (6) social competency. Every dimension of the competency is outlined in sub-competencies or competency aspects. In practical term, supervisors are appointed to provide education coaching and supervision in their mentored school/Madrasah.

Education supervision includes academic and managerial supervision. Academic supervision aims to help and coach teachers in improving learning process quality so that more optimal student learning outcomes are obtained. Meanwhile, managerial supervision aims to help and coach school/Madrasah principals in their efforts to improve education quality by optimizing school/Madrasah performance.

PMA No. 2 of 2012 states that Madrasah supervisors have some functions as follows: (1) supervisory program preparation in academic and managerial field, (2) Madrasah coaching and development, (3) coaching, mentoring, and development of Madrasah teacher profession, (4) monitoring national education standard implementation, (5) evaluating supervisory program, and (6) reporting supervisory task implementation.

3. Supervisory Program, Supervisory Program Implementation and Evaluation

Supervisory program preparation is an activity that must be implemented in order to achieve the goal. Program is a system, meanwhile a system is an integral part of some parts or components of the program interconnected to collaborate with each other to achieve the defined goal in the system (Arikunto: 2004). Supervisors both in group and individual have to prepare a monitoring program plan consisted of: (1) annual program, (2) semester program, (3) academic supervisory planning (RKA, *rencana kepengawasan akademik*) and managerial supervisory planning (KKM, *rencana kepengawasan manajerial*) program.

Supervisory program implementation includes coaching, monitoring, and evaluating activities. It is based on the instruments established by Regency/City Education Department. After the implementation of supervisory program, it is followed by the preparation of supervisory program report. The report gives more emphasis on the achievement of each purpose in supervisory activities implemented in the mentored Madrasah.

In regard to the evaluation, Surachman in Suharsimi Arikunto (2004) states that evaluation is a process of finding a result achieved by several planned activities to support the goal achievement.

C. Methodology

The research targets were MTs and MA supervisors in Malang City, Malang Regency, and Kediri City. The respondents were 8 supervisors, 8 school principals, and 16 Madrasah teachers. The targets were taken purposively, i.e. an area having relatively large number of Junior/Senior High School supervisors.

This was a qualitative descriptive study. According to Moleong (2008:6), this approach intended to understand what kind of phenomena experienced by the study subjects such as behaviour, perception, motivation, action, and etc, collectively and in a descriptive way in the form of words or languages, in a special interest context. In this approach, it included particular standard and working procedure such as problem formulation, data collection, and determining the analysis unit to be studied and so forth (Aziz, 2007:18).

In this study, data collection was conducted using several techniques, namely: Questionnaire, Interview, Observation, Document Evaluation, and Focus Group Discussion (FGD). To obtain more accurate data, data triangulation technique was used by paying attention to social situation including actor, activity, and place.

In analysing data, the data is divided into two categories: (1) Data from interview, observation, and FGD and (2) Data from questionnaire. The first data was analysed using descriptive analysis by developing relevant categories to the research objectives. Meanwhile, descriptive analysis by using percentage was used to the second data.

D. Result And Discussion

This study proposed some findings related to Madrasah supervisors' performance in Malang City, Malang Regency, and Kediri City. The findings included, (1) Madrasah profile, (2) Madrasah supervisors' performance, (3) Madrasah principal's perception to supervisors' performance, (4) teachers' perception to supervisors' performance, and (5) supervisors' obstacles in task implementation.

1. Supervisor Profile

Madrasah supervisor has a very important role in the development and improvement of Madrasah quality. Supervisor plays a very strategic role because his/her function is to control Madrasah quality both in academic and managerial field. Therefore, a qualified and competent supervisor is very necessary.

Eight supervisors were involved as the study subjects (4 men and 4 women). Based on their educational background, 6 supervisors were master's degree and 2 supervisors were bachelor's degree. All supervisors have been certified as educators. In term of civil servant rank/grade level, Madrasah supervisors (Ministry of Religious Affairs) have already had a relatively high position. Most of them were administrator (pembina)/grade IV although some supervisors were not educators (teachers and school principals). In Kediri city, 3 supervisors were not educators. Meanwhile, 1 supervisor was not from educator background in Malang regency. There were 180 Madrasahs in Malang city, 871 Madrasahs in Malang regency, and 54 Madrasahs in Kediri city.

Madrasah supervisors' performance can be seen from two things. *First*, supervisors' performance based on their main tasks: Supervisory Program Planning, Implementation, and Evaluation. *Second*, supervisors' performance based on Madrasah principals and teachers' perception.

2. Supervisors' Performance Based on Their Main Tasks

Madrasah supervisors' performance based on their main tasks includes program preparation, program implementation, and supervisory program evaluation.

a. Program Preparation

In regard to supervisors' performance in preparing the program, there are two aspects of program preparation, namely the supervisory program preparation and the mentoring and training program preparation for professional teachers and school principals. In preparing the program, there are 7 performance indicators as follows: (1) having a document supervisory program, (2) having a teacher and school principal coaching program, (3) having a SNP monitoring program, (4) having a teacher and school principal monitoring program, (5) having a semester program, (6) having an academic supervisory planning (RPA, *rencana pengawasan akademik*) / guidance and counselling supervisory planning (RPBK, *rencana pengawasan bimbingan konseling*) and managerial supervisory planning (RPM, *rencana pengawasan manajerial*), and (7) preparing the mentoring and training program for professional teachers and school principals. In carrying out the program preparation, it was proved by the possession of program document.

Almost all performance indicators of the program preparation which were proved by the possession of program document will get a high score. The performance indicators of program preparation having a high category are: having an annual supervisory program, academic supervisory planning (RPA)/guidance and counselling supervisory planning (RPBK) and Managerial Supervisory Plan (RPM).

b. Program Implementation

The implementation of supervisory program can be seen from supervisors' main tasks as follows: (1) implementing teachers and Madrasah principals' coaching, (2) monitoring 8 SNPs implementation, (3) evaluating teachers and Madrasah principals' performance, (4) making a program implementation annual report, (5) implementing the mentoring and training for professional Madrasah teachers and principals in KKG/MGMP/MGP and etc, (6) implementing the mentoring and training for Madrasah principals to prepare Madrasah program, supervision and evaluation work plan, Madrasah leadership, (7) evaluating the mentoring and training implementation for Madrasah teachers and principals in KKG/MGMP/MGP and etc, (8) mentoring junior supervisor / middle supervisor (*pengawas muda/pengawas madya*) to perform the main tasks (applied to middle/senior supervisor), (9) implementing the mentoring and training for Madrasah teachers and principals to conduct the action research, (10) making the mentoring and training report for professional Madrasah teachers and principals.

The questionnaire results of the implementation of supervisory program were in the medium category with a score of 66.25. The implementation of supervisory program on the aspect of "making an annual report" obtained the highest score of 100 which was very good. The aspect of "mentoring junior supervisor / middle supervisor to perform the main tasks" got the lowest score of 37.5 or in the low category. Moreover, the aspect of "implementing the mentoring and training for Madrasah teachers and principals to conduct the action research" also got a low score of 43.75 which was in the low level.

c. Supervisory Program Evaluation

The evaluations of the supervisory program implementation conducted by the supervisors were (1) the evaluation of Madrasah teachers and principals' training implementation results at the mentored school, (2) the evaluation of 8 National Education Standards monitoring program implementation results, (3) the evaluation of Madrasah teachers and principals' performance assessment program implementation results.

The results showed that the evaluation of the supervisory program implementation carried out by the supervisors was categorized as 'medium' with an average score of 62.5. The evaluation of work program implementation results showed that the evaluation of 8 National Education Standards monitoring needed to be improved because it was in the low category.

3. Supervisors' Performance Based on Madrasah Principal's Perception

Madrasah supervisor plays a very important role in the development of Madrasah starting from monitoring, supervision, evaluation, reporting, and follow-up that should be done regularly and continuously. Madrasah principal's perception to supervisors' performance got an average score of 65.62 with medium category.

According to Madrasah principal's opinion, supervisors' performance in the managerial and academic field was categorized as 'medium' with an average score of 65.62. Observed from each performance indicator, supervisors' performance as mentioned above showed widely varied results. UN and UM monitoring implementation was the performance indicator which obtained the highest score of 93.75 or in the very good category level. The lowest score was 37.5 or in the low level, namely the aspect of PSB and extracurricular activities monitoring performance. In addition, the mentoring of action research was also in the low category with a score of 43.75.

4. Supervisors' Performance Based on Teachers' Perception

Teacher is a professional staff responsible for planning and implementing the learning process, evaluating the learning outcome, and conducting the mentoring and training to learners. Therefore, supervisors' mentoring is very important.

Teachers' perception to supervisors' performance in conducting the academic supervisory tasks on the mentored Madrasah teachers in the targeted research area obtained a mean of 67.88 or medium category.

Supervisors' performance indicators related to the implementation of teachers' ability evaluation in planning and conducting the learning activities showed the highest

score of 78.12. The lowest score was supervisors' performance in conducting the mentoring and training for teachers to carry out the action research, with a score of 50. It showed that the implementation of teachers' ability evaluation in planning and conducting the learning activities got the most attention from the supervisors. Meanwhile, the aspect which got less attention was the monitoring and training for teachers to conduct the action research. In addition, the aspect of extracurricular activities monitoring was also weak with a score of 56.25.

In regard to the mentoring and training of action research, both Madrasah teachers and principals expected supervisors to provide action research mentoring. Supervisors were expected to become consultants for teachers in conducting the action research. Supervisors not only brought an example of action research from one teacher to be presented to the other teachers, but they truly understood the action research itself. Supervisors became a place to ask when teachers conducted the research.

5. Supervisors' Obstacles in Task Implementation

In performing their tasks, there were problems or obstacles perceived by the supervisors in the targeted research area. Supervisors stated that the problems or obstacles were as follows: (1) Too much workload, for example, a supervisor must mentor dozens of Madrasahs along with its religion and other subjects teachers as well as Islamic religious teachers in public schools, (2) Lack of facility to perform their tasks, (3) Not all Madrasah teachers gave a positive response to the supervisors' coaching activity, (4) Supervisors have scheduled their Madrasah visits, but the Madrasah conducted its activity without informing supervisors in advance. (5) Lack of training activity to improve supervisors' competency, (6) there were some supervisors having a minimum ability of technical educational and administrative, so they were reluctant to come to school because teachers and school principals had a better ability, (7) supervisors' academic image and prestige was still low.

From the teachers' perspective, supervisors sometimes found some problems in performing their tasks, such as: teachers did not want to be supervised, teachers felt more senior than supervisors so they were indifferent when supervised, teachers felt smarter so they always tried to defend the idea and felt that what they did was right compared to what was directed by the supervisor, and there were many honorary teachers having low prosperity that affected their performance.

In addition, there was an arising criticism from the teachers associated with the supervisors' performance that each supervisor was not with one voice in one thing (policy). Teachers/school principals commented that one supervisor was sometimes different with others.

Madrasah quality was affected by many factors: teachers' competency and performance, Madrasah principals' competency and performance, students input, infrastructure, curriculum, and its supervisors' performance. If Madrasah has a good quality, it will certainly attract outstanding students to study in Madrasah. Conversely, a good-quality Madrasah will be able to bear outstanding students.

E. Conclusion

Based on a study of the performance of Madrasah supervisors in Malang City, Malang Regency, and Kediri City, the researcher would like to draw some conclusions as follows:

1. Supervisors' performance in the supervisory program planning in Malang City, Malang Regency, and Kediri City is categorized as good category, which is proved by the possession of program preparation document, with a score of 87.5.
2. Supervisors' performance in the supervisory program implementation in Malang City, Malang Regency, and Kediri City is categorized as medium category, which is proved by the possession of program preparation document, with a score of 66.25.
3. Supervisors' performance in the evaluation of supervisory program implementation in Malang City, Malang Regency, and Kediri City is categorized as medium category, with a score of 62.5. Supervisors' performance based on Madrasah principals' perception shows medium category with an average score of 65.62. Meanwhile, supervisors' performance based on teachers' perception shows medium category with a mean score of 67.88.
4. There are some obstacles/problems perceived by the supervisors in performing their tasks, such as too much workload, lack of training for supervisors, and lack of infrastructure to perform the task.

F. Suggestions

Based on the findings above, there are some suggestions given as follows:

1. Madrasah supervisors need to always improve the supervisory competency, both managerial competency and academic competency.
2. Madrasah supervisors need to equalize the perception among themselves in performing the tasks. It can be done through Supervisor Work Group (Pokjawas, Kelompok Kerja Pengawas) forum.
3. Madrasah supervisors need to increase the frequency of teachers and principals mentoring related to the implementation of classroom/Madrasah action research.

G. Recommendations

Based on the findings above, there are some recommendations given as follows:

1. The Research and Development and Training and Education Agency of the Ministry of Religious Affairs (Balitbang Kemenag) and the Regional Office of the Ministry of Religious Affairs (Kanwil Kemenag) need to run a workshop or training to improve the performance of Madrasah supervisors.
2. The ratio of supervisors in Malang City, Malang Regency, and Kediri City is very small compared to the number of their mentored Madrasah and school. Therefore, the Ministry of Religious Affairs are expected to increase the number of supervisors.
3. The East Java Regional Office of the Ministry of Religious Affairs needs to add its facilities to improve the supervisory work.

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**The Reformation of Islamic Education in Aceh
(The perspective of Aceh Qonun No. 5 year 2008)**

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Abstract: Aceh Qonun no 5 year 2008 is Aceh local law concerning the implementation of education as it is described in article no. 1 paragraph 45. It constitutes that Islamic education is an education concept that is based on Islamic teaching principles. Furthermore, paragraph 35 article 1 stated, the curriculum used in every type and level of education is in accordance with national standard and local content that is performed in Islamic way. This study intends to have further study on the Qonun proposing two research questions; what is in Aceh Qonun no. 5 year 2008? and how is Islamic education in the perspective of this Qonun? The study is performed as a qualitative analysis by describing, narrating, and analyzing data from numerous resources. The result of study shows that reformation of Islamic education in the perspective of Aceh Qonun No. 5 year 2008 is an effort to make changes in education system covering all subjects that are implemented and developed based on and/or infused by Islamic values in all types and levels of education.

Keywords: reformation, Islamic education, Aceh qonun.

A. Introduction

Education is a process taken by a country to prepare the young generations to become functional in life effectively and efficiently (AzyumardiAzra, 2006). The presence of Islamic education in Aceh is in line with Qonun No. 5 year 2008 regarding the implementation of education. Islamic education is an educational concept that is based on and imbued with Islamic values, as stated in article 1 paragraph 45. The development of Islamic education more specifically is to be adjusted to the curriculum used in each type and level of education that is bound to the national standard and local content of Aceh and is performed in Islamic way.

Since the presence of Aceh Qonun on Islamic education, the enforcement of Islamic Education in Aceh needs to be based on principles derived from Islamic values as urged in Qonun No. 5 year 2008 chapter II article 2. One of the fundamental principles stated in the article is that Islamic principles to be the first principles used to base other principles and to be the foundation in the provision of education in Aceh. It shows that on normative perspective both executive and legislative authorities at the time were strongly committed to turn Islamic Sharia as a foundation that infuses any kind of development in Aceh, including the establishment of education. (Saminan Ismail, 2013).

The effort to enforce Islamic education is also an attempt to foster changes and reformation on education that aims at turning all education in Aceh to be implemented based on Islamic values. Accordingly, the ideal concept of education in Aceh that urges for the infusion of Islamic values can be implemented well in accordance with the content of Aceh Qonun No. 5 year 2008 on the provision of education.

B. Research Methodology

The study was performed as a qualitative analysis by describing, narrating, and analyzing data from numerous resources. The study utilized various literature primarily

and secondarily that come from diverse resources ranging from Qonun Aceh to books and other complementary references available electronically or manually at campus library in Meulaboh and Banda Aceh. As it is clear in the topic of the study, the primer literature endorsing the study was Aceh Qonun No. 5 year 2008. The study tried to investigate the significance of the Qonun socialization as an attempt in enforcing Islamic education and as an effort from Aceh people in fostering Islamic education reform to be in line with the implementation of Islamic Sharia in Aceh.

C. Result and Discussion

1. The history of Aceh Qanun No. 5 year 2008

Islamic education in Aceh initiated formally with the establishment of Tuanku Raja Keumala Islamic School in 1916 named *Madrasah Khairiyah* (A.Hasjmy,1978). As it has been widely known, Aceh was one of the provinces recognized with 'distinction' status after Indonesian Independent day in 1945. The status provided Aceh with special rights such as the enforcement of religious life that based on Islamic Sharia, customs reflecting Aceh culture, the exception in providing education, and Islamic scholar critical position within local policy making as further stated in national law No. 22 year 1999.

The fall of new regime in May 1998 was followed by monetary, economic, and politic crisis that fostered the reformation to take place in various sectors, including education. Reformation, reposition, and reconstruction in education obviously require critical reassessment toward all problems underpinning national education (AzyumardiAzra, 2006).

The enforcement of Islamic Sharia by the central government in Aceh after suffering a long period of pain in conflict due to the status of *Daerah Operasi Militer* (Military Operation Region) resulted from the re-establishment of Aceh 'distinction' status in Indonesian national law No. 44 year 1999. The status later was legalized in national law No. 11 year 2006 about Aceh local government where it is stated that Aceh is a province of law community units with distinctive characters, hence, is granted special authority to organize and manage its own governmental affairs and community interests in accordance with legislations in the system and principles of the unitary state of the republic of Indonesia year 1945 that is led by governor(DinasSyari'at IslamProvinsiNanggroeAcehDarussalam, 2002).

The implementation of regional autonomy in Aceh bred the initiatives and raised the awareness of governmental elements along with Aceh Islamic scholars to design, arrange, and give birth to local regulations in the form of Qonun that formal judicially equal with the substituting law of government decree (Samir Fuat,2009). The Qanun that has been agreed on and that has been enforced are examples from authority transferring from the central government to Aceh local government in various sectors including the authority to educate local boys and girls to implement Islamic teachings correctly and appropriately as described in the context of Islamic Sharia.

The presence of Qonun No. 5 year 2008 is the result of Aceh local government ideas for the establishment of education on Islamic basis and to get more practical in controlling and increasing the quality of education that is founded on local distinction and typical culture of Aceh. The Qonun does not intend to limit teacher's space nor

student's ability to be within the local region scope, but it hopes to overtake the quality of other regions as well as other countries. To meet the goals, the government compiled local regulations that later constituted as Qonun No. 5 year 2008 about the provision of education with the word '*keislaman* (Islamic)' is put as the basis in administering education in Aceh. Qonun No.5 year 2008 stated that education in Aceh is administered on the concept of Islamic education.

Qonun about education in Aceh is different not only in term of Islamic nature but also diverse in educational principles to those of secular public schools. The national education principals are as the following:

- a. Accessibilitys, including the extension of learning opportunity and education equality.
- b. Quality advancement and competitive power, and
- c. Management advancement, accountability and public image.

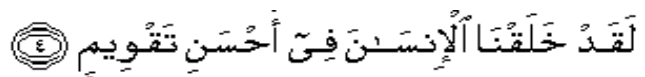
Specifically for Aceh as an autonomous region, it has the authority to add educational system based on Islamic values as the fourth principle. (Rizanna Rosemary & Saiful Mahdi,2013).

Qonun No. 5 year 2008 is a derivative policy and a revision from Aceh Qonun No.23 year 2002 which used the word 'Islamic' as the basis for the provision of education in Aceh, expecting it will be hand in hand with the implementation of Islamic sharia. It was exactly in chapter II article 2 that said, the basis for education provision in Aceh comprises of Islamic, truth, benefit, guidance, humanity, nationality, kinship, Aceh characteristics, diversity, fairness, non-discriminating, equality in front of the law, order and legal certainty, balance, harmony, equality, professionalism, affectivity, transparency, efficiency, and modeling (Dinas Syari'at Islam Provinsi Nanggroe Aceh Darussalam, 2002).

2. Islamic Education in the Perspective of Aceh Qanun Aceh No. 5 Year 2008

- a. Islamic education framework

Allah SWT said:



Meaning: "We have indeed created man in the best of moulds." (Q.S. At-Tin, ayat 4)

This verse shows how Allah Swt respects and honors human beings of all other His creators. He created human in the best form, either physically or mentally and with distinguished mind and heart. Because of this perfection, human also acquire complex characteristics such as the need for logistic, education that guides, leads, and provides knowledge about the goals and significance of human life as the *khalifah* (leader) on earth.

Islamic education is the knowledge that gradually brings individuals toward the perfection realized in worshiping Allah and preparing to live happily under the sharia of Allah SWT (Dedeng Rosidin, 2003). Accordingly, children as the next generation of the religion, state, and country, as well as the ones serving the hope and

pride of the parents need to get a full attention and to be provided with all of their rights in both primary and secondary needs. Among of the needs is children rights to obtain a proper education, and the main and the most principal education for them to be provided is education concerning *aqidah* (faith) and *tawhid* (oneness of God) which are the basic framework of Islamic education.

The formulation resulted from world Islamic education seminar in 1980 in Islamabad indicated the increase complexity of Islamic education task because of the demand to meet a more comprehensive goals as stated below:

“education aims at balanced growth of total personality of man through the training of man’s intellect, therefore, intellect, the rational self, feeling, and bodily sense. Education should, therefore, cater for the growth of man in all its aspects, spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively, and motivate all these aspect toward goodness and attainment of perfection. The ultimate aim of education lies in the realization of complete submission to Allah on the level of individual, the community and humanity at large”. (Muzayin Arifin, 1991).

The formulation indicated that Islamic education has a wider coverage compare to that of secular knowledge. It is because Islamic education strive not only to guide pupils to understand but also to have them acquire the ability to implement *Iman* (faith), *Islam* (peace), and *Ihsan* (kindness) on themselves as the *khalifah* of Allah on earth. Consequently, there is a need for some substantive guidance to master several content frameworks in Islamic education, which are:

1) *Aqidah* (faith)

Aqidah is the first Islamic education to be internalized to children to become the foundation or basis for the belief and faith that later will straighten their conscience toward Allah, as it is described in the Qur’an, Al-Luqman: 13

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تَشْرِكْ
بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

Meaning: “Behold, Luqman said to his son by way of instruction: "O my son! join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing."

The verse above indicates that *aqidah* is the first foundation to be established in Islamic teaching and is to be suppressed in every child during the process of education.

2) Shari’a

Shari’a in Islamic education consists of the introduction of laws from Allah to the pupils, so they will understand about the regulations to be implemented and obeyed by all the mankind that are assigned by Allah in the Qur’an. As Allah has said in the Qur’an Surah al-Jatsiah:18

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا
يَعْلَمُونَ ﴿١٨﴾

Meaning: "Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not."

Indeed, all Allah's regulations stated in the Qur'an are universal. This means when it is stated as a system in human life, sharia will always become the wisest solution. As for example someone who steals, performs adultery, does corruption, kills and conducts other wrong doings, sharia will offer the most proper sanction for the person.

3) Ibadah (Worship)

Ibadah in Islamic education teaches about ways and methods of how to observe and be devoted toward Allah. In Islamic education, the contents concerning the worshiping of Allah are taught through demonstration method or to practice the particular tasks directly such as ways to perform *wudhu'*, *shalat*, *haji*, *elm*, and the like (Fauzisaleh , 2005). By exposing to this content material, pupils are expected to perform the worship correctly and appropriately as it are prescribed in the Qur'an and the Prophet Muhammad traditions.

4) Akhlak (Islamic morality)

Akhlak is the framework of Islamic education regarding the coaching and supervising of attitudes, characters and moral. The content materials of this subject cover numerous topics that guide the pupils to good attitudes in running the live alongside other people and all Allah's creatures on earth, as the Prophet who has been sent to correct human morality.

b. The standing of Aceh Qanun

Qanunis a legislation or regulation of law recognized in a particular region (in this case is Aceh) (Jum Anggriani, 2011).Accordingly, as the content of national law No. 24 year 1956 concerning the establishment of autonomous region of Aceh Province, national law No. 44 year 1999 regarding the recognition of distinction status for Aceh Province, national law No. 20 year 2003 about national education system, and national law No. 11 year 2006 concerning Aceh local government, article 1 paragraph 21 defines Qanun as the legislation similar to local provincial regulation that regulate the administering of government and society life in the region/city in Aceh. Consequently, Aceh Qanun is the same with local legislation in other provinces, nevertheless, putting Qonun as the same with local legislation in other provinces, in fact, is not right. Qanun is the legislation that is applied in Aceh, in which the content must be founded on Islamic shari'a that is specially approved to be implemented in Aceh. The law is called Qonun which is designed by the local government together with Aceh Islamic Muslim scholars to apply to law that is in accordance with Islamic sharia.

In addition, Qonun is different from other local legislation in other provinces in Indonesia, in which Qonun can consist of both material procedural law and formal procedural law in *Mahkamah Syariah* (Islamic constitutional court) (Jum Anggriani, 2011).Thus, Aceh Qonun is the local legislations substituting national

law as the realization of special autonomy which enforcement is limited to Aceh that is based on typical characteristic of Aceh and Islamic shari'a.

As it is stated in national law No. 18 year 2001 regarding special autonomy of Aceh distinction province, article 1 paragraph 8 explains that the Qonun of Aceh Province is the local legislation implementing the Act-Law in the region of Aceh province in enforcing special autonomy (Majelis Permusyawaratan Ulama Provinsi NAD.,2011).

c. Islamic education in Aceh across the history

Aceh is a province at the far west of Indonesia. It is the first placed Islam was introduced and later spread to other regions across all Indonesia. Since the presence of Islam in Aceh which dated back to centuries ago to the present days, Aceh has been a region that is closely related to Islam or Islamic values either in its kingdom, its former sultan (politically), its economic, culture, customs, or in education sector.

Islamic education in Aceh is continuously progressing and is easily accepted because of the predominant Muslim community in Aceh and the strong influence of Islamic values in the culture. The spreading of Islamic education to across all Indonesian Archipelago cannot be separated from the advancement of Islamic education in Aceh, such as the presence of *dayah* or *pesantren* (traditional Islamic educational institution) as the center for teaching and learning of Islamic studies, the main point of Islamic scholars training, and even considered as the counselor for policy making for the kingdom (sultan) at the time. Hence, it is not surprising that there are a lot of traditional Islamic educational institutions either formal or non-formal that are still in existence to these days, some of them have developed and changed into *madrasah* (modern Islamic school combining secular and Islamic subjects) or even an Islamic higher education institution such as state Islamic institute (IAIN) Zawiyah Cot Kala Langsa.

In 17th century, Aceh received a special title '*Serambi Mekkah*' (the fore front of Makkah) because its critical position as the center of Islamic Education and the center for Islam spreading in several countries in Asia besides Indonesia, such as Malaysia, Thailand and Filipina, (Alfian, 1991). At that period, Aceh had had the capability to produce leading Islamic Muslim scholars and Muslim writers who then travelled across the archipelago (Yunus, 1960). It was noted in the history that Aceh has ever bred Islamic Muslim scholar, Muslim intellectuals, and Muslim academicians from the oldest and most notable Islamic education institution called *dayah* or *pesantren*. Nowadays, Islamic education in Aceh has developed into several types, namely:

- 1) *Dayah salafi* (traditional Islamic school). The teaching and learning in *dayah* is usually performed in *balee* (an open stage) while sitting in a circle (*halaqah*) that focuses on the learning of religion from classic resources of Syafi'i's school of thought (Muhammad AR, 2010).
- 2) *Dayah modern/pesantren modern* (modern Islamic school) or also known as *dayah terpadu* (integrated). The process of teaching and learning integrates Islamic curriculum with general public curriculum from the government. Traditional Islamic curriculum of *dayah* is taught in the afternoon and in the

evening, while the general curriculum designed by the Indonesian Ministry of Religious Affairs (MoR) is offered in the morning and afternoon.

- 3) *Madrasah* (Islamic Public Schools). The institution is divided into three levels of schooling; *Madrasah Ibtidaiyah*/ Islamic Elementary School (MI), *Madrasah Tsanawiyah*/ Islamic Junior High School (MTs), and *Madrasah Aliyah*/Islamic Senior High School (MA) that are administered by (MoR). Islamic education is taught in four exclusive subjects of *Quran Hadist* (Al-Qur'an and the Prophet Muhammad traditions), *Aqidah Akhlak* (Islamic faith and morality), *Fiqh* (Islamic jurisprudence), and *Sejarah Kebudayaan Islam* (Islamic history and culture)
- 4) Non-formal Islamic education such as *Majelis Ta'lim* (group of Islamic learning) and *Taman Pengajian Al-Qur'an/Kid* group of Quran learning (TPA) established in every village across Aceh.

The above description about Islamic education in Aceh are evidences that Islamic education in Aceh is sustainably developing and flexibly changing since after Indonesian independence day in 1945. Starting from the 'distinction' status and rights it possesses, to the birth of regional autonomy for Aceh province, Acehnese keep idealizing an educational concept that is based on the values, system, methodology, and curriculum of Islamic traditions.

d. Islamic Education in Qonun No. 5 year 2008

Aceh is a region with distinguished identities and owns a community with typical Islamic characteristics. Accordingly, the type of Islamic education for Acehnese become the regulation or policy arranged in the form of a Qonun, as it is indicated by Aceh Qonun No. 5 year 2008. It is stated that the basis for administering Islamic education in Aceh involves the following principles:

- 1) Islamic;
- 2) truth;
- 3) usefulness;
- 4) protectiveness;
- 5) humanity;
- 6) nationality
- 7) kinship;
- 8) Aceh characteristic;
- 9) diversity;
- 10) fairness;
- 11) nondiscriminating;
- 12) equality in front of the law;
- 13) order and legal certainty;
- 14) balance, harmony, and equality;
- 15) profesional;
- 16) effectivity;
- 17) transparancy;
- 18) efficiency;
- 19) modelling, (DinasSyari'at IslamProvinsiNanggroeAcehDarussalam, 2002).

From the above principles of Islamic education provision, it can be seen that Islamic is the first foundation mentioned then followed with truth, humanity, nationality, Aceh characteristic and so on. It is, indeed, a statement that indicates the government and people of Aceh are strongly committed and consistent to turn Islamic shari'a as the basis in fostering all kind of development in Aceh, including the provision of education.

Furthermore, in article 4, it is explained that the goals of the provision of education in Aceh is to develop students' potentials to become individuals who are:

- 1) Pious and faithful toward Allah SWT;
- 2) Morally upright;
- 3) Knowledgeable;
- 4) Intellectual;
- 5) Skilful;
- 6) Creative;
- 7) Independent;
- 8) Democratic; dan
- 9) Responsible, (Dinas Syari'at Islam Provinsi Nanggroe Aceh Darussalam, 2002).

The goal of Islamic education in Aceh as has been described previously is to internalize the faith and piety toward Allah SWT. It is the first point to be met in the teaching and learning process. The next point is to become morally upright, knowledgeable, intelligent, skillful, creative, independence, democratic, and responsible individuals. Form these points it is obvious that Islamic education in Aceh prioritize the development of spiritual intelligence to emotional and intellectual intelligence respectively that is supported by student ability be creative, independence, and responsible.

In chapter III, regarding the principles in administering education, article 5 explains precisely that the education in Aceh need to be on these principles:

- 1) Principles of education provision in Aceh:
 - a) Education for all, no discrimination concerning tribe, religion, race, nor descendent;
 - b) As a process of internalizing culture and empowerment of the pupils through a long life;
 - c) Development of all personal aspects of the pupils performed in a systematic, integrated, and directive way;
 - d) Provides modeling, encourage interest, and develop creativity of the pupils;
 - e) Encourage community involvement in the provision and controlling the quality of educational services; and
 - f) In line with the development of knowledge and technology highly respecting human rights, cultural values, and diversity of the nation, as well as principles of democracy and justice;
- 2) National education system administered in Aceh is to be based on Islamic values.
- 3) The provision of education is based on Islamic values as mentioned in paragraph 2 and is further regulated by governor decree (Dinas Syari'at Islam Provinsi Nanggroe Aceh Darussalam, 2002).

The most important matter in the article mentioned above is education system and the provision of education in Aceh that is based on Islamic values. The concept of Islamic education indicated by the article is education system that is based on and infused by Islamic teachings coming from the Qur'an and the Prophet traditions. As well, having the ability to implement Islamic values in any subjects and school culture to produce Muslim individuals who are intelligent emotionally, intellectually, and the most important, spiritually is mandated by Islamic traditions.

Furthermore, chapter III article 5 paragraph 2 also stated that "national education system administered in Aceh is to be based on Islamic values". The education is administered by referring to national education system, yet, particularly in Aceh it also needs to be infused by Islamic values. Islamic education meant by the article is not limited to *Pendidikan Agama Islam (PAI)*/ Islamic Religious Education as it is applied in schools normally. Islamic education meant by the article is the internalization of Islamic values coming from the Qur'an and Islamic traditions in all school subjects. For example, in teaching and learning math, chemistry, biology, physics, art, and other secular subjects, teachers need to have the ability to show the subjects connection to God values and human values because the knowledge is belonged to Allah and comes from Allah. Hence, the knowledge is expected to turn the people closer to Allah SWT.

In governor decree No. 26 year 2007 regarding the strategic plan of education in Aceh there are four main policies regulating Aceh education development:

- 1) Equal opportunity to access education
- 2) Quality and relevancy advancement
- 3) Management and image improvement
- 4) Completion and development of Islamic education system (Saminan Ismail, 2013).

Based on this governor decree the provision of Islamic education in the strategic plan becomes one of the four pillars of education system in Aceh. This condition is different from the national education system which consists of three pillars, namely; accessibility, quality advancement and competitiveness, and management, accountability, and public image improvement. This strategic plan of education is the basic guideline in arranging the plan and budget of all education improvement activities either at provincial level or district/city level across all Aceh Province within five years.

The need for forming Qanun No. 5 year 2008 also a consideration emerges in national law No. 11 year 2006 regarding Aceh local government administering education system infused by Islamic values. Through the particular Islamic education, it is expected that the community will be able to create good social environment, clean, safe, and comfortable. The rights and obligations of the community for the success of its implementation are also formulated in article 11 in the Qonun; a) Community have the rights to participate in planning, acting, controlling, and evaluating education programs, b) community are obliged to support and hold responsibility toward the safety and convenience in the provision of education.

Besides, the community are expected to participate in keeping safe and controlling a particular education institution. Also, the community can create learning activities as stated in article 31. 1) Informal education is education performed in a family or community that runs in the form of independence Islamic learning activities; 2) informal education as stated in paragraph 1 aims at training and internalizing Islamic personality's values running within the family and community. Furthermore, in article 62 was stated that: a) the community have the rights and obligations to take part in the provision and advancement of education quality in Aceh. b) community participation as mentioned in paragraph 1 can be given through Regional education assembly, school/madrasah committee, or other community institutions. Article 63 explains that: a) to improve community participation in education, in every educational unit is formed school/madrasah committee. b) the formation of the committee and its participation as mentioned in paragraph 1 is conducted based on the legislation.

Several articles above show community participation, obligations, and responsibility to control, take care, and take part in the provision as well as advancement of education quality also to keep Islamic environment to breed children and teenagers of sound moral, highly social, clean, solid, and responsible as stated in Qanun No.5 year 2008 article 26 which stresses that elementary education as mentioned in paragraph 1 aims at obtaining and developing basic Islamic values, knowledge, attitudes, and basic skill of the pupils needed to further continue to secondary education and/or to gain life provision.

In line with the system and provision of education, Islamic education curriculum in Aceh is also developed by each school and level of education as stated in Qanun No. 5 year 2008 chapter VIII article 35 that: 1) the curriculum used at each type and level of education is in accordance with national content standard and the local content is administered in Islamic way. 2) curriculum that is administered in Islamic way as stated in paragraph 1 is the entire learning process conducted at schools. 3) school/madrasah curriculum at each type and level of education stated in paragraph (1) and paragraph (2) must accommodate the following subjects:

- 1) *Aqidah* (faith);
- 2) *Fiqh* (Islamic jurisprudence)
- 3) *Al-Qur'an* dan *Al-Hadits* (Qur'an and Prophet Muhammad traditions);
- 4) Faith and Morality;
- 5) Civic education;
- 6) Mathematics;
- 7) Natural science
- 8) Social science;
- 9) Art studies, information communication technology and communication;
- 10) Indonesian language;
- 11) Art and culture;
- 12) English language;
- 13) Arabic language;
- 14) Sport and Physical education

And 4) school/madrasah curriculum at every type and level of education as stated in paragraph (1) and paragraph (2) is allowed to add the local content in accordance with the needs of the particular region.

The curriculum formulated in the above articles describes that the content material exclusively related to Islamic are the main subjects to be taken by all pupils in Aceh. The result from the process is that pupils are expected to master the content material concerning *Aqidah* (faith), *syariah* (Islamic law), *ibadah* (worship) and *akhlak* (Islamic morality) well. In addition, teacher of Islamic subjects as well as general subjects are expected to be able to relate the contents of the subject they teach to messages in the Qur'an and the Prophet traditions by investigating and preparing the interconnectedness of all subjects with the Qur'an or making the Qur'an as the resource of knowledge. It is obligated to meet the goals of Islamic education in Aceh.

In addition to the Islamic system and curriculum, Islamic education in Aceh also supports the lesson provision by providing supporting infrastructure such as building *mushala* (praying place) in every school and madrasah, constructing *balai pengajian* (Qur'an recital hall) in every mosque in numerous villages, or supplying books for Islamic religious subjects and other subjects. Another thing normally seen in Aceh is that all students in school, *pesantren*, *dayah*, or *madrasah* wear modest and *syar'i* (properly Islamic) uniform. It is in accordance with Islamic values that are reflected in student's attitudes and an attempt to answer for the goal of education in Aceh as stated in article 4, "faithful and pious toward Allah SWT, morally upright, knowledgeable, intelligent, skillful, creative, independence, democratic, and responsible.

D. Analysis of Islamic Education Reform in Aceh in the Perspective of Aceh Qanun No. 5 Year 2008

In regard of education in Indonesia, there is a structural dichotomy that leads to the grouping of knowledge, Islamic knowledge and general or secular knowledge. Islamic knowledge is found in traditional education system which limits itself to the classic Islamic knowledge and avoids new issues and methodology of learning. Meanwhile general of secular knowledge is knowledge adopted from the west that embrace universal education system entirely and put aside religious traditions and Islamic intellectuality (Azyumardi Azra, 2006).

The phenomena become the subject of studies and food for thought to come with some changes and reforms in education that is able to 'bridge' the two system and create 'integration' of education in Indonesia, and particularly Islamic education in Aceh. In the world of Islamic education, in fact, there is no such separation. It is obvious in centuries earlier that Islamic education was analogues with various other field of studies. Muslim figures, Islamic Muslim scholars, and executing government were able to implement Islamic knowledge to practical science to provide for the needs in daily life such as Ibnu Miskawaih who could serve various positions; a treasurer, an educator, a secretary and a librarian, and Ibnu Sina who did not only master numerous Islamic disciplines but was also a popular doctor in his era (Abuddin Nata, 2003).

Islamic education presented in Aceh Qanun No. 5 year 2008 is different from the generally understood Islamic education. The framework of general Islamic education covers four exclusive subjects of *aqidah* (faith), *syariah* (Islamic law), *ibadah* (worship), and *akhlak* (Islamic morality), meanwhile the Islamic education described in the Qonun is an education system that is laid on the Qur'an and the Prophet traditions that can be linked to any branch of knowledge, not exclusively limited to particular religious knowledge. Islamic education system in Aceh is an Islamic concept of education system that is expected to be able to be realized in every subject and in any type or level of education institution in Aceh, either formal, or non-formal, both in general/secular institutions and Islamic institutions.

Accordingly, government's call for the realization of Islamic education in Aceh is not only limited to the actualization of physical Islamic typical culture in education or in delivering the subject such as: uniform, building, ornament, and all school attributes but also, most importantly, to infuse Islamic values in all the subjects, so that the goal from the Qonun, "to optimize students potentials to become a faithful and pious individuals toward Allah SWT, morally upright, knowledgeable, intelligent, skillful, creative, independent, democratic, and responsible" can be achieved the way it is expected. And eventually, it will assist the perfect implementation of Islamic shari'a in Aceh.

E. Conclusion

The reformation of Islamic education in Aceh in the perspective of Qanun Nomor 5 year 2008 is the enforcement of an education system that is based on Islamic teaching values. What is defined by Islamic education is not limited to the teaching of exclusive Islamic religious subjects but making all subjects learned at any types and level of education Islamic by infusing Islamic values to them. It is two different concepts because what is meant by Islamic education in the Qonun is a whole education system that is based on the Qur'an and the Prophet traditions reflected in all subjects not exclusively limited to religious topics. Islamic education system in Aceh is a concept of education in general that is infused by Islamic values expected to be enforced at every types and level of education in Aceh; formal or non-formal either general/secular institution or Islamic institution.

Islamic education within the scope of physical appearance of school culture is implemented through uniform, building, ornament, and all school attributes that reflect the Islamic characteristic. Furthermore, the curriculum of education in general is designed and administered on Islamic principles come from the Qur'an and the prophet tradition so that the goal of producing Muslims individuals who are morally upright, intelligent spiritually, emotionally, and intellectually can be achieved. The provision of this form of Islamic education is critical for Aceh because it is one of instruments in implementing the perfect Islamic shari'a in the distinguished province of Aceh.

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The Challenges of Globalization in Private Islamic Schools

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Abstract: Globalization has been giving a huge impact on all aspects of human life. Although globalisation, as many people think, is often related to economic system, it is actually also related to education, even education is an important factor in global competition. This paper will discuss challenges of globalisation poses to private Islamic schools, and it will then put forward some suggestions to respond those challenges in order to help the schools and the graduates to be able to compete in global environment. There are some challenges that globalisation poses to the schools and the most significant challenges are related to knowledge and technological changes. There many suggestions can be made regarding to those challenges including conducting trainings or workshops of the ICT for the teachers and staffs, making a compulsory rule of the use of the ICT in the classrooms, making students' survey to provide a feedback for teachers' performances, giving inequality scholarships to low socio economic background students, etc.

Keywords: globalization, knowledge society, technological change

A. Introduction

For about three decades, globalization has been giving a huge impact on all aspects of human life. Although globalisation, as many people think, is often related to economic system, it is actually also related to education, even education is an important factor in global competition. As Castells (1998, cited in Christie, 2008) points out that education is one of two important factors to compete in globalisation. In other words, globalisation means competition including competition among educational systems or educational institutions. This essay will discuss significant challenges that globalisation poses to Indonesian Islamic private schools, and it will then put forward some suggestions to respond those challenges in order to help the schools and the graduates to be able to compete in global environment because globalization has been reducing demands for unskilled and semi-skilled labour (Rifkin, 1994).

B. Methodology

This research is qualitative-descriptive research. The observed schools are Mafatihul Huda Islamic Elementary School (Madrasah Ibtidaiyah Miftahul Huda), Mafatihul Huda Islamic Junior High School (Madrasah Tsanawiyah Mafatihul Huda) and Mafatihul Huda Islamic Senior High School (Madrasah Aliyah Mafathul Huda). This research also did interview to some teachers of those schools.

C. Findings and Discussion

1. Knowledge change: Knowledge society

One of significant challenges in these schools is related to knowledge change. Most teachers in these schools feel that knowledge that they have is adequate or good enough for teaching their students. They probably realise that because of globalisation, world knowledge has changed a lot but unfortunately they do not want to adapt the changes. This condition is contradictory to what Hargreaves (2003) says that in facing

globalisation there is a need for individuals to be knowledge workers in order to be able to build knowledge society. Knowledge society is a society that concerns on knowledge and information as main resources to build human development, and it is built from research and development (Hargreaves, 2003; UNESCO, 2005).

There are probably many reasons behind why most teachers do not want to upgrade their knowledge, but one certainly main reason is that the educational system of these schools is influenced by the previous policy of central educational system (the Minister of Education and Culture). One clear example is, in 2014 and many years before, the government conducts national examination for students as determiner of their graduation or as a single measure (Depdiknas, 2009). This policy of the high stake test of national examination gives negative impacts to all schools in Indonesia (Rachman, 2009; Indrasafitri, 2010; Rachman, 2010) including these schools and, of course, the teachers. In other words, the educational system of these schools emphasised only on intelligence quotient (IQ) aspects rather than other intelligences. This is because only few subjects are assessed; other lessons such as physic, art, dance, religion, morality, etc are ignored, and also other intelligences of students are often ignored such as Daniel Goleman's emotional intelligence (Goleman, 1995), social intelligence (Goleman, 2006) and Howard Gardner's multiple intelligences (Gardner, 2004; Gardner, 2007). However, although since last year the national examination is not as a determiner or as a single measure of students' graduation, this policy still affects until this year. The schools –the principals and the teachers- still focus on the national examination.

Because the national examination is the high stake test, teachers in these schools tend to do 'teaching the test' (see, Shohamy, 2001). Because of teaching to the test, teachers and students often spend their time only for studying basic skills and ignore thinking skills because standardised test such as the national examination only assess a part of school curriculum (e.g. Herman, 1992). Also, because the national examination only focuses on some subjects, students of these schools ignore other subjects. Students who are good in other subjects such as physic, art, music, Islamic studies, morality, etc. are disadvantaged (Robinson, 2006) with this national examination policy. As Volante (2004) states, '[t]eaching to the test not only reduces the depth of instruction in specific subjects but it also narrows the curriculum so that non-tested disciplines receive less attention during the school day' (p. 2), and also because of teaching to the test, teachers weaken school programs as educating students (Mehrens, 1989). Therefore, teachers of these schools feel that their knowledge is adequate to teach students for preparing them to do the national examination. The teachers think that as long as they can do teaching to the test, they do not need to upgrade their knowledge because the national examination from year to year is the same; there is no any significant change, and it is just multiple choice questions.

What happen in these schools is really worrying because it is represented to what Hellinger (1998) argues that Southeast Asia education systems have not yet adapted to global changes. They do not take seriously the global dimension into account and are still restricted to traditional values and systems rather than creating their students to be independent and to be critical thinkers. This means educational system in the schools is hard to fulfil the demands of market business which demands

graduates of schools to be able to achieve a stage of reproduction of knowledge and work successfully in global working environments (see, Hellinger, 1998; Waks, 2003). Consequently, it is difficult to build knowledge society (see, Hargreaves, 2003). To build knowledge society, Hargreaves (2003) says that knowledge society needs and depends on infrastructures of information and communication technology (ICT) to make learning easier and faster. Actually these schools have infrastructures of the ICT although the infrastructures are not very complete. However, these infrastructures are often disused because teachers do not know how to use those infrastructures of the ICT and also unfortunately there is lack of training of the use of the ICT. In other words, the infrastructures are useless (this part of technological change will be discussed further in the next section).

Another important element to build knowledge society, as Hargreaves (2003) argues, is lifelong learning which is essential for individuals and societies in order to reduce the wide gap of inclusion. Some teachers are conservative teachers. They often think that as long as they can earn money from their teaching profession and they can fulfil the basic need of life, they ignore the development of their profession. This is because once they become teachers they will have teaching profession until they resign due to lack of control from government. Therefore, it is not surprising that their knowledge may stack and do not develop since after being public teachers. Consequently, they do not really prepare their students for the knowledge society because they themselves do not develop. In other words, how teachers can make adaptation to their students who may be better in the ICT if they do not adapt the development of the ICT as one of globalisation characteristics (UNESCO, 2005), and how they can make their students to be knowledge workers (Hargreaves, 2003) if the teachers cannot do that. This suggests that the schools' system has not built yet the teachers and students to be knowledge workers for knowledge society and it is not operating as a true learning organisation (see, Hargreaves 2003).

2. Technological change

Another significant challenge in these schools is a challenge related to technological change. As Kellner (2002) illustrate that the effects of globalization can be recognized all around the world, and one indication is that when technological knowledge is spread. The schools are currently concerned about changing approaches and methods of teaching and learning which encourage the shift from teacher-centered to learner-centered approach. However, these schools move very slowly because of the lack of qualified teachers (see, for example, Hellinger, 1998; Barber & Mourshed, 2007). One indication can be seen from the lack of the use of education technology in these schools. Most teachers including the principals do not know how to use the technologies or the ICT, so how can the teachers help students to escape from the social exclusion while the teachers themselves are included in the exclusion (Castells, 2001).

The lack of the use of technologies in classrooms can give negative impacts on its students' development and outcomes (see, Hellinger, 1998; Barber & Mourshed, 2007) although probably some students know little bit about technologies outside school compared to most of their teachers. This is a similar to Castells' (2001) example of 'the warehousing of children rather than education of children' (p. 18). If the teachers are

qualified and know the ICT, at least they can use technological facilities effectively that are available in the schools as tools of teaching and learning in their classrooms. In other words, even though the schools have technological learning and teaching facilities such as computers and internet access, these facilities are often disused because teachers do not know how to use those facilities. The main reason is there is lack of training of the use of the technological facilities (e.g. Hellinger, 1998). The facilities are used as a 'decoration'. Consequently, high cost facilities in the schools are used ineffectively.

However, few teachers have implemented the technologies in their classroom although their use of technologies is inadequate. These teachers feel that they are fortunate to be able to use the technologies to help their work (learning and teaching materials), save their time effectively and help their students to know technologies. However, these teachers often have challenges in how to solve the big gap between students who have access to technology and students who do not have at their homes. Some students have access to technology because they come from high social income families, and on the contrary, others do not have access to technology due to poverty (see, Christie, 2008). Another problem may arise if teachers give their students home works or exercises at homes, students with low socio economic background/families and/or with no supporting technologies at home are disadvantaged.

D. Suggestions

There are many suggestions can be made here regarding to the challenges that have been discussed above. Some suggestions below can be generally applied for both challenges: knowledge and technological changes, because some suggestions can be related each other to overcome different challenges.

A suggestion regarding to the national examination is that although the national examination is probably still needed to maintain the quality and to set up the national standard (Depdiknas, 2009) and the teachers and the students have to follow the policy, the schools should have its own educational system which is different from the central government. For example, the schools have own curricula and conducts own examinations which based on the need and the demand of the society or the global working environment (Waks, 2003). To have a different educational system, the schools need good and qualified principal as well as teachers. Because many studies (e.g. Jusuf, 2005; Watson, 2005; Barber & Mourshed, 2007; Watson, 2009) have revealed that quality of leaders and teachers plays important roles for adapting to changes and improving the quality of education.

Having a qualified principal is the most crucial to make a good change. This is because a good principal will know what and how he/she should do when something bad happened and has given its impacts on his/her institutions (see, Senge, 1990; Fullan, 1993; Hargreaves, 1998). If the principal is good, he/she will be able to make appropriate change in his/her institution. As many experts (e.g. Senge, 1990; Fullan, 1993) argue that good leaders will know how to make pressure and support to their staffs in developing their institutions. Good leaders also can make their knowledge to adapt changes successfully and can place individuals in appropriate positions to make difference (Hargreaves, 1998; Stewart, 1998).

Related to technological changes, many studies (e.g. Hallinger, 1998) revealed that schools with their old traditional ways in teaching their students will not be able to compete with other better schools which use the ICT as their teaching and learning supports. Schools without upgrading new technology will not survive in facing globalisation. Likewise, these schools need to utilise their technological infrastructure to make their learning and teaching approaches more constructive in order to make their students become more motivated and can enhance their learning to be life-long learning and independent learners (see, Hallinger, 1998). Since teachers are not familiar with the ICT, one suggestion is that the schools should conduct training and workshops in the use of the ICT. If it is possible the principal should be the first person who gets training of ICT before the teachers. This is because after finishing trainings or workshops, the principal can make similar trainings/workshops for the teachers and staffs of the schools under principal supervision. Why the principals should supervise the teachers? This can give big impact to the outcomes of the teachers in the schools, because the teachers and the staffs in Indonesia including these schools typically respect the principal very much, because they worry if they are fired.

In terms of the contents of the training or workshop, these schools should choose a current technology (see O'Reilly, 2005; Poore, 2010). The roles of users have shifted from 'reading' to 'writing'; users can write, create and publish their information or creativity, give feedbacks, reply comments or make changes in the provided space. By using blogs and/or social media, teachers and students can have a more active role in teaching and learning experiences.

After finishing the training or workshops of the ICT, all teachers and staffs of the schools are expected to be good users of the ICT and then they should implement what they get from the workshops or trainings in the classrooms. In controlling this implementation, the principal should 'push' and support teachers to make a compulsory rule to use technology on their teaching. The principal, for example, can require teachers' lesson plans which include the use of the ICT in their classrooms. However, it does not mean that every class must use of the ICT but the teachers should take advantages of the availability of new teaching and learning supports such as the ICT in their classrooms appropriately.

Another suggestion that probably can be implemented to solve the improvement of teachers' performances including in the use of the ICT is making surveys for students each semester or mid semester to comment to the performances of their teachers. The results of the surveys can help the school principal to give feedback to the teachers and can be used to evaluate their performances. Another suggestion is that the principal should get their teachers to make team or peer-teaching, and it is expected from peer teaching there is feedback from each other. For example, all language teachers can make discussion monthly about their performances, their student development, current challenges of teaching, etc. This kind of suggestions is important to keep them learning because in the future the challenges in teaching are more complex as Hargreaves (2003) states that 'teaching for today's knowledge society is technically more complex and wide-ranging than teaching has ever been' (p. 24).

Related to the gap between some students who have and do not in the new technologies, the schools should provide special inequality scholarship if it is necessary. The schools should provide enough time for students to use the ICT in the school because

the schools never give time to the students to use facilities of the school after finishing the school. Also, the teachers should adapt the home works appropriately whether all students can have access to the ICT, so that there is no any students who are disadvantaged.

In conclusion, there are some challenges that globalisation poses to Indonesian Islamic Private schools and the most significant challenges are related to knowledge and technological changes. There many suggestions have been made regarding to those challenges including conducting trainings or workshops of the ICT for teachers and staffs, making a compulsory rule of the use of the ICT in the teachers' classrooms, making students' survey to provide a feedback for teachers' performances, giving inequality scholarships to low socio economic background students, etc. The suggestions are hopefully can help the schools' system to be a better educational system which encourage the principal, the teachers, the staffs and the students to learn how to learn (lifelong learning) because learning is 'a key value of knowledge societies' (UNESCO, 2005, p. 60) and help them to be knowledge workers that able to compete in global environment, and in the same time can create knowledge society in the schools in particular and outside the schools in general.

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**The Role of Management and Islamic Education Institution Quality in Implementing
Transformational Leadership
(The Study in SMA Pra Excellent Nurul Islam of Wonolopo
Mijen Semarang)**

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Abstract: SMA Pra Excellent Nurul Islam is one of the Islamic educational institutions located in Wonolopo Mijen Semarang to increase the quality of education, one indicator is at 2007 s / d in 2010 the results of a national exam students are exam results UN highest in Central Java and graduation rate reaches 100 percent, In addition, main high school achievement Nurul Islam champions Competition English Speech Contest IPA in Central Java. Therefore, researchers are interested in examining SMA Pra Excellent Nurul Islam as the quality of Islamic education institutions in implementing TQM and transformational leadership. The purpose of the study was (1) to assess the implementation of total quality management (TQM) in SMA seed Nurul Islam, (2) to determine the transformational leadership of the SMA seed Nurul Islam and (3) For the role of Total Quality Management and transformational leadership on the quality of high school education Featured Nurul Islam.

The population is all teachers and employees / SMA Pra Excellent Nurul Islam which totaled 40 people. Due to the limited sample, the samples are 40 people using the survey method. From the results of questionnaires and interviews obtained 21 samples of 40 people. 12 teachers and 9 employees / employee. By using the technique of sampling convinence. The analysis technique used is descriptive.

Overall Total Quality Management (TQM) in SMA Pra Excellent Nurul Islam based on the results of computing the data showed that the average value (mean) of TQM is 3.47 category B or good enough (see attachment). So it can be concluded that the TQM in SMA Nurul Islam was pretty good. Transformational Leadership High School Nurul Islam head master based on the results of computing the data showed that the average value (mean) of Transformational Leadership is 3.74 category A or better Based on the results of computing the data showed that TQM in SMA Pra Excellent Nurul Islam is quite good, while good leadership tranformastional. This has an impact on improving the quality of education at the high school seeded Nurul Islam that in terms of growth in student numbers and academic achievement on average decreased. Therefore, to improve the quality of education at the high school seeded Nurul Islam, which requires attention is the increase in the dimensions of forming TQM.

Keywords: Total Quality Management (TQM), Transformational leadership, quality of SMA Pra Excellent Nurul Islam

A. Introduction

In the development of education, Institute of Islamic Education as institutions of Islam that is integrated with the National Education System, the taxable income rising SKB 3 minister in 2007 (Joint Decree of the Minister of Religious Affairs, Ministry of Education and Culture and the Minister of the Interior) indicates that the existence of the Institute of Islamic Education Enough General with strong school together. The emergence of SKB 3 minister is a positive step to improve the quality review of Islamic

Education Institutions; neither the status of diploma nor its curriculum. So the Institute of Islamic Education has strategies because Role of Islamic Education Institute is part of the National Education System Integration From (Abdul Mukti , 2008).

Most Organizations have recently shown great concern with quality management strategies in their enterprises in order to achieve strategic objectives, in this time of technological explosion, and huge expansion in higher education institutions. The Increasing demand for the services of these institutions makes dealers look for goods and services, which are provided by these institutions, to be of best quality and best price. The aim of this paper is to discuss the mechanism of applying quality management strategies, in order to achieve the goals of educational institutions in (internal & external environment), by taking the nearest road and spending the least money and efforts to provide quality service, that does not only satisfy customers, but also fascinates them with new innovations at every moment.

Ministry of Religious Affairs as education managers Islamic educational institutions have not been able to do much to improve the quality of Islamic education institutions. To improve the quality of Islamic education institutions has actually done a lot and constantly carried out by the various program activities such as curriculum improvement , fulfillment facilities and infrastructure of Islamic educational institutions , training and others (Pupuh, 2000: 159) Broadly speaking, the concept and approach by the Ministry of Religious Affairs and the Ministry of National Education is an institution that wants to realize the quality of Islamic education institutions , but the efforts made have not shown optimal results .

TQM success is determined by effective leadership, meaning that the quality of Islamic education institutions will be realized if the leaders of Islamic educational institutions able to implement TQM in Islamic educational institutions in its governance. Since one failure in pengelolaan Islamic educational institutions are weak leaders in carrying out their mandates.

This is caused by the lack of participation of a leader in determining the measures taken or style of leadership is not ideal. Associated with transformational leadership, Bass (in Howell and Hall-Merenda, 1999) suggests that there are four characteristics of transformational leadership, namely: ((1) charisma, (2) inspirational, (3) intellectual stimulation, and (4) individual attention. By Therefore, transformational leadership (transformational leadership) kapala school Islamic education institutions is needed, both to internal and external parties.

To get around that head of Islamic educational institutions can perform its role to the fullest, TQM is one bid for principals in Islamic educational institutions. Therefore, the direction and objectives of TQM is all the effort that has been done and the results that can be achieved by Islamic educational institutions in implementing it in Islamic educational institutions led, so as to realize the purpose of education and teaching effectively and efficiently.

Thus, the quality of Islamic education institutions is the Islamic educational institutions that have transformational leadership that is able to carry out all elements of the determinant of the quality of Islamic education institutions, and the extent of transformational leadership can implement TQM in Islamic educational institution he

leads. Transformational leadership capable mengimplemetasikan TQM, will contribute and result in a gambara creation of Islamic educational institutions qualified by (1) the leadership of Islamic educational institutions are effective and dynamic, (2) the climate of Islamic educational institutions conducive, (3) TQM be effective and efficiently and (4) the performance of the leadership of Islamic educational institutions that can motivate all personal Islamic institution through effective communication for the sake of turwujudnya TQM, which in turn is expected that the users (stakeholders) can obtain the satisfaction of the services provided by educational institutions of Islam.

Based on the background of the problem, then the formulation of the research problem is how the implementation of total quality management (TQM) and transformational leadership as well as its role in improving the quality of Islamic education in high school, SMA Pra Excellent Nurul Islam Mijen Semarang.

B. Objectives of the Research

1. To know the implementation of total quality management (TQM) in SMA Pra Excellent Nurul Islam.
2. To determine the transformational leadership of the SMA Pra Excellent Nurul Islam.
3. To know the role of Total Quality Management and transformational leadership on the quality of high school education, SMA Pra Excellent Nurul Islam.

C. Hypotheses

1. Assume that there is a significant correlation between TQM and transformational leadership.
2. There is a positive relationship between TQM and the transformational leadership.

D. Methodology

This research is a quantitative research with the level eksplanatif explain causality of a number of variables studied. The research design used in this research is the study design census. Data collection techniques is done by observation, using instruments such as questionnaires research, documentation and interview. This study uses the teachers, pupils, parents prang, alumni and the public about SMA Pra Excellent Nurul Islam as the unit of analysis. The sampling technique using purposive sampling.

The data used here can be divided into two (2) types of data, namely: (1) The primary data; is data obtained through direct interviews and questionnaires. (2) secondary data, such as documentation of the data obtained from the relevant agencies which in this case includes; Education Office of Semarang, Semarang City Statistics Office, Regional Office of the Department of Religion and pinak-parties related to the research.

The population is all teachers and employees / SMA Pra Excellent Nurul Islam which totaled 40 people. Due to the limited sample, the samples are 40 people using the survey method. From the results of questionnaires and interviews in the field since June 1, August 1, 2010, obtained 21 samples of 40 people. 12 teachers and 9 employees / employee. While 19 others did not provide information.

To analyze the data in this study, in accordance with the purpose of the research is the analysis of quantitative and qualitative descriptive.

E. Result

1. Test Validity and Reliability

Validity and reliability testing methods carried out by: a. Analysis validity test using Pearson correlation. b. Analysis reliability test performed by using Cronbach Alpha analysis. To find out if the items in question a variable reliable (reliably), the indicator is if the value of $\alpha \geq 0.6$. Testing the validity and reliability for variable TQM with 10 indicators can be described in Table 4.1 below:

Table 4.1 Validity and Reliability Test Results Variable Total Quality Management.

Kode	Corrected Item- Total Correlation	Validitas	Reliabilitas
TQM1	,5881	Valid	Alpha = 0,8858 (reliabel)
TQM2	,6321	Valid	
TQM3	,6014	Valid	
TQM4	,6429	Valid	
TQM5	,7258	Valid	
TQM6	,6344	Valid	
TQM7	,4771	Valid	
TQM8	,6374	Valid	
TQM9	,5777	Valid	
TQM10	,6965	Valid	

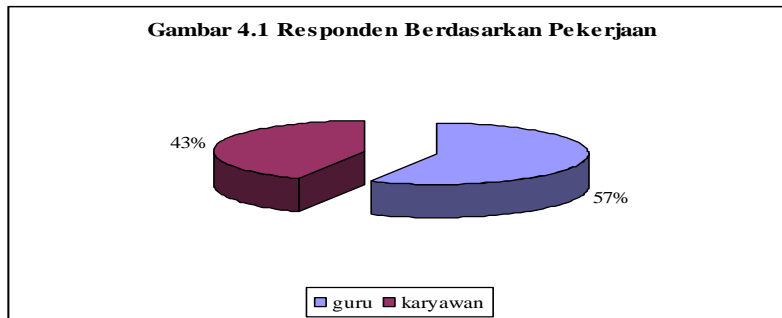
The validity of the test results to the instrument Total Quality Management in Table 4.1 shows that the correlation value items valid instrument. The test results showed that *Alpha Cronbach* so that α of 0.8858 means instruments Total Quality Management with reliable indicator 10 (reliable). Here are the results of testing the validity and reliability of the variable Transformational leadership consists of five indicators, namely vision, inspirational communication, supportive leadership, intellectual stimulation and personal recognition can be explained in Table 4.2 as follows:

Table 4.2 Validity and Reliability Test Results Transformational Leadership

Kode	Corrected Item- Total Correlation	Validitas	Reliabilitas
TL1	,7682	Valid	Alpha = 0,9122 (reliabel)
TL2	,8104	Valid	
TL3	,8248	Valid	
TL4	,7299	Valid	
TL5	,8128	Valid	

The validity of the instrument test results in Table 4.2 shows that the correlation of all instruments Transformational Leadership significant items total score. Means all items Transformational Leadership level instruments are valid. Cronbach's alpha test results Showed that $\alpha = 0.9122$ This result shows the instrument Tranforfational Leadership reliable (reliable).

Description of Respondents From the results of the data collected in 21 respondents in SMA Pra Excellent Nurul Islam can be described as demographic data of respondents by job, sex, age, length of service and education.



Based on Figure 4.1 shows respondents by occupation shows that 57 percent of a teacher and 43 per cent of employees.

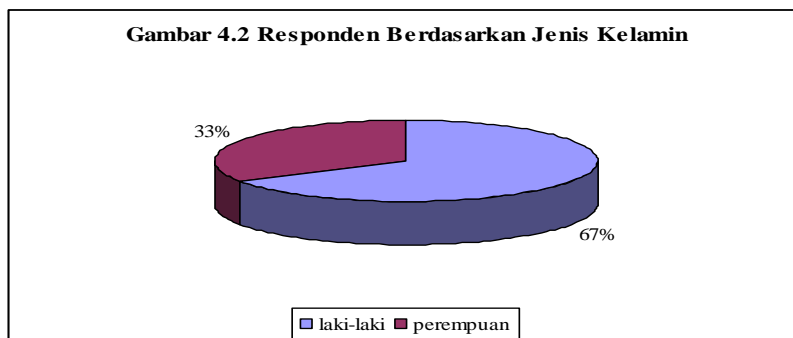
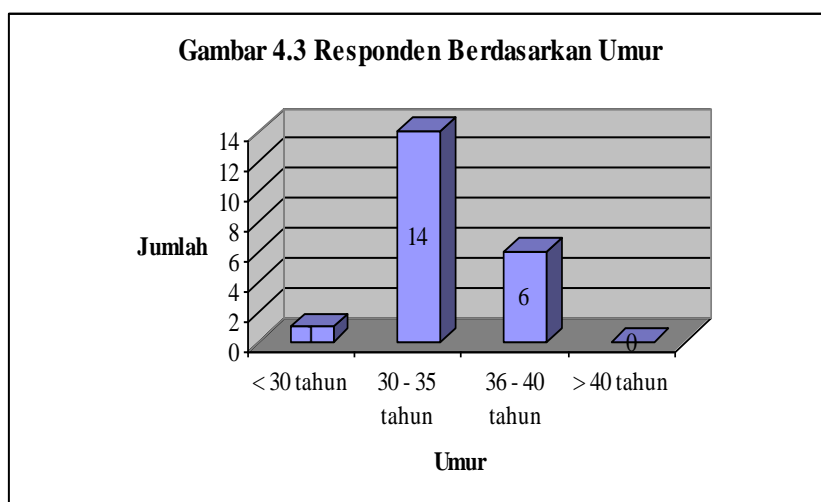
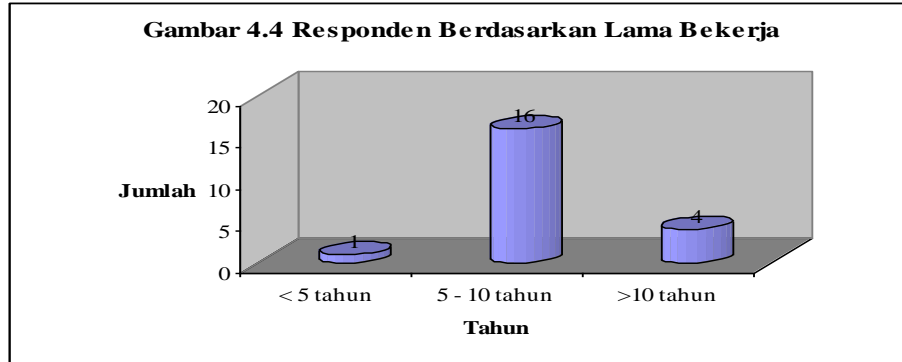


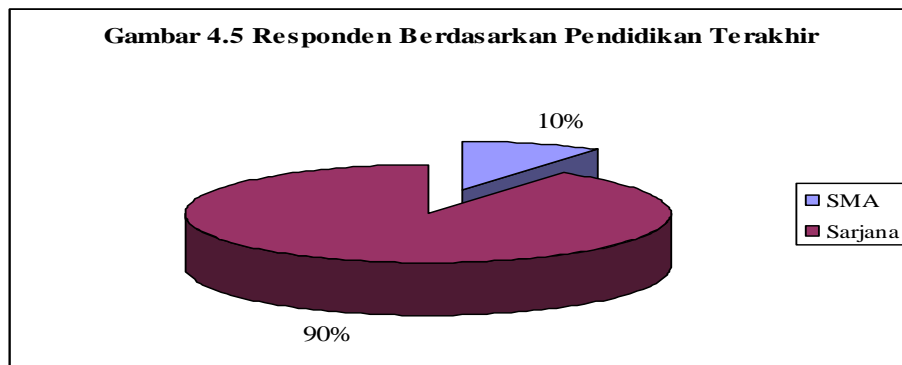
Figure 4.2 shows that 67 percent of respondents are male and 33 percent female.



Based on Figure 4.3 shows that most respondents aged 30 s / d 35 years amounted to 14 people or 66.7 per cent while those aged less than 30 years amounted to 1 or 4.8 per cent.



Based on Figure 4.4 shows that most respondents worked 5 s / d 10 years as many as 16 people or 76.2 per cent while those aged less than 5 years amounted to 1 or 4.8 per cent.



Based on Figure 4.5 shows that respondents based on recent education, 90 per cent of undergraduate education while 10 percent had high school and segerajat.

2. Description of Research Variables

Based on the research that has been done, can be explained description of the variables used in this study. Variable total quality management (TQM) is set to 10 indicators. While the leadership transpormational set 5 indicator.

a. Description of Total Quality Management (TQM)

Recapitulation analysis descriptive research results obtained for the variable total quality management (TQM), which consists of 10 indicators, namely: Respondents to the SMA Pra Excellent Description of Total Quality Management (TQM) Recapitulation analysis descriptive research results obtained for the variable total quality management (TQM), which consists of 10 indicators, namely: Respondents to the SMA Pra Excellent Nurul Islam to focus on customers (students) are described in Figure 4.6. Nurul Islam to focus on customers (students) are described in Figure 4.6.

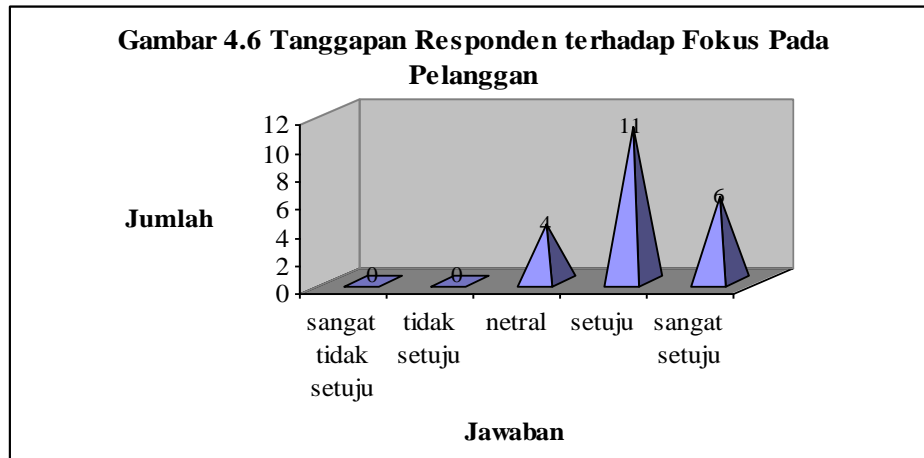


Figure 4.6 shows the respondents to the SMA Pra Excellent Nurul Islam focus on the customer (student) agree 11 people or 52.4 per cent, while stating neutral 4 people or 19 percent. Respondents to the SMA Pra Excellent Nurul Islam has an obsession for quality can be described in Figure 4.7

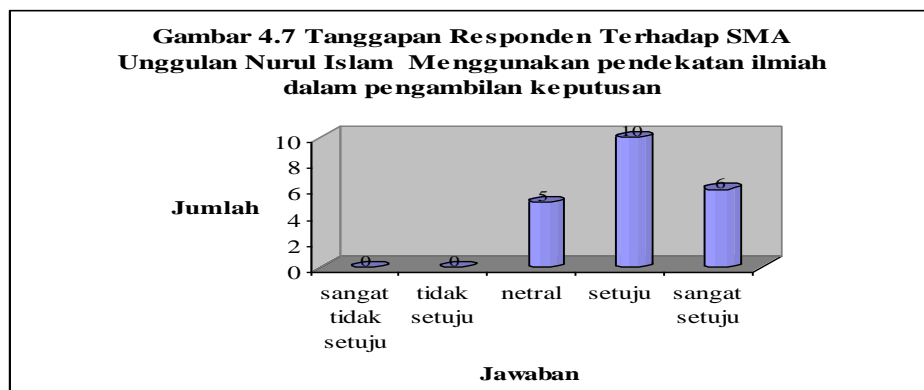


Figure 4.7 shows the respondents to the SMA Pra Excellent Nurul Islam focused using a scientific approach in making decisions that agree 10 people or 47.6 per cent, while stating neutral 5 people or 23.8 percent. Respondents to the SMA Pra Excellent Nurul Islam has a long-term commitment can be explained in Figure 4.8.

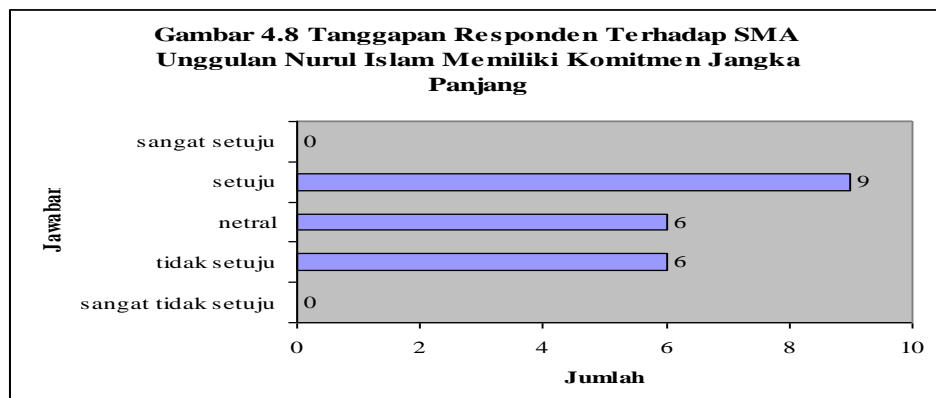


Figure 4.8 shows the respondents to the SMA Pra Excellent Nurul Islam has a long-term commitment agreed 9 people or 42.9 per cent, while stating neutral and do not agree each 6 people, or 28.6 percent. Respondents to the SMA Pra Excellent Nurul Islam have cooperation (teamwork) can be explained in Figure 4.9.

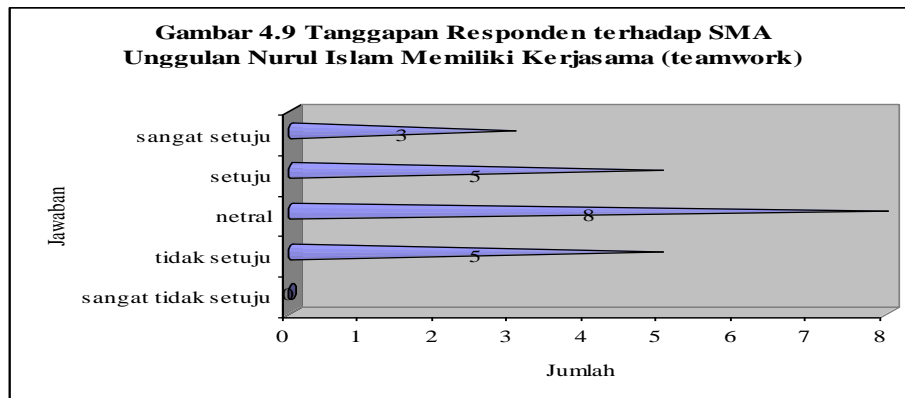


Figure 4.9 respondents to SMA Pra Excellent Nurul Islam have cooperation (teamwork) indicates sebgain respondents expressed a neutral 8 people or 38.1 per cent, while stating strongly agree 3 people, or 14.3 percent. Respondents to the SMA Pra Excellent Nurul Islam always perform continuous improvement of the educational process can be explained in the figure 4:10.

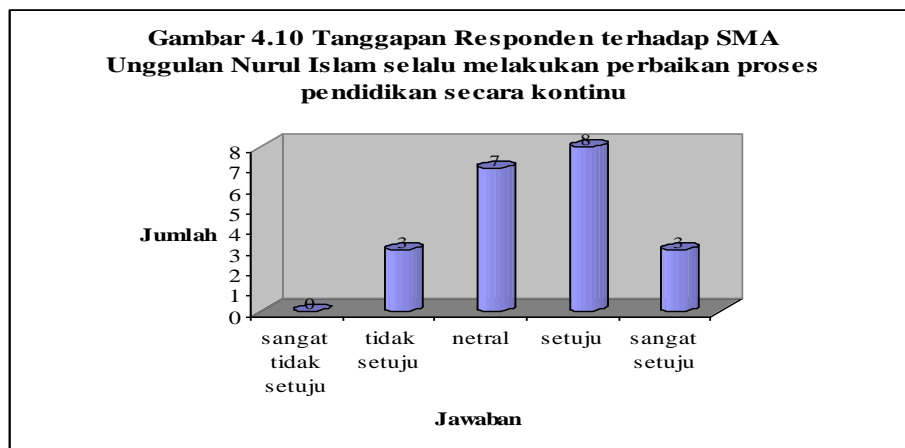


Figure 4.10 respondents to Nurul Islam always perform continuous improvement of the educational process indicates sebgain respondents agreed 8 people or 38.1 per cent, while stating strongly agree and disagree each 3 people, or 14.3 percent. Respondents to the SMA Pra Excellent Nurul Islam education and training for teachers and employees can be explained in Figure 4.11.

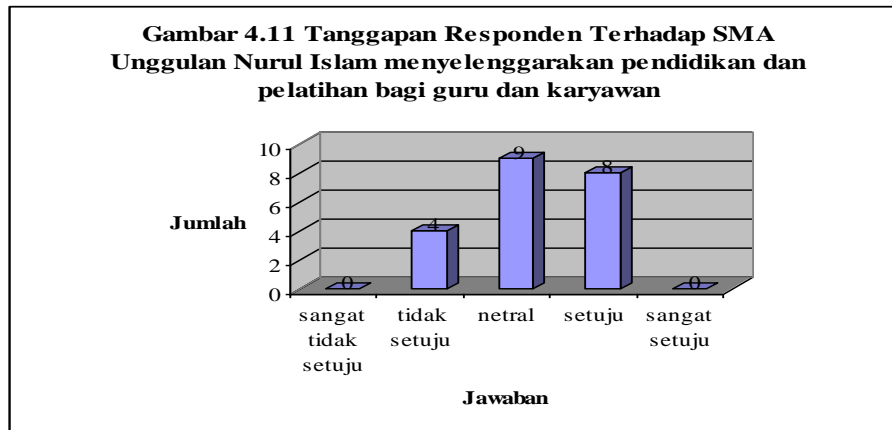


Figure 4.11 Responder against SMA Pra Excellent Nurul Islam education and training for teachers and employees largely neutral states are 9 people or 38.1 per cent, while stating disagree 4 people or 19 percent. Respondents to the SMA Pra Excellent Nurul Islam gives freedom of control for teachers and employees can be explained in Figure 4.12.

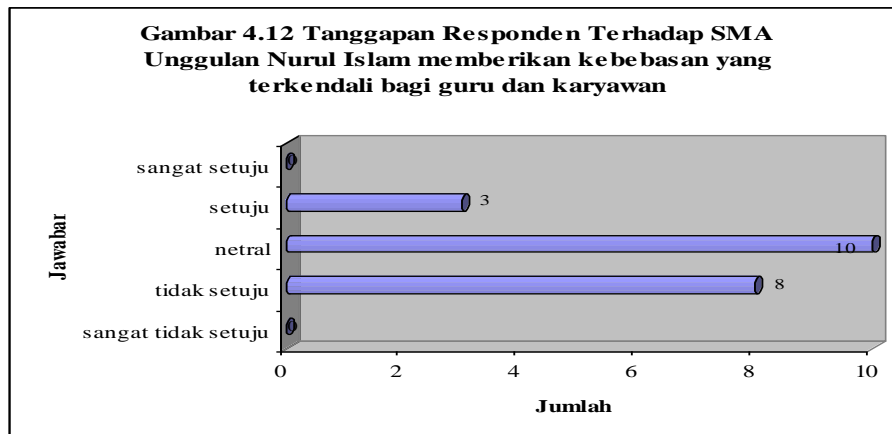


Figure 4.12 Responder against SMA Pra Excellent Nurul Islam gives freedom of control for teachers and employees of the majority of respondents expressed a neutral that is 10 people or 47.6 per cent, while the states agree only 3 people, or 14.3 percent. Respondents to the Principals, Teachers and School Employees seed Nurul Islam have a unity of purpose in improving the quality of education can be described in Figure 4.13.

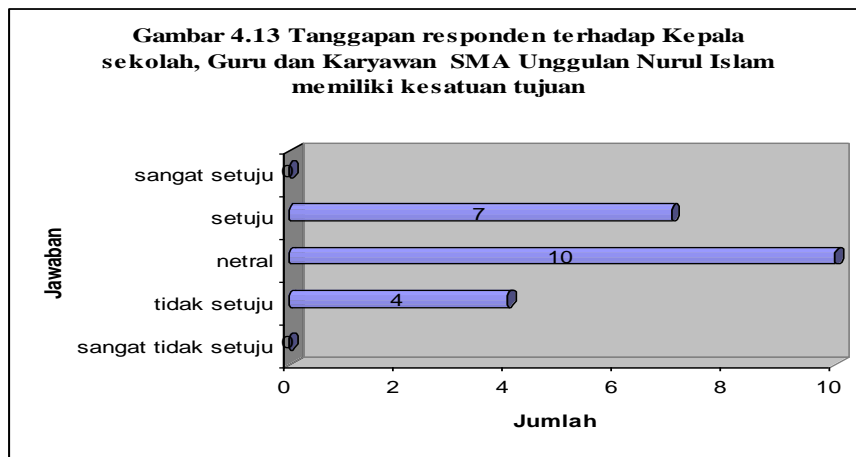


Figure 4.13 Responder against Principals, Teachers and School Employees seed Nurul Islam have unity of purpose showed that most respondents expressed a neutral that is 10 people or 47.6 per cent, while stating disagree only 4 people, or 19 percent. Respondents to the existence of the involvement and empowerment of teachers and employees of the SMA Pra Excellent Nurul Islam can be explained in the figure 4:14.

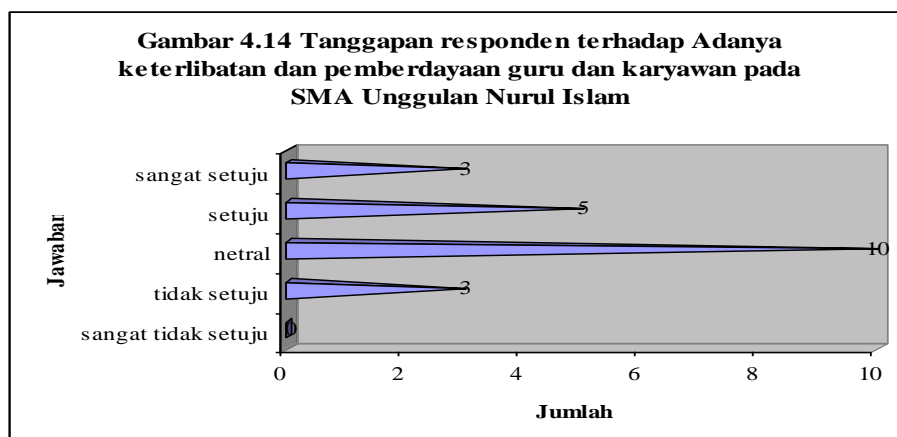


Figure 4.14 Responder against the existence of the involvement and empowerment of teachers and employees of the SMA Pra Excellent Nurul Islam showed most respondents expressed a neutral that is 10 people or 47.6 per cent, while stating disagree and strongly disagree respectively 3 people, or 14.3 percent.

b. Description of Transformational Leadership

Recapitulation analysis descriptive research results obtained for the variable total quality management (TQM), which consists of five indicators, namely Respondents to the Principal School Vision seeded Nurul Islam described in Figure 4.15.

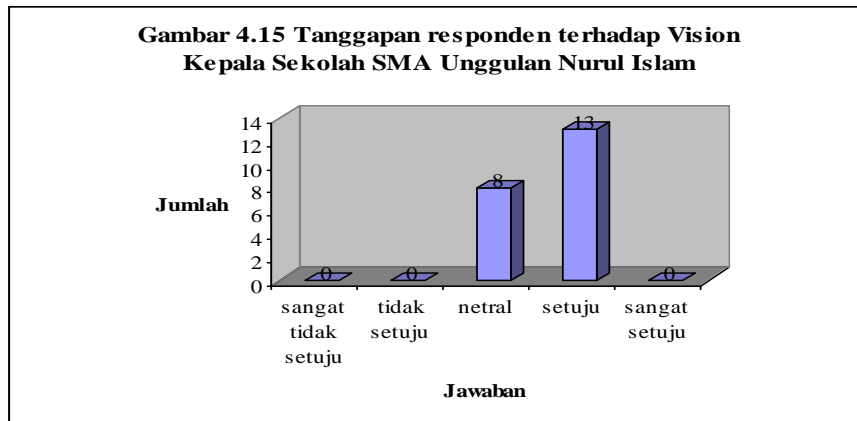


Figure 4.15 Responder Vision Principal against SMA Pra Excellent Nurul Islam showed most respondents agreed that 13 people or 61.9 per cent, while stating neutral 8 people or 38.1 percent. Respondents to the communication Inspirational High School Principal Commodity Nurul Islam described in Figure 4.16.

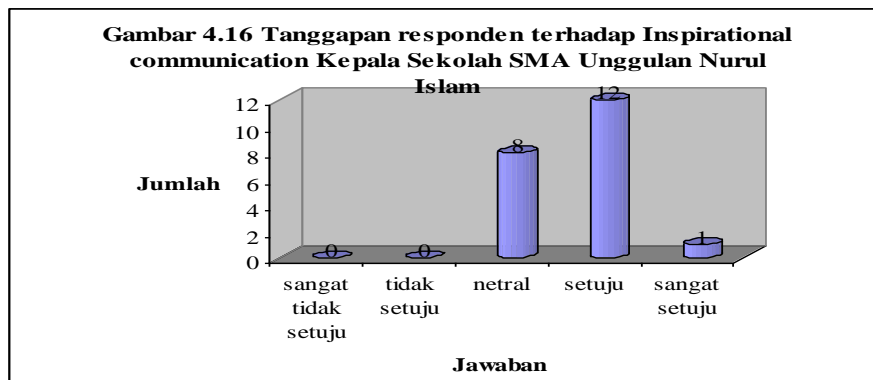


Figure 4.16 Responder against Inspirational communication High School Principal Commodity Nurul Islam shows that most states agreed a number of 12 people or 57.1 per cent, while 1 or 4.8 percent stated strongly agree. Respondents to the Supportive Leadership School Principal Commodity Nurul Islam described in Figure 4.17.

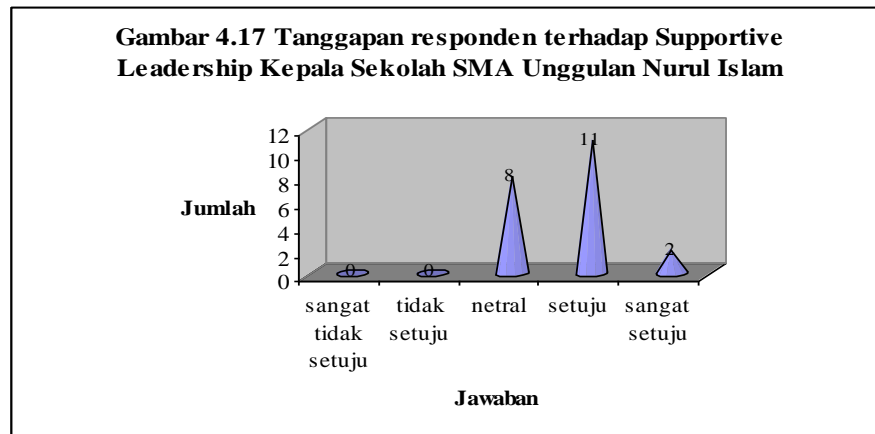


Figure 4.17 Responder against Supportive Leadership Principal SMA Pra Excellent Nurul Islam shows that most states agreed a number of 12 people or 57.1 percent, while 1 or 4.8 percent stated strongly agree.

Intellectual stimulation respondents to the Superior High School Principal Nurul Islam shows that most states agreed a number of 12 people or 57.1 per cent, while 1 or 4.8 percent stated strongly agree.

Personal Recognition respondents to the School Principal Commodity Nurul Islam shows that most states agreed a number of 12 people or 57.1 per cent, while 1 or 4.8 percent stated strongly agree.

F. Discussion

1. TQM

In the first study purpose, namely to determine the Total Quality Management (TQM) in SMA Pra Excellent Nurul Islam based on the results of computing the data showed that the average value (mean) of TQM is 3.47 category B or good enough (see attachment). So it can be concluded that the TQM in SMA Pra Excellent Nurul Islam was pretty good.

2. Transformational Leadership

In the second research goal, namely to determine the Transformational Leadership High School head Nurul Islam seeded based on the results of computing the data showed that the average value (mean) of Transformational Leadership is 3.74 category A or better (see annex). So it can be concluded that the Transformational Leadership in High School Nurul Islam is a good seed.

3. Role of Total Quality Management and Transformational Leadership on the quality of high school education, SMA Pra Excellent Nurul Islam

Total Quality Management (TQM) is a quality approach aimed at improving the quality of education service delivery systems in a sustainable, continuous, and integrated. Achievement of these objectives can be embodied by using the principles of the form; schools focusing on the customer, quality improvement process, and involves all components of the school institution. In the world of education Total Quality Management (TQM) or be translated Integrated Quality Management (MMT) is an approach to the quality of education through the improvement of the quality of

related components. So it can be concluded that the total quality management (TQM) in education is how to manage educational institutions is based on the philosophy that improve the quality must be organized and carried out by all agencies in an integrated sustainable so that education as a service in the form of civilizing process in accordance with the needs of customers (students).

Based on the results of computing the data showed that TQM in SMA seed Nurul Islam is quite good, while good leadership tranformastional. This has an impact on improving the quality of education at the high school seeded Nurul Islam that in terms of growth in student numbers and academic achievement on average decreased. Therefore, to improve the quality of education at the high school seeded Nurul Islam, which requires attention is the increase in the dimensions of forming TQM.

Berdasarkan factor analysis results (see annex) shows there are some indicators that should be corrected by SMA Pra Excellent Nurul Islam, among others:

- a. Lack of education and training for teachers and employees in order to improve the quality of human resources to support the implementation of TQM in SMA Pra Excellent Nurul Islam. During this lack of training and education for teachers and employees of one of the causes less perkembanganbangnya the quality of education at the high school Nurul Islam seed. Therefore, to improve the quality of education needs to be improved education and competence of teachers and school employees seeded Nurul Islam.
- b. Provide a controlled freedom on teachers and employees to be creative in order to improve the competence and freedom and provide an opportunity for teachers and school employees seeded Nurul Islam for a career according to their competencies.
- c. Educational process is done continuously and need to be improved to be a material evaluation and policy to improve the quality of high school education, SMA Pra Excellent Nurul Islam.
- d. Improve the unity of purpose between teachers, employees, principals and foundations so as to increase the quality of education becomes a common goal to be achieved.
- e. It should be increased involvement and empowerment of teachers and employees in strategic decision-making efforts in improving the quality of education, has been the role of the foundation is too dominant, so this will affect the course of the management of professional educational institutions. Therefore the role of principals, teachers and employees are given authority in decision-making in order to improve the quality of education at the high school Nurul Islam seed.
- f. Intellectual stimulation school principal needs to be enhanced through education and training, so that principals can provide stimulus in the form of motivation and encouragement for employees and teachers in order to improve its performance, which in turn can improve the quality of education at the high school Nurul Islam seed.

G. Conclusion

Overall Total Quality Management (TQM) in SMA Pra Excellent Nurul Islam based on the results of computing the data showed that the average value (mean) of TQM is 3.47 category B or good enough (see attachment). So it can be concluded that the TQM in SMA Pra Excellent Nurul Islam was quite good.

Transformational Leadership High School head Nurul Islam seeded based on the results of computing the data showed that the average value (mean) of Transformational Leadership is 3.74 category A or better.

Based on the results of computing the data showed that TQM in SMA Pra Excellent Nurul Islam is quite good, while good leadership transformational. This has an impact on improving the quality of education at the high school seeded Nurul Islam that in terms of growth in student numbers and academic achievement on average decreased. Therefore, to improve the quality of education at the high school seeded Nurul Islam, which requires attention is the increase in the dimensions of forming TQM.

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The Formation of Academic Atmosphere in Higher Education

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Abstract: Academic atmosphere consists of the values, principles, traditions, and ways of work embraced by the academic community at the college that affects their ways of thinking and behavior. This article was aimed to discuss the establishment of Academic Atmosphere in Higher Education. The analytical method used in this study was a qualitative approach of causal analysis that involved literature review as the main data source. The result of the discussion showed that the formation of academic atmosphere was conducted through internalization process undertaken to strengthen the commitments lead to the strengthening of individual ethic, professional ethic and social ethic. In conclusion, the formation of academic atmosphere can be done through the approach of the organizational behavior and organizational culture, which will further empower the learning process in Higher Education.

Keywords: academic atmosphere, organizational culture, organizational behavior, ethics

A. Introduction

Education is a conscious effort made by humans as the process of establishing the fundamental skills intellectually and emotionally. Education is not just a means of knowledge transfer, but more broadly, believed as a means of civilizing and distribution of value.

Higher education is an educational institution as a continuation of secondary education, which is organized to prepare students to become members of the community who have the academic and professional capabilities that can implement, develop and create the science, technology and the arts. Furthermore, Barnet (1992) states that one of the natures of college was as a producer of qualified manpower. In this sense, higher education is a process and students are regarded as output that has a value or price in the labor market.

University is an educational organization, where individuals interact in a certain pattern. Thus, the organization of education needs to be supported by the creation of a good academic atmosphere. In higher education, academic atmosphere is created to make a learning process and managed in accordance with the vision, mission, and goals that have been formulated (Kurniawan, 2015).

The process of Higher Education implementation essentially constitutes a productive transformation process, in order to produce graduates who are competent, qualified and able to meet the satisfaction of the users who will use them as a production resource actively in the community or other employment. This transformation process requires a wide range of requirements to produce the finished goods output, which are qualified and capable of guaranteeing the achievement of specified performance standards. Furthermore, academic atmosphere is a component that has a substantial effect in achieving the goals of higher education. As a result, academic atmosphere must always be improved and enhanced systematically and sustainably where it is also used as one of the main components in higher education.

This article discusses the making of Academic Atmosphere in Higher Education as a general pattern of interactions of individuals at university based on the modification of organizational behavior.

B. Methodology

The main topic of discussion used effectual causal analysis model by expending a rational approach that was assembled based on literature review. The analysis model was developed to follow the pattern suggested by Ramdhani & Ramdhani (2014) and Ramdhani, Ramdhani, and Amin (2014). The unit analysis, which was used to assess each subject, was applied by reviewing the topic of discussion based on the limit of definition and later would be discussed as determined by the design of organizational behavior modification.

This article was referred to the limitation of academic atmosphere description proposed by Kurniawan (2015) who observed the academic atmosphere as a spirited feel of the academic environment; it was later named as scientific and creative attitude. The ideal academic atmosphere can be described with a variety of activities or events in a campus environment that is characterized by a harmonious interaction between lecture-student, students, and lecturers, which are based on academic values.

C. Result and Discussion

1. Scientific Personality Characteristics

In general, education is the interaction between the factors involved in it to achieve the goal of education. The interaction of these factors clearly can be seen in the learning process when educators teach values, knowledge, and skills of the students and students receive the instruction. Target of the educational process is not merely intellectual development of learners by supplying as much knowledge as possible but it is a process of understanding, understanding, and appreciation in practicing what they know.

Academic atmosphere discussed in this article is related to the scientific concept of personality characteristics developed by Kurniawan (2015) as follows:

- a. *The value of responsibility.* Lecturers as educators is not only responsible for the acquisition of knowledge of students, but also responsible in embedding character in students' mind and behavior. Lecturers must have a value of responsibility to make himself as an example or role model.
- b. *The value of honesty.* Honesty will be reflected in the behavior followed with a sincere heart, speaking in accordance with reality and to behave in accordance with the evidence and truth. The value of honesty is one element of spiritual power, noble character, and personality. Upholding the value of human honesty will lead to a life of balance and harmony. To conclude, this concept describes honesty as a part of personal role, rights and responsibilities, the existing system, thinking, and acting.
- c. *The value of the critics.* Critical thinking is not the same with accumulating information. A critical thinker is able to conclude from what he knows, and knows how to use information to solve the problem by finding sources of relevant information. Critical thinking is neutral, objective, and unbiased.

- d. *The value of perseverance.* Perseverance is an earnest effort made to achieve certain goals.
- e. *The value of curiosity.* Curiosity character is described as someone who likes challenges, innovations and creatives. The nature of curiosity is related to attitudes and actions which always seek to determine the depth of what he knows, sees, hears and learns.
- f. *The value of concern.* Concern is described as tolerance, empathy, helpful to cooperate and to help others, sincerity, and compassion.

These characteristics are instilled through the interaction between lecturers and students, both inside and outside the campus, in order to create atmosphere that encourages the development and academic activities based on the scientific truth. The writer classifies these values in the category of individual, professional and social ethics.

Ethics in an organization can be described as moral values, beliefs and rules that establish the exact path to the stakeholder organizations to work together with other organizations and environmental organizations. Meanwhile, the factors that affect the formation of the organization's ethics are as follows:

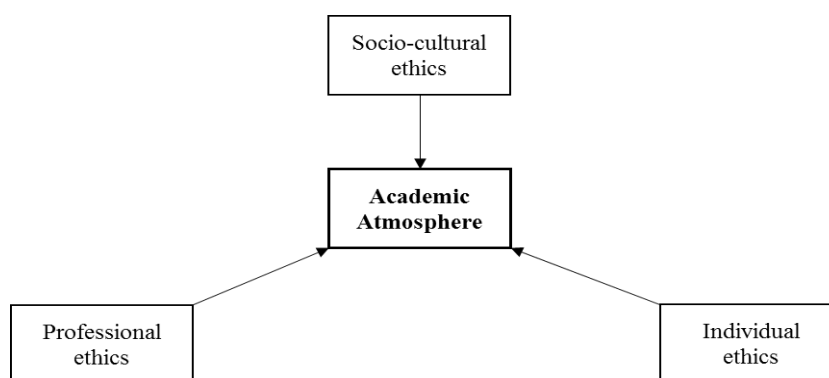


Figure 1. Factors in Forming Academic Atmosphere

- 1) **Socio-cultural ethics.** Social ethics implemented is an important determinant of the organization's ethics in university. Social ethics is the formal moral values in a social system, both in form and practice as well as norms and values adopted in day-to-day life. When the social ethics is codified, it will be a legal obligation to follow or obey.
 - 2) **Professional ethics.** Professional ethics is moral values in which a group of people who have the same expertise evolved to monitor the performance of their duties or in the use of resources.
 - 3) **Individual ethics.** This ethics correlates with the moral values of individual personal used in interacting with others.
2. **Steps in Modifying Organizational Behavior to Strengthen Academic Atmosphere**
- The formation of academic atmosphere can be done by doing internalization process to strengthen the commitments that lead to the strengthening of individual ethics, professional ethics and social ethics derived from scientific personality traits.
- a. **Identifying the Critic Behavior to be modified**

The criteria of the critical behavior are:

- 1) Individual Ethics
- 2) Professional Ethics
- 3) Socio-cultural Ethics

b. Measurement of Behavior

This step requires the measurement of behaviors that have real impacts on the academic atmosphere.

c. Functional Analysis of Behavior

The purpose of this step is to know the situation that begins the emergence of a behavior, as well as finding out about the consequences that occur after the behavior shown. By knowing these things, it is expected to determine the most appropriate intervention strategies in an attempt to alter the behavior.

d. The Intervention Strategy

This step includes what kind of appropriate strategy to change for altering critical behavior to desired implementation. The alternative strategies, which are commonly applied, are:

1) *Positive reinforcement strategy*

This strategy does not impose penalties on unwanted behavior. At this strategy, if someone performs the desired behavior, then he will get a reward (positive), which can be financial or non-financial rewards, praise or awards in other forms for examples.

2) *Punishment and positive reinforcement strategy*

In this strategy, penalty will be given when it is considered that the critical behavior (negative) cannot be changed without a penalty given. However, when the only strategy that punishment is given, then the corrective action will produce nothing. People will tend to avoid critical behavior (negative) only if the university leadership is in place; yet critical behavior (negative) will appear again when there is no supervision. That is why the strategy of this punishment should be combined with rewards strategy.

3) *Extinction and positive reinforcement strategy*

This strategy assumes that a critical behavior (negative), if it is untreated, often goes out by itself. This strategy is generally more effective than punishment strategy; because fear and anxiety in getting the punishment sometimes encourage people to display undesirable behavior. To provide satisfactory results, as in the previous strategy, the strategy of extinction should also be combined with a remuneration strategy.

e. Systematic Evaluation on Modifying Behavior

Several strategies can be developed to reinforce behavior modification including:

1) Positive reinforcement and shaping

The essential part of this strategy is giving the reward (positive reinforcement) when the expected behavior appears; but do not apply this to the unexpected behavior.

2) Discipline and Punishment

The emphasis of this strategy is the importance of having and using an effective disciplinary procedure, in order to improve the academic atmosphere by avoiding the negative side effects.

3) Fair Treatment

This strategy is recommended for university leaders to treat the academic community fairly; or convince the academic community that they are treated fairly.

4) Satisfying the Needs of the Academic Community

The basis of this strategy is how to find out about the needs of the academic community, and strive to meet those needs.

5) Setting goals

This strategy tries to deliver academic atmosphere by giving a chance to the academic community to set its own goals.

6) Environmental Design

The idea of this strategy is to design a representative environment, so that the academic community will be able to run a good academic atmosphere.

3. Developing Organizational Culture to Strengthen Academic Atmosphere

Organizational culture can be a contributing factor as well as inhibiting the effectiveness of the creation of academic atmosphere. Therefore, the most important thing is how the organizational culture does not inhibit the interaction between workers because it is the basis of knowledge creation. Wong and Aspinwall (2004) stated that in order to achieve organization goal, then it is required a conducive and comfortable organizational culture.

In creating academic atmosphere, universities need to articulate the values in order to give shape and meaning to the academic community activities. In this case, an analysis of the influence of organizational culture becomes an important tool for management in achieving growth and organizational effectiveness. It is argued by some literature review and findings; organizational culture has a positive and significant influence on the creation of academic atmosphere. Furthermore, we discuss the formulation of a development model of organizational culture that sustains the creation of academic atmosphere in order to improve the quality of education in universities (Ainissyifa, 2012).

To create a framework that can be agreed upon, this study will begin to discuss organizational culture that has focused on the development of this strategy. Culture is a pattern of basic assumptions invented and developed by a particular group. Culture therefore discuss, learn, and master the problem of internal adaptation and internal integration. On the other hand, Hofstede in Thomas and Kerr (2004) stated that the organizational culture is a joint program of mental states of individual responses to the environment. This gives the sense that culture is an everyday behavior, but is controlled by a program that is embedded mentally very deep. Culture is not only the behavior of the surface, but deeply embedded within the individual human. News Webster's Collegiate Dictionary defines culture as an integrated pattern of human behavior including thoughts, speech, action, and artifacts, as well as depending on the capacity of people to listen and pass on knowledge to the next generation.

Organizational culture is a cognitive framework that consists of attitudes, values, norms of behavior, and hope that and accepted by the organization. The root of any organizational culture is a set of core characteristics respected collectively by members

of the organization. The organizational culture is defined as a common perception held by members of the organization, a system of mutual significance. Cultural organization is concerned with how employees feel the characteristics of an organization's culture.

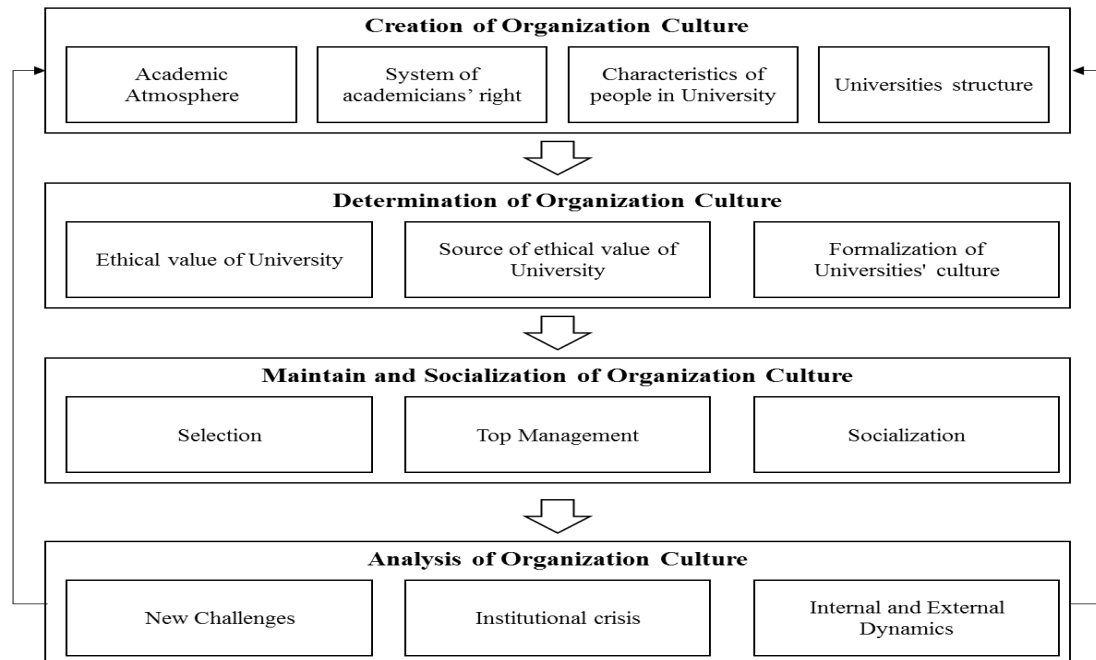


Figure 2. Strategy in Forming Organizational Behavior to create Atmosphere Academic

Ainissyifa (2012) stated to develop the culture of the university in the context of the development of academic atmosphere should also adhere to the following principles:

- a. **Team work.** Basically, a university community is a team or a collection of individuals who work together to achieve the goal. To that end, the value of cooperation is a necessity, and cooperation is an activity that aims to build the forces or resources owned by the university academic community.
- b. **Ability.** It refers to the ability to perform tasks and responsibilities at the level of the department, faculty or university. In a learning environment, professional lecture ability not only demonstrated in the academic field but also in attitude and action that reflects a personal educator.
- c. **Desire.** This desire refers to the willingness or readiness to perform duties and responsibilities to give satisfaction to the students and the community. All values above does not mean anything if it is not accompanied by desire. The desire is also to be directed at efforts to improve and enhance the capabilities and competence in performing its duties and responsibilities as a culture that emerged in the person either as university leaders, faculty, and staff in providing services to students and the community.
- d. **Happiness.** This value must be owned by the entire academic community with hopes that excitement owned will have implications on the environment and climate-friendly university and foster a feeling of satisfied, comfortable, happy and proud to be part of the academic community. If it is needed, this value also requires

areas that can create atmosphere and give them a beautiful, comfortable, joyful feelings, such as building a well-designed university garden, a trouble-free region or a region for smile and so on.

- e. **Respect.** Complaints that are usually occurred because of feeling unappreciated or not treated appropriately will make the university less believable. The attitude of respect can be expressed by giving a smile and a greeting to anyone who meets; it could also provide an attractive gift as an expression of respect and appreciation for work well done. In addition, greeting specially and expressing congratulations on the achievements obtained could be another option.
- f. **Honesty.** The value of honesty is the most essential values in a university environment, both honesty to themselves and honesty to others, respectively. The value of honesty is not limited to the truth in doing the job or task but includes the best way to establish a personal objective. Without honesty, trust will not be obtained. Therefore, a culture of honesty in any situation must always be maintained in any conditions. Being honest in assessment, honest in managing finances, honest and consistent in the use of time on duty and personal responsibility is a vital factor in creating a culture of good universities.
- g. **Discipline.** Discipline is a form of obedience to rules and sanctions applicable in the university environment. Discipline is referred to in this principle of the attitude and behavior of the emerging discipline because of the awareness and willingness to live orderly and neat and able to put something appropriate on the condition that it should be. Thus, discipline is not something that should and should not be done because of regulations that require the academic community to obey the rules. Rule or order that is displayed everywhere, or even an attribute, will not guarantee to be obeyed if it is not supported by the atmosphere of the disciplines within the university. Discipline does not only apply to certain people at the university but for all the academic communities.
- h. **Empathy.** Empathy is the ability to put yourself or can sense what is perceived by others, but do not come late in that feeling. This attitude needs to be owned by the entire academic community in order to interact with whomever and wherever they can understand the causes of problems that may be faced by others and are able to put themselves in line with expectations of the person. Empathy with the nature of the academic community can foster a better university culture as guided by a feeling of mutual understanding.
- i. **Knowledge and Politeness.** Knowledge and politeness shown by academic community, along with the ability to gain the trust of anyone would give a convincing impression for others. This dimension requires the lecture, staff and university leaders to be skilled, professional and well-trained person in playing the role to meet the demands and needs of students, parents and the community.

D. Conclusion

In higher education, the academic atmosphere is an essential thing that must be implemented by the academic communities. The academic atmosphere and the approach of behavior modification to organizational culture can do strengthening implementation.

Furthermore, a good academic atmosphere will affect a fun learning environment and high sense of responsibility to jointly improve learning achievement.

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(Islamic) Religious Education Today: The competency of lecturers at Higher Education

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Abstract: Islamic Religious Education (PAI) in Higher Education (PTU) is a continuity of teaching received by students ranging from Basic Level, Middle School and Upper. The problems arise in the learning process of PAI such amount of material, lack of ability to deliver teaching materials, inadequate allocation of time, making the learner (student) less passionate in absorbing lectures. This is exactly a serious problem, it has often made efforts to improve the quality of PAI in higher education. In fact many of them do not yet have an academic degree, unless they have the experience and knowledge of Islam, which does not have the authority to teach. So that, in fact there are many lecturers who obtained less able to perform elaboration, innovation and creation of materials that actually be discussed with the socio-cultural context, but precisely to teach within traditional-normative systems. The main objective of this study is to explore information related to the reality of Islamic religious education in higher education associated with the competence of lecturers concerned, so this paper try to construct phenomena that exist primarily concerned with aspects of lecturer competencies. It hopes that with explanation will obtain useful conclusions that it would be useful for the development of PAI at higher education.

Keywords : *Higher Education, lecturers, method, Islamic universities*

A. Introduction

Education is one of the most important aspects in human development and perhaps the most influential social institution in any societies. In general, education is to transmit a common set of beliefs, values, norms, understanding from the adult generation to its youths. Islam looks at education as a form of worship (ibadah) where Muslim share a common set of values based on the Quran (the fundamental and most reliable source for many fields of knowledge) and Sunnah. Langgulung describes Education from the Islamic perspective, as a long life process of preparing an individual to actualize his role as a vicegerent (Khalifah) of Allah on earth and thereby contribute fully to the reconstruction and development of his society in order to achieve well-being in this world and hereafter.¹

The discussion about the rationale, forms and integration of Islamic religious education in higher education has been intensifying for some years now. Apart from the motivations, the possible purposes of Islamic religious education (PAI) appear to be a central issue. Indonesia as a multi-religious country has been dealing with the issue of religious education in public schools for many years. Since the introduction of the first national Education Law in 1950 to the latest Education Law, known as Law No. 20, 2003, the issue about religion was the most debated topic among others. This indicates that religion continues to play an important in various aspects of the country's life, including its education sector. In fact, the importance of religious education is understandable as the country adheres to a fundamental principle known as Ketuhanan Yang Maha Esa ("Believe in one God"), which is the first principle of Pancasila.²

Religious education has become a great concern for the Indonesian authorities since the early development of the country's educational system. There are two different ways of introducing religious education through formal education: religious instruction in non-religious school and religious education in religious schools. The difference between the

two is that the first allows students of a certain belief to interact with other students of different beliefs in their classrooms, while the latter only permits a homogenous group of students to interact with each other in school.³

Indonesia delivers religious education by formal and informal means. The first is religious education in the schools and madrasahs (religious schools), while the later is religious through sermons or lecturers in the mosque or majlis ta'lim (forum for learning religious knowledge). Religious education in schools consists two forms. The first is religious education as compulsory subject matter or lesson (pendidikan agama) for all levels of education from primary schools to university level, and the later is religious educational institutions (pendidikan keagamaan) in the form of madrasah, which is a sub-system of national educational system and comprises all school levels, from primary school up to university.⁴

Today, it is based on the national educational system, and operationally it based on the government regulation of 2007 on religious education is to develop the Indonesian people who believe and fear (taqwa) Allah, to teach morality and also to promote peace and harmony in intra- and inter-faith relations. It is also included in national curricula from primary school to university, which are administratively under the ministry of National Education.⁵

Islamic Religious Education is today facing more challenges than in previous times, due mostly to modernization that usually leads to rationalization and secularization, so that many student are not interested in religious lessons. In such situation, religious teachers or lecturers are obliged to improve the quality of their subject matter an teaching methodology. Many teachers or lecturers want to explain religious teachings not only from theological perspective, but also rationally and scientifically in the context of globalization, democratization, human rights enforcement. In this case , qualifications for religious teachers or lectures are the same for teachers or lecturers of other subjects.⁶

In relation to the assets of human resources, lecturer is one of the important factors in the development of higher education. Even when associated with college accreditation, human resources of lecturer is one of the most important element of assessment. To encourage the increasing ability of the lecturers , the college should make efforts to evaluate the competence of the lecturers who teaching the course. Competencies that should be possessed by these points : intellectual, emotional, social and spiritual competences. In improving lecturers' competencies in learning activities, a lecturer must master the duties which include the task of educating, teaching and training. The education means to continue and develop the values of life, teaching means to continue and develop science and technology, while the train is about developing students' skills. Effective teaching and learning conditions must be created because there is a tendency that lecturer in the learning process sometimes only transfer the knowledge without providing direction and guidance to students. In addition to these aspects, then a lecturer is also capable of applying the other competency that also become the important assessment in the evaluation of lecturers' competences.

Article 8 of Law No. 14/2005 on teachers and lecturers stated that competence includes personality, pedagogical, professional, and social. Article 28 PP. 19 of 2005 explains that; 1) Educators must havea cademic qualifications and competencies as agents of learning, physical and spiritual health, as well as having the ability to achieve national

education goals, 2) Academic qualifications referred to in paragraph (1) is the minimum level of education that must be met by an educator who demonstrated with diploma and/or certification in accordance with the relevant expertise to the statutory provisions, 3) Competence as an agent of learning in primary and secondary education as well as education or early childhood include: (a) the pedagogic competence; (b) personal competence, (c) professional competence, (d) social competence. 4) A person who does not have a diploma and / or certification of expertise as described in paragraph (2) but has a special skill that is recognized and required can be appointed as an educator after passing through feasibility and equity, 5) Academic qualifications and competency learning agent referred to in paragraph (1) to paragraph (4) developed by the National Education Standards and regulations stipulated by the minister. ⁷

Teacher plays important role in delivering understandings of religious including doctrines, practices, and history to students. As for a teacher, an profession in Islam, his or his position was an example for students which make the existence of this profession more crucial. Such ideal was mostly based on philosophical basis of Islamic education which see student as subject that throughout the teaching process should be a 'whole person' in his or her 'physical, intellectual, moral, and spiritual dimensions'.⁸ Proper understanding is required by teachers so that the religion can be accurately described when it was addressed by students. Also being an teacher or lecturer requires maintaining a professional appearance at all times. This includes dressing appropriately and acting professionally. Educators often serve as role models for students. Actions such as using foul language, gossiping about teachers and students or dressing inappropriately can cause students to lose respect for an teacher.

B. Theories

Education enlightens people on culture and values. Islam has its own attitude towards education that education is the instrument by which people can be trained in the Islamic way of life. The target can be materialised through the different channels of education, i.e., higher education. However, these people have the opportunities to apply the teaching methodology and technique to carry out their noble duties effectively. Considering this, the paper emphasises about the competency of lecturers of PAI at higher education. Regarding to relevance of theories, in these following theories make surrounds the topic more interesting and the certain aspects of this process of teaching to build characteristics that related with competencies they must fill it.

1. Philosophy of Islamic Education

People today live in a rapidly changing world that is transforming before our very eyes. Human knowledge is now being challenged as never before. So, they live in a world scarred by extremism and social and harmony. Similarly, for the case of religious knowledge of deep and pressing concerns is calling for our immediate attention, such as religious fanaticism and radicalism, multi religious environmental degradation, including the loss of precious humanity's harmonies and social respect, dimming of sense of spiritual awareness and purpose of existence, producing global terrorisms and social depletion and now become looming on the "animal behaviors and harmful society" with its coming adjustments and retrofits, including the probability of ongoing activities in poisoning the remaining human ethics and social norms.

But all is not lost. There is still hope and that hope lies in education and knowledge as a mechanism to build knowledge base society that people want to live in. Education is the power to think clearly, the power to act well in the world and the power to appreciate the beauty of life. What is knowledge? What makes a person knowledgeable? What transforms him/her so? As known, knowledge can be regarded as light guiding a person to the right path, i.e., knowledge is faith. This begs the question in what form should knowledge be thought or received. In other words, there must be an effective ways to achieve any dream. In this context, it is true that the nature of education differ from one system to another. Each system always grows according to its time and space, the same is observed on the people who receiving and attending that system.

Teaching religion, for instance, has different meaning and understanding depending on its context. In secular usage (or western culture in general), religious education is regarded as the teaching of a particular religion and its varied aspects such as religious beliefs system, doctrines, rituals, customs, rites, and personal roles. The curriculum implies a type of education which largely separates from academia.⁹ In other context, there is secular concept defines substantially different from societies that adhere to religious law, wherein “religious education” connotes the dominant academic study, and in typically religious terms, teaches doctrines which define social customs as “laws” and the violations thereof as “crimes”, or else misdemeanors requiring punitive correction.¹⁰

The philosophy of Islamic education is looking at the principles and concepts underlying education in Islam, it is analyzing and criticizing, deconstructing and disintegrating of the existing educational infrastructure and strives to produce new concepts continuously or displays what should be the concepts. In this sense it is philosophy that beyond what is existing constantly toward absolute values, and is working in the space of Islamic knowledge and who is humane and moral essence. The Islamic Education is seeking to achieve the distinct role of the human being which is reform and construction of human life. This Islamic concept of life based on the fundamental concepts as individual, society and the world, and education works to find a balanced relationship and equitable between the parties to this equation which are based on a relationship characterized by a mutual and integration, so one party cannot survive without the other parties. This relationship is based on ethical authority, who is the religion or the Holy Quran which represents the source of Islamic education that derive their universal values from it, so the task of education to link every human activity or behavior with ideal moral value.

The view that knowledge is the path that leads to Allah highlights two things about Islam. Firstly, the knowledge in Islam is important for a Muslim’s spiritual growth and development. Secondly, since knowledge is acquired through the active process of going beyond what one already knows, critical thinking is essential for a Muslim to grow intellectually and spiritually. It further suggests that intellectual growth without spiritual development is aimless wandering, and spiritual development without the intellectual component is meaningless.

The philosophy of Islamic Education is to provide human with sufficient knowledge in order to make them know and realize their creation, responsibility, and

the way they should manage the responsibility as the caliph of Allah. Because of human was created with several weaknesses, thus, they need a guidance from the religion. The effort improve themselves with the better and perfect characteristics is the process of Islamic education.¹¹

According Hasan Langgulung, Islam is the pillar of faith within Quran becomes the reference and guidance for Muslim . Among of them are; to believe in Allah (SWT) (God) in His Existence, His right to be worshipped, His Oneness, His Attributes, and His right to legislate, to believe in God's angels, to believe in the Holy Qur'an and the other Holy Books, to believe in God's Messengers, of whom Adam was the first and the Prophet Muhammad (PBUH) was the last, to believe in the Resurrection and the Day of Judgment, to believe in Divine Preordainment. The result from this belief shows that the objective of Islamic education is to produce the balanced development of human itself along with the Islamic values.¹² Therefore, education in Islam is to reinforce the self potential of an individual. From the aspect of intellectual, each human has already been provided with the ability to empower the knowledge and truth. From the aspect of physical, human has the ability to develop the strength and resistance. Thus, with education, human will gain the sense of perfection in their life and also able to strengthen their civilization.

In general, education should aim at the balanced growth of the total personality of the learner through the training of his/her spirit, intellect, the rational self, feelings and bodily senses. Education should therefore cater for the growth of learner in all its aspects, spiritual, intellectual, imaginative, physical, scientific, linguistic, individual level and collective level, and motivate all these aspects towards goodness and the attainment of perfection.

Because of human was created with several weaknesses, thus, they need a guidance from the religion. Therefore, the philosophy of Islamic Education is to provide human with sufficient knowledge in order to make them know and realize their creation, responsibility, and the way they should manage the responsibility as the caliph of Allah. The effort to improve themselves with the better and perfect characteristics is the process of Islamic education.¹³ By looking at its definition, the philosophy of Islamic education implements the holistic approach. Holistic is one of the characteristic of philosophy which means comprehensiveness and completeness. This term is very important in education as it includes the aspect of intellect, emotion, spiritual, and physical. Islam not restricts the followers from learning the other fields of education.

From the above understanding, Islamic education can be defined as an educational system which inculcates all universal values, responsibility, and reverence into learner's awareness and realization of complete submission to God, the creator of the universe, either on the level of the individual, the community and humanity at large, to become part and partial to activities themselves, or behavior and culture of conduct as perceived by Islam. Indeed, Islamic education by this definition might be regarded from some perspectives as a conventional type of education introduce to a learner, where he/she in principle have to totally accept all the values without questioning or asking for an option. However, in practice he/she should be obliged within a specific conditional application. For that reason, Islamic education is continuously expending

within its specific framework in accordance to the contemporary teaching and learning strategies.¹⁴

According to Syed Naquib al-Attas, producing a good man can be achieved by inculcating adab, because it includes the “spiritual and material life of a man that instills the quality of goodness that sought after.¹⁵ Earlier than al-Attas, al-Ghazālī relates the aim of education with the purpose of life that is to achieve happiness by getting close to God. Therefore, the aim of education is “to cultivate in man a personality that abides by the teachings of religion, and is hence assured of salvation and happiness in the eternal life of the Hereafter.¹⁶

It has to be made clear that what makes Islamic education different compared to others is that, education in Islam aims to educate human beings with knowledge and positive skills, and to instil in them good ethical conducts approved by the Sharīah.¹⁷ Muslim students have to be aware that the acquisition of knowledge is “not merely to satisfy an intellectual curiosity or just for material or worldly gains, but to produce rational and righteous human beings, who are able to meet the spiritual, moral and physical needs of their families, their people and mankind”.¹⁸

The Islamic Education represents the Islamic spirit in general, it aspires to construct the human being toward achievement of the human values, the role of education to link between reality and values, it means reconciliation between theory and practice, saying or word and doing.

Islamic Education aims to make balance between three levels: sense, mind and ethics, and promoting them by various Educational methods. The ego’s progress is a continuous dynamic movement which assimilates the different aspects and stages, without negating any, the perceptive and the intellectual, thought and emotions, ideas and deeds are all integrated into the final aim of the ego.¹⁹

2. Teaching Competencies

A major issue within the competency based teacher or educator movement is this: how is teaching competency to be defined? The range of positions taken on this issue can be framed by a series of questions. Is demonstrated mastery of knowledge about teaching to be considered teaching competency? Is skill in performing the behaviors or tasks of teachers the meaning to be given teaching competency? Or is teaching competency a term to be applied only to the demonstrated ability to bring about the outcomes desired of a teacher in a certified teaching position? So, within this general framework a variety of views are held. Some teacher or educators, for example, equate competency with any measure of performance. Persons with this point of view insist that measures of knowledge and skill are as appropriate as measures of teaching competence as are measures of the ability to bring about desired learning outcomes in pupils.²⁰ Others argue that distinctions should be made between knowledge, skill, and the consequences of teaching and apply the term competency only to higher order skills or the consequences of teaching.²¹

People are questioning: “Why with the teaching staff of higher qualification the quality of education is still not meaningfully improved?” This question is in essence inquiring further question: “Has higher education qualification of a teacher been meaningfully improved the professional competence lecturer or teacher?” To answer this question properly needed to conduct in dept empirical study since this paper is not

going to give scientific answer based on empirical study but rather tries to analyze factors that hypothetically can influence the professional competence of lecturer.

Thus all lecturer or teacher in Indonesia institution system are required to conduct all professional assignments : (1) planning and developing learning programs, (2) implemementing and managing teaching learning process, (3) developing and implementing evaluation program, (4) interpreting evaluation result to improve learning difficulties and desiging strategy to help learners facing learning difficulties with these burden assignments seem to be that very few which have been doing well.²²

A teacher should first understand and internalize this, obligations as a servant of Allah Almighty and as His caliph on the land of Earth. With this, the teacher will serve as an important agent in guiding a generation of students, not only in terms of knowledge and skills, but to bring them to the right path, forming a personality that is in line with religious values and consequently create a peaceful and harmonious society. In Islam, the responsibilities of educators are very broad and are not limited to conveying information only but include beliefs ethics, esthetical values and behaviour in daily lives. Therefore, in educational field, the attitude and competency are seen as important elements that have direct relevance between the professional competency of teachers and the reaction and effect on students.

The roles the teacher plays today are the mastery of communication skills and self-learning, and the ability to think critically, and to be able to understand the modern sciences and techniques developed and gain skills that can be applied in the work and production, and the ability to view the scientific material characteristically, and classroom management actors and creating a good classroom environment, and the ability to the use of continuous assessment and feedback during teaching.²³

Persons who will carry out the tasks as teachers should have a personality. Besides having personality that suits to the teachings of Islam, religion teachers are more required to have a teacher's personality. A teacher is one who should be loved and respected by his students. His performance in teaching should be convincing and his behavior will be imitated and followed by hisstudents. The teacher is a figure to be emulated and imitated. In carrying out their duties as an educator, they also want and is willing to do and solve their problems, especially issues that are directly related to the learning process.²⁴

The Law of Teacher and Lecturer (No. 14/2005) constitutes a comprehensive reform of teacher management and development: certification; performance appraisal; and career development. Teaching is officially acknowledged as a profession that has core competencies, career prospects, the right to associate, and welfare assurance.²⁵ Teacher competency includes pedagogical competency, personal competency, social competency, and professional competency that is acquired through professional education. Pedagogical competence is "the ability of learners to manage learning". This competency can be seen from the ability to plan teaching and learning program, the ability to execute the interaction or manage the learning process, and the ability to make an assessment. Teachers'personal competency as educators is their main task in teaching. They are to have good personal characteristics highly influencing the success of people development. Steady personality of the lecturer will well exemplify learners community. Therefore, teachers will perform as a figure necessarily followed in advice,

words, and commands. Teachers' personality is an important factors for the success of students learning.

Professional competence is "the ability to master the subject matter broadly and deeply". Professional competence include expertise in their fields of expertise or mastery of the materials to be taught along with the method, a sense of responsibility and sense of duty to the other teacher colleagues. Whereas, Social competency is "the ability of lecturers to communicate and interact effectively and efficiently with students, fellow teachers, parents/guardians of students, and the surrounding community". In this social competency includes skills in social interaction and social responsibilities.

In order to be able to teach effectively, teachers must be able to provide learning opportunities for students both in the quality and quantity. These can be done by involving students actively in learning. Teachers must be able to show seriousness in teaching so that they can encourage students interest and motivation to learn. To increase the quality of teaching, teachers are advised to professionally develop teaching program planning, deliver instruction in terms of teaching and learning interactions by using the arts of teaching that are satisfactory, full of confidence and high spirit of teaching. They have then to conduct process and result learning evaluation. These will show a part of professional lecturer attitude needed in the globalization era. Teachers or lecturers are to make efforts that what they deliver to students are acceptable and applicable to learners or students.

According to Subroto, factors attached to lecturers affecting the teaching learning programs are personality, material mastery, classroom management, ways of lecturer talk, ways of creating classroom situation, concerns for individual principles, openness, collaboration, responsiveness to innovation, willingness and ability to carry out learning experiments. That teachers have the ability to manage learning well, teachers need to have professional skills to meet the 10 competencies of teachers or lecturers, namely: (1) Mastering the materials, (2) Managing the teaching and learning programs, (3) Managing the class, (4) Using media or source, (5) Mastering the foundations of education, (6) Managing the teaching and learning interactions, (7) Assessing students' achievement for the benefit of lessons, (8) Knowing the functions of guidance and counseling services in schools, (9) Understanding the principles of learning, (10) Interpreting the results of educational research for teaching purposes.²⁶

3. Pedagogy Aspect

Nowadays, many educators have realized that the world is constantly changing so education also needs to be able to develop people who will be able to survive and succeed in the changing world. As such, educators believed that students need to be able to make independent decisions.

The study on effective teaching by excellent teachers or lecturer had been widely discussed among experts, Effective teaching and learning function to produce effective learning in the classroom. So, Teaching is indeed a complex profession; it is also a challenging one in which teachers have to meet various social and intellectual demands. Successful teachers or lecturers are not simply responsible for transferring knowledge, they must transfer it effectively and successfully, and for that reason alone, they should organise classrooms, implement effective classroom pedagogy and

work cooperatively with a diversity of students and colleagues.²⁷ Despite the significant role of teachers in the classroom many Indonesian teachers have been found to lack teaching competence.²⁸

Any effort to improve the quality of teaching will apparently end in the question of teaching effectiveness. When the government of Indonesia is eager to enhance the professionalism of teachers, it means that it is the effectiveness of teaching and the teacher which is to be achieved at any educational level. However, no single factor can be deemed responsible for “effective teaching” because it is obvious that a multitude of factors interplay to result in any effective teaching. It is hardly possible to formulate a standardized practice of effective teaching in a global sense due to the different philosophies and cultural elements which abound. Basically, teaching can be seen as “a complex phenomenon that takes into account a wide range of personal characteristics, professional skills and specialized bases of knowledge”.²⁹ The effective teaching is mostly determined by how effective the teacher is in many ways, and that many factors contribute to the teaching and teacher effectiveness. According to Kindsvater³⁰, effective teachers tend to be more diverse among themselves, whereas average teachers tend to be more alike. However, most of us are likely to agree that the characteristics of an effective teacher are closely related to skills and competences a teacher possesses to implement teaching programs and to achieve their goals. The skills and competences range from the ability to plan lessons to the ability to solve students’ learning problems.

As a part of the education process, teaching is also a complex process, and it can be as complex as human beings themselves because it deals with them. In other words, “teaching is a multifaceted process that cannot be reduced to simple prescriptions”.³¹ It is generally believed that teachers or lecturers who have sound knowledge of their subject matter will be much better than those who have poor knowledge of the same subject matter. However, we realize that sound knowledge is unseen unless it is manipulated in practice. It means that pedagogical knowledge will be real if teachers or lecturers are able to present it in their real teaching practices. Furthermore, teaching practices represent the performance of teachers to present what they have in their mind. Hence, when teachers have a good body of knowledge, they will perform well.

Pedagogy itself is a contested term, but involves activities that evoke changes in the learner: Watkins and Mortimore define pedagogy as ‘any conscious activity by one person designed to enhance learning in another’.³² According to Bernstein pedagogy ‘is a sustained process whereby somebody(s) acquires new forms or develops existing forms of conduct, knowledge, practice and criteria from somebody(s) or something deemed to be an appropriate provider and evaluator’.³³ Also, in different terms Pedagogy is the art (and science) of teaching.³⁴ Effective teachers use an array of teaching strategies because there is no single, universal approach that suits all situations. Different strategies used in different combinations with different groupings of students will improve learning outcomes. Some strategies are better suited to teaching certain skills and fields of knowledge than are others. Some strategies are better suited to certain student backgrounds, learning styles and abilities. Effective pedagogy, incorporating an array of teaching strategies that support intellectual engagement, connectedness to the wider world, supportive classroom environments,

and recognition of difference, should be implemented across all key learning and subject areas. Effective pedagogical practice promotes the wellbeing of students, teachers and the school community - it improves students' and teachers' confidence and contributes to their sense of purpose for being at school; it builds community confidence in the quality of learning and teaching in the school. Teachers' or lecturers' strategies signify their dispositions towards teaching and learning and are a more concrete expression of their approach, wanting, for example, their students to feel safe, or encouraging their participation or cultivating cheerful teacher persona or being seen as a knowledgeable and authoritative figure.

According to Agus Nuryatno indicates that the main critics of Islamic studies in Indonesian school are identified as normative, abstract and theoretical subject. Most of the classes are still using traditional approach instead of applying the critical teaching approach.³⁵ The Indonesian education is rather based on transferring the information, memorizing the lessons without the need to critical skills.³⁶ In the classroom, teachers or lecturers seem to use traditional method.

Using critical pedagogy to teach Islamic Studies could provide the adequate resolution to the issue of crisis in the Muslim mind .³⁷ It promotes learners to be active seekers rather than passive receivers. The intention of being critics has a very positive attitude as it invites the students to rethink and to reevaluate what has already been understood to raise the level of Imanor faith. Thus, critical pedagogy analyses the teacher's and the students' beliefs, views, practices and values by defining the meaning on how they construct the truth.

Critical pedagogy can be identified as transforming teachers' teaching methodology³⁸, from traditional to liberal teaching and is based on the about democratic and problem-posing instruction of teaching. It is because critical pedagogy is involves learners' critical consciousness that locates a new consciousness. Critical consciousness that it is allows students to understand about the world, finding truth and a knowing their own belief from multiple perspectives.

The introduction of critical pedagogy in islamic religius education in Indonesian schools or higher education could be an important solution in the teaching of Islamic studies. As Haidar Daulay said, the Indonesian educational system needs to overcome today's globalization era. Hence, critical pedagogy is an appropriate strategy to invite students to consider and recognize the social condition of today's era. Consequently, teachers should know how to teach critical pedagogy in order to stimulate students to think critically in the classroom.³⁹

C. Main Discussion

The presence of lecturers of Islamic Religious Education (PAI) in higher education in Indonesia generally is needed. The the role that played by PAI lecturers is not only to deliver the courses generally, but more than that is to conduct and oversee the formation of prospective scientists and professionals, thus they become a strong personal as scientists and Muslims' professionals. A course that is very strategic because its the most basic foundation to form a goof scientists and professionals, but in practice it has not gained adequately, both from government and from university, or even from among the students themselves.

When referring to the Law on national education system, national education should loaded with a dimension of learning religious and morality. For it is necessary to find a solution how to get closer educational practice with the law, not to practice misappropriate the education law.

Lecturers and teachers alike as educators. Now, dimensions of the competency of teachers and lecturers already completed since the law on teachers and lecturers in 2005 stated that competence includes personality, pedagogical, professional, and social. Many researcher reiterated that the cornerstone of a lecturer's competence is not only in subject mastery, but more in teaching approaches. Some Lecturers certified for subject mastery are barely effective once it comes to shared their knowledge to scholars. This is principal problem of pedagogy. The teaching method mainly determines the learning process. The method of communicating the information to the mind of students determines the degree of learning that will take place.

The quality of PAI's lecturers will determine the level human's competitiveness it self. Therefore, the key to improving PAI's competitiveness, by improving the quality of teaching and person's quality. Lecturer is one of the essential components of a system in a higher education. The role, duties, and responsibilities of the institutions are very significant in achieving good goals, namely the intellectual life of the nation, improve the quality of Indonesian human, including the quality of faith and piety, noble character, and mastery of science, technology, as well as the Indonesian people realize advanced , just, prosperous, and civilized. Lecturers are required to be able to show good performance. Improved performance of the lecturer requires several things such as high motivation, adequate competence, good leadership and a supportive working environment for institutions to improve its performance.⁴⁰

Professionalism lecturer correlated with quality educational products. Lecturers make educational or professional quality learning process, so that learners-was happy to follow the learning process, the expected end result is a source of human generated from qualified college graduates and will be able to compete in the era of globalization. Instead unprofessional lecturers who are not able to make quality education

In the teaching and learning process, teachers'or lecturers significant role is inevitable having qualified teachers would be so fruitful. They also need good interactions skills in order to use kinds of activities based and interactive method, which is suitable for the learners. A good teaching and learning process does not only put the qualified teachers as a single main source but also involves the studentsin that process. The involvement of the students is a paramount thing inevery teaching and learning process as there will be an excellent interaction among the teachers and the students. mastery of subject areas integrated with the ability to understand learners, design implementation of learning process that educating and evaluating the process and outcomes of learning. As a professional, lecturers should know strengthness, weaknesses, liabilities and direction of themselves career development. The world's changing today lead similarly to the dynamic demands of skills. Therefore, lecturers must be good at choosing an effective strategy to develop themselves continuously.

If refer to competences as mentioned above, lecturers should have to the person's performance in a job that can be seen from the thoughts, attitudes, and behaviors as stated by Spencer,⁴¹ according to him competence is a characteristic that stands for a

person and become ways of behaving and thinking in all situations, and takes place in a long period of time.

If viewed from the human dimension of the relationship between the personal and personal, as quoted from various sources, the competencies that should be possessed becoming a lecturer are :

1. Intellectual Competence: Intellectual competence is the ability and willingness with regard to solving the problems that are rational or strategic.
2. Emotional Competence: Emotional competence is the attitude and behavior of the characters or the willingness and ability to control themselves and understand the environment objectively and moralist thus relatively stable patterns of emotions when faced with various problems in the workplace that is formed through the synergy between character, self-concept, internal motivation, as well as knowledge of mental capacity / emotionally.
3. Social Competence: Social competence is the attitude and behavior of the characters or the willingness and ability to build nodes cooperation people who are relatively stable when dealing with problems in the workplace that is formed through the synergy between character, self-concept, internal motivation, and the capacity of social knowledge.
4. Spiritual Competence: Competence is the spiritual character and that are part of the consciousness of most in the person associated with wisdom /wisdom that comes from outside the ego (self) or outside of conscious thought that not only recognizes the existence of value but also creative to see things.

According to Tony Buzan⁴² spiritual intelligence is associated with being part of the design of bigger things, including "seeing an overall picture". Meanwhile, spiritual intelligence according to Stephen R. Covey⁴³ is the most basic center among other intelligence, because he was a source of guidance for other intelligence. Spiritual intelligence represents a yearning for meaning and connection with the infinite.

While spiritual intelligence itself according to the Zohar and Marshal⁴⁴ is intelligence to face and solve problems of meaning and value, the intelligence to put the behavior and life in the context of a broader meaning and rich, the intelligence to assess that person's actions or way of life is more meaningful than the other. While Khalil Khavari A faculty define competence as a spiritual dimension of our material or non-human soul. He called it a diamond that has not been honed and possessed by every human being. We have to recognize as they are, rubbed so shiny with great resolve, using it to wisdom, and to achieve lasting happiness. Lecturer's personality is the result of learning development is not just happens in the learning process directly but are integrated from spillovers (nurturant effect) learning activities and long experience of lecturers's ability to interact with students is a very typical transactional and non-routine. This is different from the interaction lecturers with colleagues, parents and surrounding communities are contextual. The nature and quality of interaction between teachers and learners choose strategies require skills that are relevant because its nature of interaction evolve dynamically.

Thus, when associated with PAI, the spiritual competence expected that its application here is competence refers to the religious values contained Islam. Others, Religious / spritual competence is associated with religious commitment of lecturers,

shown in acts of religious worship and religious activity. A lecturer of PAI is expected to have a spirit which is more than a common muslims. As lectures of PAI are expected to be exemplary (*uswah hasanah*) in the aspect of religious worship, excitement seeking knowledge, and in religious activities, be a pioneer religious activity, especially on campus.

As lecturers of PAI must have the competencies as shown below : First, ***pedagogical competence***. Core competencies include: a) mastery of the various characteristics of learners from the physical aspect, moral, social, cultural, emotional, and intellectual, b) mastery against various theories of learning and principles of learning educate, c) control of the curriculum related to the field development of teaching, d) have the skills in the development of educational activities, e) can utilizing information and communication technology for the benefit implementation of development activities that educating, f) facilitate development of student potentials to actualize various potential, g) able to communicate effectively, empathetic, and mannered learners, h) have the skills in assessment and evaluation of processes and learning outcomes capable utilize the assessment and evaluation results to the benefit of learning and j) always take action reflective for improving the quality of learning.

Second, ***personal competence***. Core competencies include; a) acting in accordance religious norms legal, social and Indonesian cultural, b) present themselves as an honest person, noble, and role models for students and the community. Present yourself as a person who is steady, stable mature, wise and authoritative shows the work ethic high responsibility sense proud to be lecturers and self-confidence, uphold the code of ethics.

Third, ***social competence***. Core competencies include: a) be inclusive acting objectively and not discriminatory because consideration of gender religion, race physical condition, family background and status social economy, b) communicate effectively empathetic and polite with fellow educators, staff, parents and society, c) adapt on the spot duty in the entire region Republic of Indonesia, which has a social and cultural diversity, d) communicating with the community's own profession and other professions oral and written or other form.

Fourth, ***professional competence***. Core competencies include; a) mastering the material structure concept and scientific mindset support of teaching subjects, b) standard master competence and basic competences subjects / areas of development of teaching, c) develop learning materials of teaching creatively, d) developing sustainable manner keprofesionalan with a reflective action, e) use of technology information and communication to communicate and develop themselves.⁴⁵

D. Conclusion

From description above can be put forward some things of PAI lecturers associated with competencies that able to face challenges of future's education. Among the important shown as follows :

1. The challenges lecturer (PAI) in the future is very large and heavy. Therefore, the required professional profile and the ideal lecturers who are able to perform the task of teaching and education to face the challenges in the future.
2. Ideal lecturers and professionals who are expected; a) Lecturer (PAI) which has four core competencies, namely pedagogical, professional, social, personal competence, b) lecturers of (PAI) which have specific expertise in areas of study that are taught and, c)

lecturers (PAI) who are not only professional and ideal in a variety of teaching methods but also experts and profesional in a variety of educational methods.

- ¹ Che Noraini Hashim & Hasan Langgulung , *Islamic Religious Curriculum in Muslim Countries: The Experiences of Indonesia and Malaysia*, Bulletin of Education & Research June 2008, Vol. 30, No. 1, pp. 1-19.
- ² Pancasila is the ideological foundation of Indonesia. It consists of five principles: Believe in one God, Humanity, National Unity, Democracy, and Justice.
- ³ Muhammad Zuhdi, *Religious Education in Indonesian Schools*, presented at the Redesigning Pedagogy: Research, Policy and Practice , an International Conference held by the Center for Research in Pedagogy and Practice National Institute of Education, Nanyang Technological University Singapore, May 30 – June 1, 2005
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Aristocracy on Islamic Education in Umayyah Era

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Abstract: The Islamic Umayyah era puts great non formal education, where education concept is the central of understanding, it means that the model of education role. *Kuttab* and *Qushur* are educational system in Umayyah era. *Kuttab* system is a method taken from Qur'an on reading and writing with the teaching concept by *Muallim*. *Qushur* system is the education learning for aristocrat who is taken for preparing to be Service government office. The second concept view on aristocracy education as the learning process for Muslim, *Qushur* system will be the main idea for paper as the aristocratic learning in Umayyah Era. This paper will expose how the aristocracy learning is done.

Keywords: *education concept, Kuttab concept, Qushur Concept, Islamic education, education Umayyah era.*

A. Introduction

Islamic education is undergoing development, both in terms of the curriculum (subjects) or institution. A change has happened in accordance with the times. It was started from the educational system in the mosque until "the institutionalized" that we often call it with the term *madrasah*.

At the time of the Messenger of Allah, Islamic education was first performed at the mosque, it is as the additional function of the mosque, the mosque was used to shelter the poor people who are studying and discussing the issue of Islamic propagation--planning the activities of the spread of Islam, the outreach strategy of war, ways of destroying the enemy's stronghold--with regard to the religious and social life of the social community. (Jumbulati, 1994:23-24)

This time, the mosque has many important roles --prayer, *madrasah*, the University, the National Assembly, the centre of the giving of the *fatwa*, giving spirit for fighters and patriot of the nation-- this role is never fade from time to time (Jumbulati, 1994:23-24). Although, the values embodied in it are not as strong as in classical antiquity, but the mosque as a center of Islamic learning is still exist today.

The Islamic Education Center in classical times (the time of the Prophet until the *Abbasiyah*) was the mosque. Then it was moved to the houses of friends, afterwards being developed into *kuttab*, *qushur* (low-education in the Palace), book stores, houses of scholars, literary saloon, *badiyah*, hospitals, libraries (Zuhairini, 1997:89-99). Classical Islamic education curriculum is different with the Islamic educational system that exists at the moment. The difference can be seen from the purpose, teachers, students, curriculum, methods, facilities and means of developing the infrastructure.

In the history of Islamic education era, education can flourish along with the advent of Islam. For the Arab community, the coming of Islam has brought a fundamental change in their culture and civilization in all aspects of life, including in the field of education. For example, the Arab Islamic community regard the education. As the evidence, at that time, the number of Arabs who were not able to read and write were decreased. (Zuhairini, 1997:89-99)

In this modern era, Islamic education is divided into formal education and non formal education. *Madrasah* is a part of formal education, the curriculum developed at *madrasah* is determined by the government. Islamic Boarding School (*Pesantren*) is regarded as non formal education. the curriculum of it is determined by the institution itself.

A comparison between the classic and modern era seems more determined by the power of the State. Either at the time of the Prophet until the period of the *Abbasiyah*, the religious figures have authority to determine the educational system. This is different when the education system used in a *madrasah*. At *madrasah*, usually the power of *madrasah* management depends on the man who endures the financial.

Kuttab and *qushur* has an important role for *madrasah*, although both systems were very different, *kuttab* education which can be accessed by everyone whereas *qushur* only by the sons of the rulers. In fact, the second system also exists in Indonesia at the Palace school which can only be followed by children of rulers. In addition, there are several Islamic institutions that can only be accessed by the bourgeoisie. Re-reading the history, this paper discusses about system *qushur* which become one of the aristocracy system during the reign of the *Umayyah*.

B. Discussion

1. Education in Umayyah Era

At the time of the *Umayyah*, Islamic education had not been a formal education yet, the community and the ruler's son studied in the *badiyah*, deserts and *qushur*. Education is regarded as an important thing because many people believe that persons who read and write original language could then use bows and arrows as well as a swim as scholars. To achieve the competence of all that point, it is not enough to just learn on *badiyah*, but they should also go to the desert. It is a term for those educated, at this time it is called as *alkamil* (perfect) (Philip k. Hitti, 2008:316-317).

The main values at this time is about morals, in addition also the nature of courage, endurance, disaster-stricken adhere to the obligations of the neighbors, maintain self-respect, generosity and courteous, respect for women and the fulfillment of the promise.

Explicitly, the reign of the *Umayyah* dynasty paid attention in the field of education. The venture gives a strong impetus to the world of education, it is done by providing facilities and infrastructure. It is aimed to let scientists, artists and scholars willing to undertake the development of the fields of lands as well as capable of doing science cadre recruitment. the science was developed during this period (Suriana, 2013:94):

- a. Science of religion, such as: al-Qur'an, Hadith, and fiqh. The process of bookkeeping occurred during the reign of Caliph hadeeth of Umar ibn Abdul Aziz (10 H), and since then it continues to grow rapidly.
- b. The science of history and geography, all the science that discuss about the journey of life, stories, and history of science.
- c. Language, that all who study the language, *nahwu*, *sorof*, and others.
- d. Philosophy, all the science that generally comes from foreign Nations, such as the science of *mantik*, chemistry, astronomy, computational science, and science related to it, as well as medical science.

The pattern of education in *Umayyah* dynasty was decentralized, having no standard level and age. Hheadquartered of scientific studies on this period was in Damascus, Kuffah, Mecca, Medina, Egypt, Cordova, Kuffah and Basrah (Iraq), Damascus, Palestine (Sham), and Fostat (Egypt) (Mahmud Yunus, 1992:33). In contrast to the period of *khulafaurrasyidin*, the teachers just teach voluntarily and are not getting paid. However during *Umayyah*, teachers not only receive a reward of his skill and knowledge transfer, but also dormitories are provided inside the Palace. As for the form of the *Umayyah* dynasty education.

- a. Palace or Education are called *qushur*. Education starts from the lowest level to a high level as *halaqah*, mosques and *madrasah*. The teacher was called *Muaddib*, whereas the purpose of this education is to teach science, educate the intelligence, heart and physical children.
- b. Magnifying Advice to *Muaddib*.
- c. *Badiyah*. *Badiyah* was the hamlet of Bedouins in the desert who still speaks fluent Arabic and purely in accordance with the rules of the language and other sciences related to the linguistic. In this time, it appeared the science that related to Qawaid.
- d. Library
- e. *Bamaristan* is the hospital where medical treatment and care for people as well as the study of medical science (Mahmud Yunus, 1992:82-95).

Thus, it can be noted that the pattern of education in the period of the *Umayyah* had developed. It can be seen from the aspect of the teaching, even though the system is still the same as in the time of the Prophet and *khulafaurrasyidin*. The development of Islamic education curriculum refers to the *Qur'an* and *Hadith*. In general, the material taught was the science of *naqliyah* and *aqliyah*, judging from the curriculum varied classical Islamic education based on educational level, starting from the lower-level curriculum to the highest level. Below is the curriculum in General:

- a. Lower-level of curriculum

Low level often called *kuttab* for society and *qushur* for rulers, his curriculum include *Qur'an* and religion, reading, writing, poem, and some principles of the religion and the subject matter such as *nahwu*, stories and swimming. For the sons and daughters of the King and ruler, some matters will be needed for them later when they had been an adult, they affirmed the importance of some lessons such as *khitabah* (speech), history, war stories, the ways the Association. The additional subjects were also given such as the *Qur'an*, poem and *fiqh*.

However, between one region with other regions have different curriculum. For example, in Andalusia, for low level students, they were taught Quran, and other materials such as history of pomes, prose, numeracy, and defense of the country. Consequently, the children's abilities in writing and *khat* are very prominent. Then the ability to find (discovery), as well as the capability of connecting branches of science in integrating between the sciences and *naqlia*, is superior when it is compared to the other Islamic countries.

- b. High-level of curriculum

Top level education curriculum are the science of *Fiqh*, *kalam*, *nahwu*, the science of algebra and computational science. Same thing with low rate, upper level curriculum is not the same among one another. Every country has a distinctive

curriculum in education. Students are not bounded by the curriculum, and teachers are also not tied to the curriculum prescribed for the grip in teaching and learning process.

In general, the educational material has four areas: religious education, moral education, physical and health education. Religious education consists of religious faith and worship, such as prayer, fasting, *zakat* and Hajj. Moral education focuses on strengthening mental that had been done in the period of *Makkah*. Physical and health education are more emphasized on the application of the values that is understood from *amaliah* worship such as the meaning of *wudlu*, prayer, fasting, and Hajj. The civic education relates to the field of social, political, economic and legal. Community education was given by the Apostles about life, inheritance, civil and criminal law, commerce, and State of the Union as well as others.

When the students finished their *kuttab*, they should transfer to the higher education level, at the mosque. In the mosque, there are two levels, namely intermediate and high level. The difference between intermediate and high level are in the quality of the teacher. At the intermediate level, the teachers have not reached the status of great scholars yet, while at a high level, the the teachers have deep knowledge and integrity of godliness and piety who are recognized by the public.

At educational institutions mosques and *kuttab* secondary level, teaching method is done in a favor of a boarding tradition, in Indonesia, we call it as *sorogan*, while a high level of education in the mosque is conducted in one of the *halaqah*, attended by the students together. And according to Makdisi about education curriculum, Makdisi explained that the outline of the curriculum is taught in *madrasah*. Religious studies clearly dominate the *madrasa*. As far as we know now, there is no written document that contains details of *madrasah* curriculum. It is indeed difficult to be expected given the nature of the *madrasa*. First, There is an absence of organization bond between a *madrassa* and another. Every *madrassa* is free to determine its own material and teaching system in accordance with the wish of the giver of the *Waqf (waqif)*. Second, each of the *Shaykh* or *mudarris* is free to choose the field that he/she taught; Once again, he/she only tied with *waqfiyyah* in which he/she teaches.

So what is being said is a general conclusion, the level of his righteousness will inevitably vary greatly from one case to another case, namely that the *madrasah* curriculum consists of: a kind of religious sciences: Sciences of the Qur'an, Hadith, tafsir, Fiqh, Usul Fiqh, kalam science, and other disciplines that belong in this group. Although the description of the *madrasa* showed a variation in terms of emphasis and a portion in the curriculum, in general science group is part of the core curriculum of all *madrasah*.

Second, the literature studies required to support the study of the sciences of religion in *madrasah*, instead became a major part of the curriculum. The description of the earlier *madrasah* expert point out that the Arabic language. Third, *nahwi* is taught by the staff of *madrasah*, but the position is obviously not as important as the position of *mudarris* who taught religious studies.

The next development of curriculum related to the social order of a society. It can be seen from the classification of the sciences which is based on three criteria:

- 1) Based on the level
- 2) Based on the sources
- 3) Based on the social function

2. Education Concept Kuttab and Qushur

a. *Kuttab*

Kuttab etymologically is derived from the word *kataba* which has meaning as *writing* (Ali, 1980:79), or *taktib* which has meaning as *teaching writing* (Syalabi, 1973:38). *Kuttab* has existed since pre-Islam, at the time of the Prophet, the teachers gave the task to Moslem and the prisoners of *Badr* which can write and read to teach local people, as the atonement for the independence of themselves (Ali, 1980:79). In addition, *kataba* uses patterns of (*wazan*) *fu'aal*, the it will be a *kuttab*, literally it means *the authors* (Encyclopedia of Islam, 2003:86). This Institute aims to teach writing skills (b) and to create the authors. The target of creating the authors is not writing the a certain books, but the authors that have the skills of writing in general. To be able to write automatically, the students who study in *kuttab* should be able to read (*qiraah*).

The *kuttab* is divided into two (Syalabi, 1973:38). As the firsts type is that to learn writing and reading. *kuttab* uses this type of books of poetry and for teaching system, so that the learners are ranging from children to adults (Syalabi, 1973:37). As the second type is that to learn al Quran and Islamic issues. *Kuttab* has type of curriculum to read al Quran and memorize it, *Fiqh* (way of ablution, prayer, fasting, and others), writing, story or history of great men of Islam, read and memorize poetry and prose, numeracy, *nahwu* and *sharaf* (MukhlisFahrudin, 2010:213).

Islamic education (*kuttab*) which took place in the mosque is a unique education system for wearing *halaqah* (circle). *Mu'allim* usually sits near a wall or pillar of mosque, while the students sit in front of the teacher to form a circle and cross the knee to get in touch. *Halaqah* is *mu'allim* system in which the teacher sits near a wall or pillar of mosque, while students sit cross-legged around a teacher, form a circle with the knee bolt (Mehdi Nakoesteen; 2007, 45).

If we look them up on Islamic education, we can see now on the teaching system in *pesantren*, in which the students read classical books or it is often called as *deresan*. The learning process on *kuttab* began with a brief prayer which is read by *muallim* followed by commenting on the topic of public discussion as well as hooking the topic on the material that has been given at an earlier time. In certain material *imla'* methods are also used. These activities continued with an explanation on the material that has been dictated, where this material description based on the level of understanding of students. The end of the entry examination is *halaqah* conducted by *Shaykh*, so it is possible that *muallim* can give individual attention. It also held *bahsul masail*; a sessions where in the session there was no prohibitions for the students to have different opinion with *muallim* (Mehsi Nakotseen: 2003).

In the institution of *kuttab*, children learn to read and write using the method of *imla'*. *Mu'allim* read out text and students should take note. It is required

accuracy for the students when they are noting the text dictated by *mu'allim*. *imla'* plays an important role, depending on the study and topics of discussion. Then proceed with the explanation of the material. Explanation adapted to the abilities of the participants of *halaqah*. At end of the class, the time will be used by the participants' ability to evaluate the *halaqah*. The evaluation is usually in the form of questioning and sometimes *mu'allim* gives short explanation that relates to the disciplines, corrects and adds materials as needed (Nisar, 2007:9-10).

Learning time in *kuttab* is done early in the morning until the time of 'Ashr prayer, starting Saturday until Thursday. While Friday is a day off. In addition, the students also have holidays on every 1st of *Shawwāl* and three days at the feast of *Idhul Adha*. Hours of instruction are typically divided into three. First, al-Quran lessons, it starts from the morning until the time of *Duha*. Second, the lesson of writing, it begins in the time of *Duha* until the time of *Dhuhr*. After that, the students are allowed to go home for lunch. Third, the lessons of other sciences, such as *nahwu*, Arabic poetry, counting, and others, they begin after *Dhuhr* until the end of the "Ashr". (Thoriqul, Chaer 2015:28)

Teacher on *kuttab* called *muallim*, etymologically it is derived from the word 'your BBS is (knowing), in accordance with its task, namely delivering knowledge. The position of *kuttab muallim* is low in society, it is caused by the position of morals is not respected (Syalabi, 1973:207). So at the time this profession considered as low level.

Seen in terms of salary, teachers *kuttab* wages very little. Because they were taught to read, write and learn al Quran, so to have recommended the *niyat* of *muallim* is the same as the previous scholars. That is an attitude of teaching without wages, it has the nature of piety. The existence of this *muallim* lives in squalor. (Salaby, 1973):

"Whether Kulaib can feel time pining? Can she forget the time to teach the letter C on the al that he got orbit stars bread and the other as a brilliant full moon"

Based on the explanation above, we can see that teaching is a simple one, because the teachers are earned with a piece of bread only. In addition, except the bread, usually the teachers receive a reward of 10 dinars a year and it could be less than 10 dinar (Syalabi, 1973:230).

Muallim's salary is so low, many people told that their new knowledge is to deepen their study of science, for example by teaching *Nahwu*, they hope to be *muaddib* (teacher for the children of rulers) because it has a bigger salary. There are two ways payment system. First, all children pay small amounts of money and every week give bread. Second, according to the results of the lessons which have been obtained by the child, it is when the students are finished in his studies, for example, students who've managed to memorize one letter in the Quran, they give *muallim* by giving a little money as a homage and gratitude (Syalabi, 1973:231).

The location which *kuttab* was in the mosque and at the houses of teachers (Al Tibawi: 213), but because children are still difficult to maintain sanctity, finally they are built a house that are still in the same location with a mosque, a room that

is split with the building of the mosque. This transition period is not just a matter of the place, but the widening knowledge-subjects-basic knowledge of the other, that's where the *kuttab* will be formal institutions (Mukhlis Fahrudin: 2010, 210-211).

For learners of *kuttab* are the children, not limited by either poor or rich. The teachers did not distinguish their students, there are even some poor children studying in *kuttab* who obtain free of charge of clothing and food, girls also obtain equal rights with children of men in the study. But not a possibility for people who were able to educate their children in a special place, they want with special teachers also as like Hajjad ibn Yusuf, who was a tutor to the son of Sulaiman Ibn Na'im (Moh. ToriqulChaer, 2015:27).

So *kuttab* became a place of learning that brings the existence of equality in all areas. In addition, the cost is cheap, affordable access to education. This can be enjoyed by anyone of all castes.

b. Qushur

The term *qushur* is used to describe the low education of the Palace during the reign of the *Umayyads* that serve for kids of the Caliph and the Princes. The education system provides the freedom to parents of students in participating to create your own curriculum in accordance with required child later while in the community (Syalabi, 1973:48). So education is only accessible by certain people only.

Educators in *qushur* called a *muaddib*, it is taken from the word "civilization" which means "character" and "narrated". It is called *muaddib* because it serves to educate the special children both in terms of ethics, cognitive, affective and psychomotor. Learning methods are applied almost equal to *kuttab*, but there are some addition and subtraction material according to the needs among the nobility in preparing their son for the responsibility of the State and religion in the next.

Muaddib should stay in the Palace because according to Abd al-Malik Ibn Marwan, the teacher should stay with the students, so the teachers not only teach, but also educate both physical as well as spiritual.

Thus, the duty of Islamic education is not only for transferring knowledge, but also forming a good personality in man as individual and social creatures. For that purpose, the process requires Islamic personality system approach that strategically can be accountable in terms of pedagogical. In relationships, the Islamic education requires a variety of science that are relevant to its work.

Basic view about the success of an Islamic education is the prerequisite that needs are met through a variety of resources and scientific efforts. Prerequisite is too needed to be realized in the form of theoretical thoughts and practical. It should be followed up with the formation of the Islamic educational system.

With the respect to the future, then inside the world of Islamic education are not just teaching science with what is, but also have the Islamic education system that can change the characters of the students. As exemplified by the Prophet Muhammad in conveying *dakwah*, he spread the teachings of the religion with great wisdom. So he was able to give a great change for the people.

The excess of *muaddib* when it is compared with *muallim*, they were given shelter in the Palace with the task of overseeing the attitude and teaching various

disciplines, particularly with regard to increase the Islamic insights in the field of the Holy Quran, Hadith, a verse and the history of human civilization at the time. Sons of the Palace continue to be trained with the method of this kind until they passed his childhood. Then, they are transferred from student of *kuttab* to the level of students in the mosque or *madrassa/halaqah* during the development (Syalabi, 1973:48).

At that time, when someone was called as *muaddid*, it means *finding the sustenance for him and his family*, because the office gave an adequate salary, respect, food ingredients on a permanent basis and regularly as well as gifts and the granting of more. The average salary of *muaddib* is 1000 dirhams a month (Syalabi, 1973; 233). Judging from this, there is a gap between salary of muallim and muaddib. It is no wonder if *qushur* could only be enjoyed by children of the rulers.

C. Conclusion

In fact, the history of Islamic education is closely related to the historical development of Islam, this is because the Islamic education periodization is always in the frame of the period of the history of Islam. *Kuttab* as a representation of a classic institution, grown and developed along with the civilization of Islam. *Kuttab* has existed in Arabia long before the coming of Islam in Indonesia, though it is not yet so well known in Arab society at the time. Biting with *kuttab* education for all people regardless of male or female, rich or poor, general people or spesial people (rulers). There is *qushur* that is as special educational institutions for children of the Caliph and the ruler. *Qushur* is the education of elites who are devoted to educate the rulers and bureaucrats prospective, so that later they were able to inflate the task when they get adult.

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Strategic Management for Islamic School Development

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Abstract: Strategic management is art and science of formulating, implementing, and evaluating cross-functional decisions that enable an organization to achieve its objectives. The term strategic management is used to refer to strategy formulation, implementation, and evaluation, with strategic planning referring only to strategy formulation. The purpose of strategic management is to exploit and create new and different opportunities for tomorrow; long-range planning, in contrast, tries to optimize for tomorrow the trends of today. Islamic school is more than an educational institution. It is the blue print of future Islamic generation and future Islamic society. Hopefully Islamic schools can help establish Islamic communities that manners, concepts, and values are derived from the Islamic source; the Quran and sunnah of the prophet Mohammed. This paper will discuss about the strategic management for Islamic school development, by strategy formulation, strategy implementation, and strategy evaluation can establish greater advantage, make stronger connections and contribute to their school's wellbeing. Strategic management will bring them to the right track in improving and development Islamic school through right strategy.

Keywords: strategic management, Islamic school development

A. Introduction

Strategic Management is concerned with drawing the general policy of the institution, and determines its general direction. It is sometimes called the strategic plan or development plan. Strategic management as the art and science of formulating, implementing, and evaluating cross-functional decisions that enable an organization to achieve its objectives. The purpose of strategic management is to exploit and create new and different opportunities for tomorrow; long-range planning, in contrast, tries to optimize for tomorrow the trends of today. Islamic school is more than an educational institution.

Future Islamic generation and future Islamic society. School Islamic school, as a part of the education in Indonesia. Competition within the education sectors is spreading between Islamic schools. Schools having to compete for students. Nothing different between public and private school. All funding for schools are based on the number of student's enrollment. To be survive in this competitive environment, schools must attract student. If they don't have any funding from students, ultimately the school will be closed. This situation become task of each Islamic school to be focus on developing their school performance (Munir, 2015).

This paper will discuss about the strategic management for Islamic school development, by strategy formulation, strategy implementation, and strategy evaluation can establish greater advantage, make stronger connections and contribute to their school's wellbeing. Strategic management will bring them to the right track in improving and development Islamic school through right strategy.

B. Theoretical Review

1. The Concept of Strategic Management

Strategy is a rather elusive concept. It originates from usage in military situations where it serves to distinguish an overall plan of action from the tactics which are its constituent parts. It is the broad overall direction that an organization wishes to move in.

According to Johnson (1999: 10), Strategy is the direction and scope of an organization over the long-term: which achieves advantage for the organization through its configuration of resources within a challenging environment, to meet the needs of markets and to fulfill stakeholder expectations.

Other succinct statements which help clarify its meaning are a strategy is the *pattern* or *plan* that *integrates* an organization's *major* goals, policies, and action sequences into a *cohesive* whole (Quinn, 1980: 7)

Operational strategy therefore focuses on issues of resources, processes, people etc. A strategy is basically a military term, but is used now to mean a comprehensive plan intended to control the military situation, the economic and political communication during a war. But strategy from the political point of view is setting of goals and identifying harmful forces to determine their main direction of movement.

Strategic Management is concerned with drawing the general policy of the institution, and determines its general direction. It is sometimes called the strategic plan or development plan. The clear strategic thinking is based on three questions:

- a. Where are we now?
- b. Where do we want to go?
- c. How to get what we want?

Fred R. David (1993: 5) defined strategic management as the art and science of formulating, implementing, and evaluating cross functional decisions that enable an organization to achieve its objectives. As this definition implies, strategic management focuses on integrating management, marketing, finance/ accounting, production/ operations, research and development, and computer information systems to achieve organizational success.

David (1993: 5-6) suggested that the strategic management process consists of three stages: a) *Strategy formulation*: Developing a mission statement, identifying external opportunities and threats, determining internal strengths and weaknesses, establishing long-term objectives, formulating alternative strategies, and selecting particular strategies to pursue. b) *Strategy implementation*: Establishing annual program objectives, devising policies, motivating employees, and allocating resources to ensure the successful execution of formulated strategies; developing a strategy-supportive culture, creating an effective organizational structure, preparing budgets, and developing and utilizing information management systems. c) *Strategy evaluation*: Reviewing external and internal factors that are the bases for current strategies; measuring program performance; and taking corrective actions.

In a similar vein, Thompson and Strickland (1996: 3) identify the five tasks of strategic management as:

- a. Formulating a strategic vision of where the organization needs to be headed—providing a sense of purpose, a long-term direction, and a clear mission as to what is to be accomplished.
- b. Converting the strategic vision and mission into measurable objectives and performance targets.
- c. Developing and testing strategies designed to achieve the desired results.
- d. Implementing and executing the chosen strategy efficiently and effectively.
- e. Evaluating performance, reviewing new developments, and initiating corrective adjustments in long-term direction, objectives, strategy, or implementation in light of actual experience, changing conditions, new opportunities, and new ideas.

2. Basic Components of Strategic Management

Over the past 20 years, efforts have been made to develop mechanisms to more fully integrate the fundamental objectives of effectiveness, efficiency, and accountability. A *strategic management continuum* addresses these basic objectives through.

- a. *Strategic planning (effectiveness): Doing the right things.*
- b. *Resource management (efficiency): Doing things right.*
- c. *Control and evaluation (accountability): Being held responsible for what is done.*

Strategic management is concerned with deciding in advance what an organization should do in the future (strategic planning), determining how it will be done and who will do it (resource management), and monitoring and enhancing ongoing activities and operations (control and evaluation). It involves the combined effect of these three basic components in meeting the goals and objectives of an organization (Figure 1).

Strategic planning identifies the specific actions required to carry out a given strategy. *Resource management* involves a determination of the particular configuration of resources to be employed and the allocation of those resources to units within the organization that will carry out the plan. Organizational structure and processes, and the allocation of resources, provide the means through which proposed strategies are implemented. *Control and evaluation* focus on internal requirements for the implementation of selected strategies. Feedback from various control mechanisms is used to determine any necessary modifications of the resource allocations and in the processes and structure of the organization to meet environmental demands and to ensure the success of a strategy. *Performance evaluation* ties the output of the organization to the requirements of the internal environment. An assessment of the overall capability of the organization, as well as certain political considerations, helps to relate the organization to the demands of the external and internal environments.

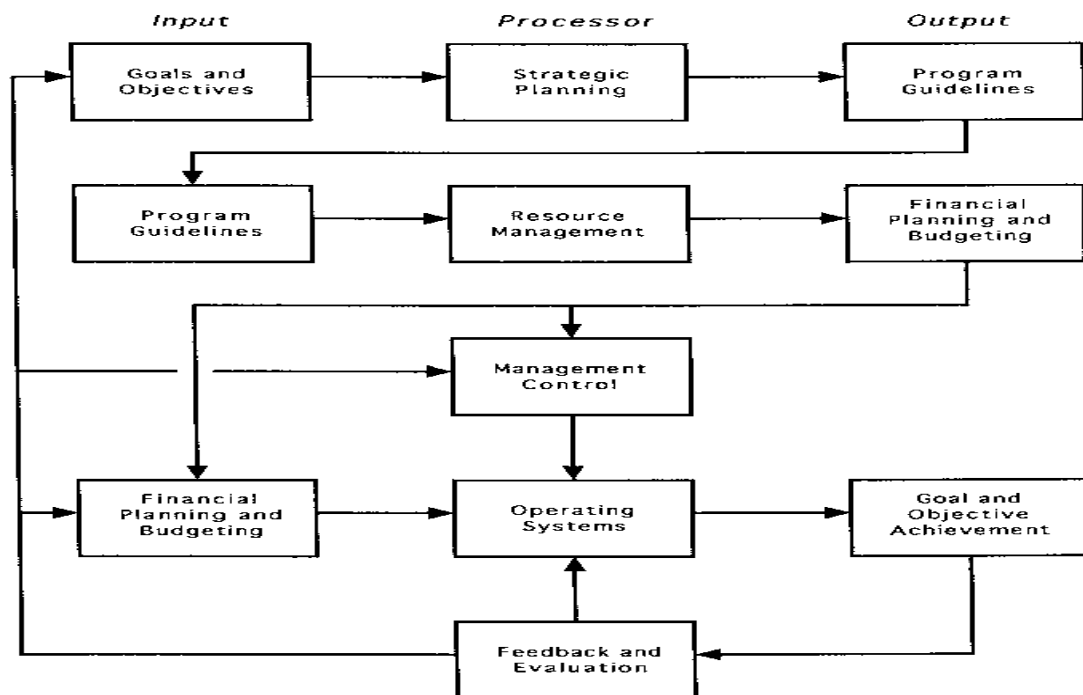


Figure 1: The Strategic Management Process

3. Indonesia Islamic School

Islamic school is more than an educational institution. It is the blue print of future Islamic generation and future Islamic society. Hopefully Islamic schools can help establish Islamic communities that manners, concepts, and values are derived from the Islamic source; the Quran and *sunnah* of the prophet Mohammed. Islamic schools should be a driving force in reforming the society, and this very important and difficult

task can be accomplished through the team-effort of all those involved in management such as the school board, the principal, staff, parents, students, and so the community at large. It is not sufficient to bring Islamic schools the latest in technology and science. More than that, what is more important is to intertwine this with Islamic source. The Islamic schools outlook should be not solely as institution of reading and writing to enhance knowledge but also as institution of Dawah (Munir, 2015).

Islamic schools have uniqueness that differs with any educational institutions in its mission and philosophy. The ultimate goal of Islamic schools should be to produce graduates who are not only rich in knowledge but who are noble in character and who can promote righteousness in society. There are several characteristic of Islamic school such described (Munir, 2015):

- a. Islam as school's philosophical basis
- b. Islamic principle and values integrated in its curriculum
- c. Apply and develop instructional method to optimized teaching learning process
- d. Precede *qudwa hasanah* in student character building
- e. Develop spirit *amar ma'ruf nahi munkar* in school environment
- f. Involved society and parent's role supporting to accomplish education's goal
- g. Educational activities oriented on quality education

Ministry of Religious Affairs release data in 2011-2012 that more than 90% of Islamic schools in Indonesia consist of private Islamic school. It means that government has a big job to improve and control the quality of Islamic school. Improvement of Islamic school quality become essential issues because of its poorness. There is a large amount of Islamic school doesn't have national accreditation as education institution (39%).

Islamic School	Level of National Accreditation (%)			
	A	B	C	Non
Kindergarten	4.7	18.37	9.25	67.67
Primary School	7.65	40.86	26.05	25.43
Junior High School	8.38	37.44	22.64	31.53
Senior High School	12.06	32.62	22.57	32.74
Average (%)	8.20	32.32	20.13	39.34

Source: ministry of religious affairs 2013-2014

(<http://pendis.kemenag.go.id/file/dokumen/madrasahanalisis.pdf>)

Data shows that Islamic school which has a accreditation is less than 10%. It means that Islamic school management needs improvement. If the quality of Islamic school high, at the end it has consequences in elevating society trust to Islamic institutions. Likewise, Islamic school has good image in their mind. Islamic school which has good quality bring it into survivor organization. Nowadays, we are entering global competitive era. Islamic school needs a leader who understands this situation and winning it.

4. Strategic and Islamic School Development Planning

Some schools have taken a longer-term perspective and deal in plans for a three-year period and have begun to undertake client surveys as a form of input into the planning process. However, school development plans (SDPs) have been

- a. Internally generated plans
- b. Almost exclusively generated by teachers
- c. Concerned mainly with teaching and learning
- d. An internal school document approved by governors (Brian. 2002: 85)

Whilst these are generalizations and some schools have gone further in a strategic direction, it is important to understand the differences between the concepts

of strategic planning and Islamic school development planning. Whether Islamic school development planning and strategic planning have become more alike is rather academic unless the critical components of strategic planning are present. Strategic planning involves more than just a longer timescale. Three components, in addition to its longer-term horizon, which mark out strategy are market research, environmental intelligence gathering and processing, and incorporation of a '*vision of the future*'. (Brian. 2002: 85)

The more short term and operational nature of Islamic school development planning can be incorporated into the implementation of strategic planning. Thus staff expertise which has been gained from school development planning can make a valuable contribution to strategic planning and its implementation. However, research has shown that Islamic school development planning has not always involved teaching staff in a holistic way. In some cases the plan is little more than the private document of the head teacher. In cases such as this the experience of Islamic school development planning is very far removed from what is needed for effective strategic planning.

5. **A Strategic Planning Model for Islamic Schools**

The strategic management model has: a) three conceptual stages, b) three action steps. Three conceptual stages are the following: (Brian. 2002: 85)

- a. Strategic analysis
- b. Strategic choice
- c. Strategic implementation.

The conceptual stages have a logical order of precedence. At each stage there is use of the findings from the previous stage and an anticipation and preparation for what will happen at the next stage. However, in practice there may be some movement backwards and forwards through aspects of each stage.

a. Strategic analysis

Strategic analysis investigates the questions: how are we doing? What might be needed in the future? What could we do better? It also raises the crucial question: what do we take for granted? This involves collecting data both inside and outside a school. It involves an assessment of the present state of the school and its context but also, crucially, asks: what developments and changes outside the school may have implications for school activities in the future?

b. Strategic choice

This involves combining the results of analysis with a positive vision of the future and formulating strategic options. These are then evaluated before one is chosen.

c. Strategic implementation

This stage extends over several years as the plan is implemented. Broad intentions are gradually translated into more specific plans as more and more of the plan is implemented. Specific components are changes to structures and systems, staff and deployment of resources.

Three action steps

To carry out the three conceptual stages there are three action steps:

- 1) Deciding how to plan
- 2) Deciding how to choose
- 3) Deciding how to plan and implement.

There needs to be a plan of how to plan. This may need to be modified subsequently as events progress and unexpected information and incidents occur. Without an initial plan there will be no template to follow to steer progress and chart stages of its completion. Although the initial work on each of these stages and steps will need to be considered by the school leader, the extent to which there should be consultation with others and their participation will need to be considered for each

stage. A composite model which incorporates the three conceptual stages and the three action steps is given in Figure 2.

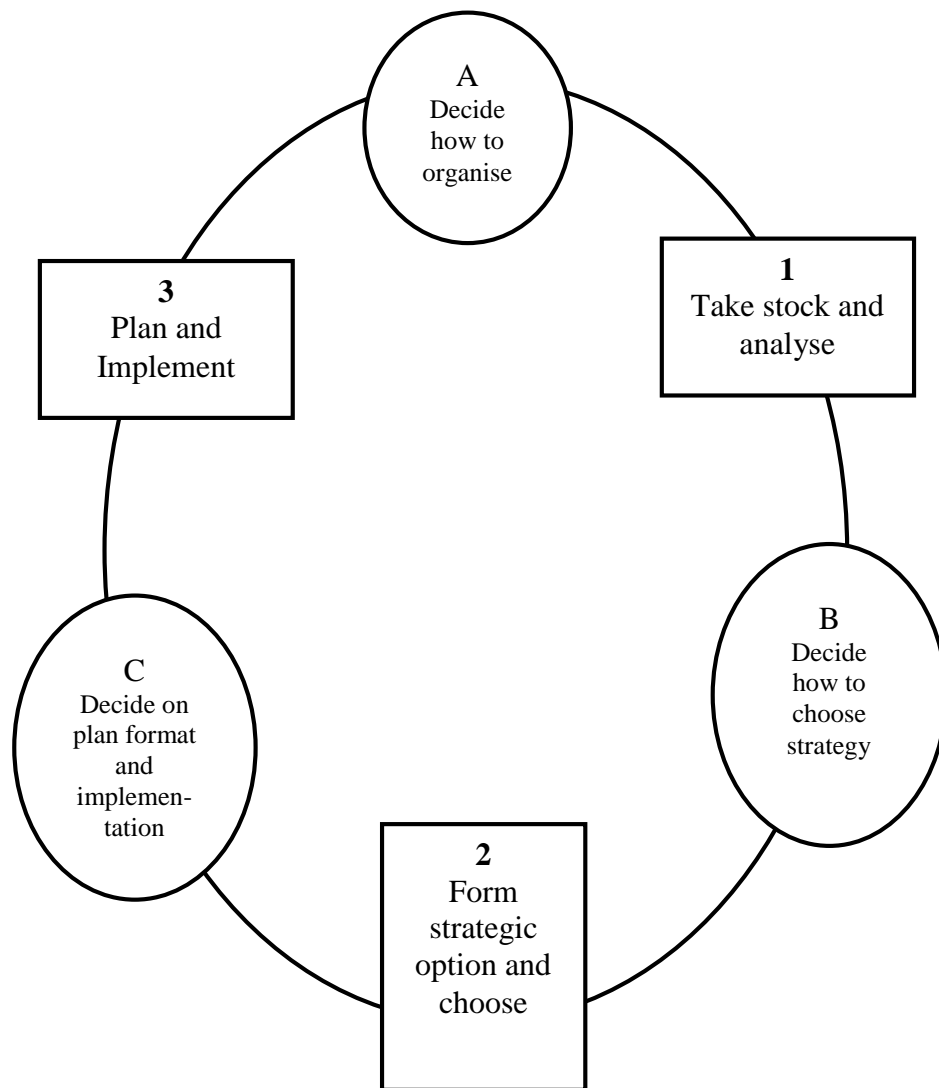


Figure 2. Composite model of the strategic leadership process in school

6. Implementation and Monitoring

a. Islamic School Development and Action Planning

The first year or more of the development required to progress the strategy can be planned using the school development planning framework. Some realistic targets for one year or more need to be set and then action steps to achieve these targets planned. Using the 'design and build' principles the next year's development can be planned on the assumption of what will be achieved in the first year and so on. (Brian. 2002: 109-115)

The strategic route map provides direction by sets of broad-brush intentions. These should provide the signposts for shorter term plans to follow. Yearly plans can use the school development planning framework to devise operational plans.

A strategic plan will have a number of sub-plans. The most fundamental is that concerned with the school's organizational structure and decision-making. This identifies any changes to the school's customary ways of working which will be necessary – how are we going to work together to achieve our strategy? The main plan will concern the curricular changes which the strategy incorporates – what is the contribution to children's learning? There are then subordinate plans for:

- 1) Staffing (how will staff be recruited and trained to carry out the strategy?)
- 2) Finance (how will resources be acquired and deployed?)
- 3) Marketing (how will support be built up?)

There should also be plans for constituent units within the school which are consistent with the overall plan for the school. If a strategy is to be effective, it should influence the day-to-day work of teachers and other staff; thus it should influence the plans for development of sections of the school and the development plans of staff

b. *Systems and structures*

One of the requirements of global change is that structures and systems need to be in harmony with the desired direction of the changes. Thus the first requirement is to examine the current organizational structure of roles and responsibilities.

1) Symbolism

Creating a new responsibility with a new title may be only one element of all the changes required, but it may be symbolic. It will be taken as a sign of an explicit and public declaration of an aim. This also needs to be followed up with more practical steps but its symbolism should not be underestimated. The effect of such symbolic actions will be intensified if there are changes to other positions as well. If some positions are downgraded these will be seen as being incorporated into the ongoing work of the school and this will intensify new priorities for development.

A secondary school which had abandoned a deputy head position to save money found a year later that no progress had been made on staff development which was the missing deputy's brief. Beware painless options!

2) Pragmatism

In addition to actions which have both symbolic and practical significance there will be other actions which are less obvious but have great importance in practice. Some of these are to ensure that:

- a) Crucial responsibilities are resourced
- b) Policies clearly indicate priorities
- c) Systems reinforce priorities
- d) Policies and systems are consistent.

All these are concerned with trying to ensure that organization members do not receive 'mixed messages'. If the same actions are encouraged by policies but discouraged by the systems which are in place, it will not be surprising if people are confused and less than wholehearted in their commitment to what are described as priorities. The 'espoused theories' and the 'theories-in-use' need to match.

c. *Staffing*

One of the sub-plans of the strategic plan will be a staffing plan. This will contain staffing intentions for the medium term and more precise proposals for the short term. Thus there may be intentions which it would be desirable to

incorporate as the opportunities present themselves. These may concern such factors as age balance, gender balance, ethnic balance, etc. and particular core competences which are to be built up. These will be background intentions which influence individual appointments and development activities.

Any strategy should have taken account of the present staff and future needs. These will have implications for the development of current staff and the recruitment of new ones. Such an assessment needs to cover all three types of staff:

- 1) Teachers
- 2) Teaching support staff (administration, clerical, technical, premises)
- 3) Leaders and managers.

Although the plan will start from the current staffing establishment, a shadow staffing structure can be compiled which makes assumptions about future needs. This will deal with particular posts but also groups of staff who can work together and contribute to core competences. This structure should deal with the skills and expertise needed in the future. Many of these will be provided by current staff. But some current staff might leave over the course of the next few years and there may also be opportunities to expand the numbers of staff. If longer-term requirements have been formulated, any replacement staff can be appointed with these in mind.

Schools which find it difficult to recruit high-quality staff and expect this to be an ongoing problem will need to incorporate this as part of their strategy. This may include a series of measures to increase their sources of supply and to increase their chances of being seen as a more desirable school in which to teach.

Schools should make best use of taking part in Initial Teacher Training as a contribution to staff development and a source of future recruits. There are some general trends which should be taken into account such as increasing numbers of

- 1) Para-professionals
- 2) Job shares
- 3) Staff with portfolio careers.

These will need to be managed in ways which are not the same as full-time teachers. Activities of this group will need greater co-ordination as each contributes less than full time or in other ways does not take on full professional responsibilities. The fewer core staff will need to take on increased responsibilities. This will require extra time.

There are already substantial number of volunteers working in schools. There has not always been a recognition that this is a group which needs managing and that this will not be the same as that required for paid staff. The motivation and skills of this group will require particular attention.

d. *Planning and implementation change*

Throughout this article have referred to the strategic plan as a route map to school improvement. Subsequent actions are influenced by the first ones and the first ones are made in anticipation of subsequent actions. And as development proceeds adjustments are made to the subsequent plans as the first stages are completed and environmental changes occur. This can illustrate how detailed plans are part of a longer-term rolling program. Some estimated timescale for the completion of activities will be needed so that targets and deadlines can be set. These will need to be adjusted in the light of experience but allow work to be coordinated.

If staff have played a part in devising the strategy they will have understood its purpose and should better understand their own part in it. Trying to communicate the 'big picture' and the parts which make it up will be a challenge. As schools make greater use of the Internet, devising web pages which help explain the

strategic plan and are able to be regularly updated begins to offer new possibilities for communication which have not been available before.

Regular monitoring of progress and periodic checks that the underlying assumptions of the strategic plan are still valid will be essential. Monitoring will provide early warning of problems and also contribute to the sense of progress.

e. *Role of consultant*

The roles of subject consultants and process consultants have been referred to previously. Whilst the educational knowledge of subject consultants may be valuable in assessing the performance of current educational activities and suggesting how to improve, it is the process consultant who has most to offer strategic change. The process consultant needs organizational knowledge and experience of practice in many organizations. Such a consultant can then offer advice at the planning stage and follow-up as implementation proceeds.

The consultants need to be individuals who have rapport with the school leader and whom he or she trusts. In this way school leaders can be frank and receive authentic feedback from their consultant. School leaders often remark on the isolation they feel in their job despite others around with whom they work. The process of major change may mean that there is an even greater need for emotional support to carry through changes that are controversial.

A consultant may be one such form of support after the necessary rapport has been established, but other head teachers acting as mentors may offer another

C. Conclusions

Strategy is the direction and scope of an organization over the long-term: which achieves advantage for the organization through its configuration of resources within a challenging environment, to meet the needs of markets and to fulfill stakeholder expectations.

Strategic management as the art and science of formulating, implementing, and evaluating cross functional decisions that enable an organization to achieve its objectives. As this definition implies, strategic management focuses on integrating management, marketing, finance/ accounting, production/ operations, research and development, and computer information systems to achieve organizational success. The strategic management process consists of three stages: a) *Strategy formulation*, b) *Strategy implementation*, c) *Strategy evaluation*

Islamic schools can help establish Islamic communities that manners, concepts, and values are derived from the Islamic source; the Quran and sunnah of the prophet Mohammed. And this discuss about the strategic management for Islamic school development, by strategy formulation, strategy implementation, and strategy evaluation can establish greater advantage, make stronger connections and contribute to their school's wellbeing. Strategic management will bring them to the right track in improving and development Islamic school through right strategy. Islamic schools have uniqueness that differs with any educational institutions in its mission and philosophy.

Islamic school development plans (SDPs) have been internally generated plans almost exclusively generated by teachers, concerned mainly with teaching and learning, and an internal school document approved by governors. The strategic management model has: a) three conceptual stages, b) three action steps

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Islamic Education Curriculum Management of SMK at *Pesantren*

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Abstract: Education has been the main strategy to fulfill diverse demands for reaching the quality of the future generation, comprising on the demands of culture, social and children growth. Muhadjir (2000) argues that educational institutions is expected to establish three educational foci (1) maintaining values of insani (human relation) and ilahi (God relation) (2) stimulating and growing the children creativity and (3) preparing productive educators that are competent to anticipate future challenges so as to contribute to the future workplace structure, not adjusting the estimation of economical needs.

Educational function is philosophically educating learners through mental and rational process to achieve noble morals, while seeing at sociological perspective, it has two main functions, namely manifest and latent. In economic side, education function is providing contribution to the economic growth through the hike of employer productivity as the economic growth is not determined by capital investment only. The employers who posses high flexibility to empower new skills to counter new marketplace, in accordance with the changing of economic structure and marketplace.

Pesantren, one of educational institution-based society has established refurbishemnt for its educational components. Educational system of pessantren that is basically traditional, in its development, is more dynamic, adaptive, emansipative and responsive on the evolvemnt and society's demand as well as government policies. Thus, pesantren will not let itself on its endless coventionality, but it will thrive on the adjusment and new value adoption, or innovation that has direct or indirect impacts to its educational system.

If the inovations on pesantren mileu are meticulously analyzed, the curriculum materials taught and learning methodology as the innovative aspects in pesantren can be glaringly accentuated. Dhofir (1985) states that most of small pesantren was in vacuum during 1950, but the other surviving pesantren are caused by the establishment of general education inside the pesantren curriculum. Therefore, more pesantren established non religion based curriculum as stipulated in Junior High School (SMP, Senior High School (SMA) and Vocational School (SMK).

The establishment of vocational education is categorized as vocational school oriented to the skill education and workplace preparation for its graduates, while the orientation of pesantren education is centered on the educational principles and values that are influential to its curriculum, such as theosentric not antroposentric, that is emphasized on searching knowledge as a worship, tawassut (moderate). Therefore, this paper is going to deeply discuss how the implementation of management functions on the curriculum practice and Islamic education learning on SMK in pesantren boundary.

Keywords: *vocational education, pesantren, theosentric, antroposentric*

A. Introduction

Education is essentially an effort to fulfill the various demands on the quality of the nation's generation, i.e. cultural demands, social demands, and child development demands. Muhadjir (2000) states that educational institutions are expected to carry out three functions of education, namely: (1) maintaining the conservation of human values and God values ; (2) establishing the creativity of students ; and (3) preparing a productive manpower who can anticipate the future, so that education gives characteristic to the structure of future work, not adjusting to the predictions of economic necessity.

Philosophically, the function of education is to guide students through mental and rational processes in order to have a good prestige. Sociologically, education has two main

functions, they are manifest function and latent function. Economically, the function of education is to give contribution to economy growth through increasing the productivity of the existing manpower, because economy growth is not only determined by capital investment, but also manpower who has the flexibility in mastering new skills to do new jobs, in line with the changing of economy structure and job field.

Pesantren as one of the community-based educational institutions also has implemented innovation in the various components of its education. *Pesantren* education system that originally is characterized as traditional, in its development is more dynamic, adaptive, emancipative, and responsive to the developments and demands of society and government policies. Therefore, *pesantren* does not let itself into the traditional prolonged, but rather on adaptation and adoption of new values, either directly or indirectly into its education system.

Tracking to the background of the implementation of public education in *pesantren*, it will find at least three answers. The first, it is as a *Pesantren's* effort in carrying out adaptation with the development of national education and the advancement of science and technology. The second, it is caused by the importance of saving the "life-sustaining" of *Pesantren* from "death". The third, *Pesantren* offers alternative education by abolishing dichotomy between the development of intellectual dimension and attitude or personality dimension in educational process. Therefore, each of educational process or more specifically called "the teaching and learning process" had better to contain two aspects, namely substance aspect for each subject and attitude aspects for any knowledge learned.

Nowadays, the equilibration of substance and attitude dimensions has been done for education in *Pesantren* by organizing public schools in the form of junior and senior high school, vocational school and Islamic Senior high school which have skills program. Because of that, the establishment of vocational school in *pesantren* environment also sprouts, where it is a vocational school type oriented on education skills and work preparation for the graduates. While in *Pesantren*, there are also the principles and education values that affect to the curriculum, i.e. theocentric not anthropocentric, searching knowledge is worship, *tawassuf* (moderate). Then how is the implementation of management functions in the curriculum and learning activities of Islamic education on vocational school and its implication for educational institutions in *pesantren* environment?

B. The Management of Curriculum on Islamic Education in Vocational High School at Pesantren

The orientation of vocational school establishment in *Pesantren* is to fulfil society needs for vocational education that will teach science and technology and also teach religious education which is balanced between science and religion and the students live in *Pesantren*. Thus, based on the existing reality, that existence of vocational students who are outside of *pesantren* who are not living at *Pesantren* and the school uses the national curriculum without any religion input, they are judged by society that they are still weak in the field of religion and their behavior are also not good enough. Therefore, vocational school in *pesantren* in managing and developing the curriculum considers that the national curriculum of vocational school published by *Dikmenjur* (Education for Vocational High School) is regarded still less if it is used to achieve the vision and mission of vocational schools in *pesantren*.

Research findings by Nur Ali (2007) shows that the curriculum of SMK *Telkom Darul Ulum* developed by the principal with a team of *pesantren* education unit shows that first and second generation of graduated students of SMK *Telkom DU* majoring in electro department by using curriculum from *Dikbud* (Education and Culture) added with the subjects of information telecommunications from Telkom adopted on curriculum of SMK *Telkom Sandi Putra Malang* and religion education curriculum of *Pondok Pesantren Darul Ulum* just precisely most of them are accepted to work in the field of telecommunications although they are in electro department. This study also found that graduated students of SMK *Telkom DU* are much absorbed in the job field because the curriculum is developed by a representatives team that consists of *pesantren*, school, PT *Telkom*, practitioners, business-industry world, and alumni, by adjusting the needs of business-industry world, government, and the development of information technology, and strengthen with Islamic education certificate from Pesantren DU with diniyah program.

Moreover, the research findings by Nur Ali (2007) at SMK *Al-Yasini* shows that several factors underlying the existing of management of curriculum development of SMK *Al-Yasini* who are scholar leaders of Pesantren *Miftahul Ulum Al-Yasini* intends to make the students of SMK *Al-Yasini* faithful, clever, and having good morals and skills. According to him, by faithfulness, the students will do something based on the religious values which they believed. By cleverness, the students do an action based on the sense of thinking. By good morals, the students have a good character, so that they do not misbehave. By skills, the students are able to make creation and independent, so that they are not idle after graduating from school. The scholar leader's thinking also affects to the orientation of the graduates of SMK *Al-Yasini* in order to be excellent in achievement, independent, and having good morals and *pesantren's* cultured. It also causes the curriculum used in some public schools in *pesantren* is different, because it is influenced by the thought of each *pesantren's* scholar leaderself.

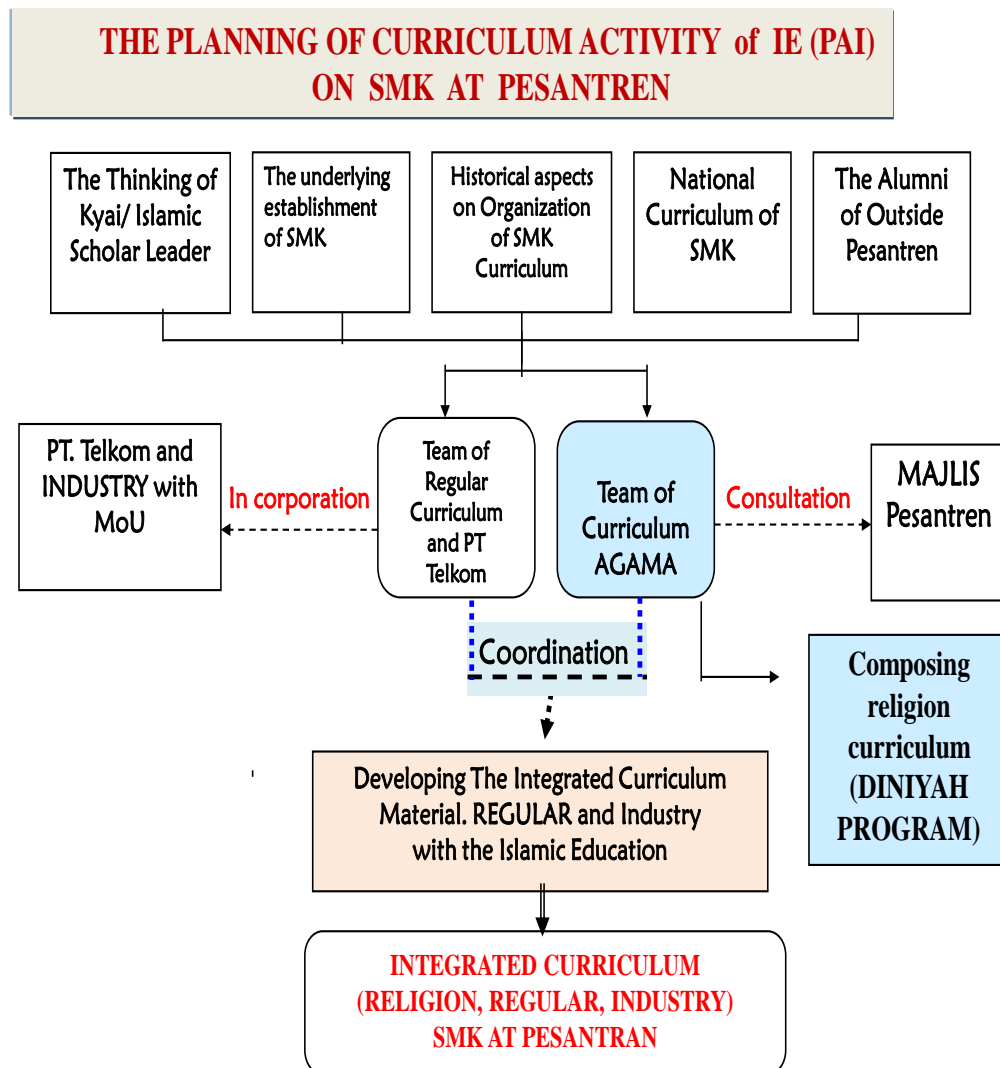
This study also found that the development of an integrated curriculum in SMK *Al - Yasini* also based on educational trends in the world and the desire of students' parents as stakeholders. Since it was built as a response of KH . A Mudjib Imron, SH (Gus Mudjib), the scholar leader of pesantren *Al - Yasini* for the desire of society , especially in the area of Pasuruan which wished for vocational school at *Pesantren* as like the phenomenon of parents who have difficulty to choose educational institutions for their children, remembering adolescent misbehavior especially among children in school-age is increasing , while the activities of parents in their job are also increasing as well.

Associated with the planning of curriculum activities in SMK at *Pesantren*, this study found that the planning of curriculum activities of SMK *Telkom DU* is for productive subject that is based on national curriculum published by *Dikmenjur Diknas* and curriculum of PT. *Telkom* by adjusting the needs of business and industrial world, especially in telecommunications through training activities, guest lectures and field industrial practice in around PT. *Telkom*. Meanwhile, the planning of curriculum activities for normative and adaptive subjects are based on national curriculum published by *Department of vocational Education* (Dikmenjur Diknas) and integrate the curriculum materials with religious values and *pesantren* values through normative and adaptive subjects teacher which are determined by *Pesantren* itself. As a consequence of the cooperation between *Yayasan Pesantren Darul Ulum* with business and industrial world institution (DU-DI), the study also

found that the agency of DU-DI especially PT. *Telkom* participate to be responsible for organizing education and training in productive subject through providing teachers or guests instructors and field industrial practice activities.

Islamic Education Curriculum (PAI) usually called local-content curriculum, in the study found that the planning of curriculum activity for *diniyah* program (religion) as the local-content curriculum of SMK *Telkom Darul Ulum* is oriented to the ability of reading classical book and understanding the contents. While the development of curriculum materials for *diniyah* program published by a team from unit of Pondok Pesantren Darul Ulum covers ; (a) *Aqidah* using classical book titled *Jawahirul Kalamiyah*, (b) *Morals* using classical book titled *Ta'limul Mutaalim*, (c) *Fiqih* using classical book titled *Fathul Qorib*, (d) *Hadits* using classical book titled *Jawahirul Bukhari*, (e) *Tafsir Al - Quran* using classical book titled *Tafsir ayat-ayat pilihan* (integrated), (f) *Nahwu - shorof* using classical book titled *Imrithi* and *Kailani*.

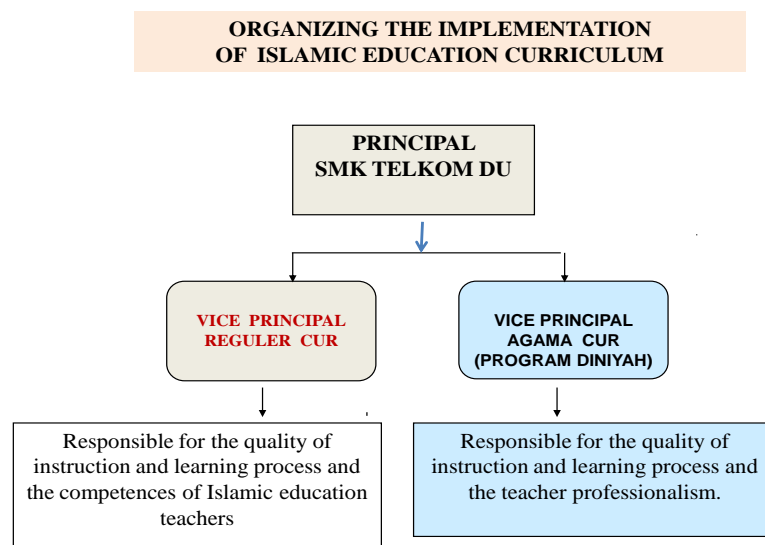
The findings that relate to the planning of PAI curriculum activities at SMK *Telkom DU Rejoso* Jombang can be seen in the following figure:



Organizing and directing the activity of curriculum development for vocational high school (SMK) *Telkom Darul Ulum* Rejoso Jombang follow the applicable procedures in *pesantren* Darul Ulum. The procedures are education unit of *pesantren* DU defines and develops the curriculum components which consist of normative, adaptive and *diniyah* programc (Islamic Education). While PT. *Telkom* together with SMK *Telkom* DU define and develop curriculum components which relate to productive subject and field industrial practice activities. Therefore, the education unit of *pesantren* DU has the authority to determine the teachers who will teach normative subject, adaptive subject, and *diniyah* program (Islamic education). While SMK *Telkom* DU and PT. *Telkom* have the authority to determine the teachers who will teach productive subject and guide for field industrial practice activities. The vice principal of curriculum in SMK *Telkom* DU has the authority to determine the placement of teachers who handle the subject of productive, normative, and adaptive to the classes, and the vice principal of *diniyah* in SMK *Telkom* DU has the authority to determine the placement of teacher for *diniyah* program (Islamic education).

Another finding of this study is the procedure of organizing and directing the development of curriculum applied in SMK *Telkom* DU, it is implicated on the person who takes the responsibility for the activity in the school. Education unit of *pesantren* is responsible for both good and bad quality of the teachers in *diniyah* program and teachers who handle adaptive and normative subject. Meanwhile, the person who takes responsibility for productive subject and field industrial practice is the vice principal of curriculum in SMK *Telkom* DU, and for determining the location of field industrial practice, the school makes cooperation with PT *Telkom* and *alumni*.

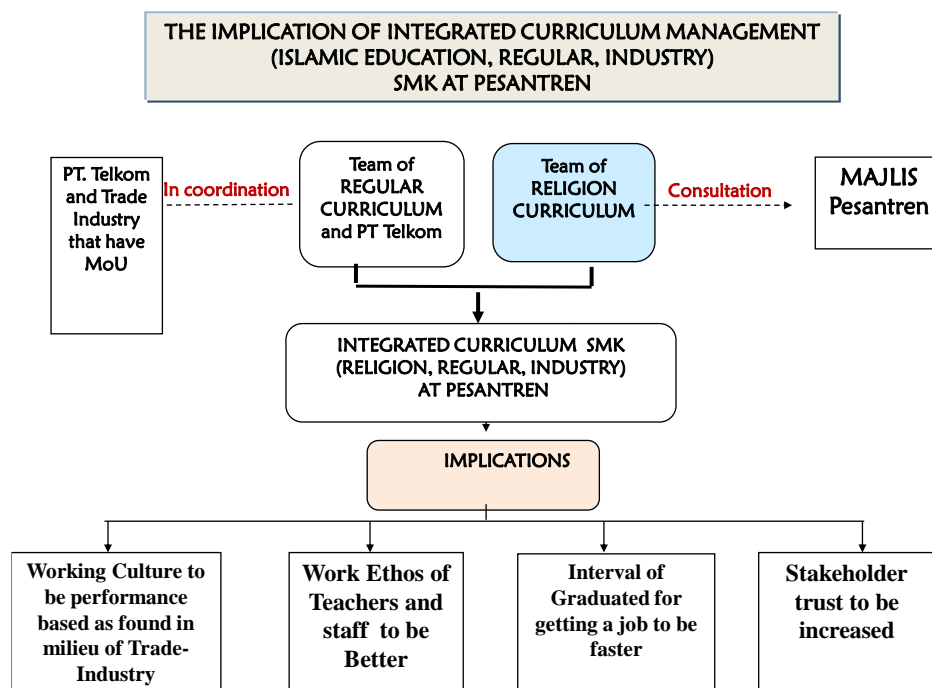
Organizing and directing the development of curriculum in SMK *Telkom* DU integrated with *pesantren* education system is very effective and excellent in academic development and students' personality establishment by imitating exemplary behavior and habituation. In addition, vocational education integrating model among *Pesantren* education system, business and industrial world in SMK *Telkom* DU considered as good thing in teaching students, how to work and always do worship, honest and believable, where it is very needed in working environment.



C. The Management of curriculum development at SMK TELKOM DARUL ULUM and the implication for school image

The Implementation of curriculum development management activity both national curriculum and Islamic education curriculum (local-content) called *Diniyah* program and English morning program involves the scholar leaders of *Pesantren* and educational unit of *Pondok Pesantren* ,the teachers, PT. *Telkom*, and the business and industrial community. The curriculum development management activities have implication for the image of SMK *Telkom* institution to be better.

This study found that working culture based on performance which usually exists in the companies may affect the working culture at SMK *Telkom* DU which is in the environment of *Pondok pesantren* Darul Ulum. So, it also creates a working culture based on performance at SMK *Telkom* DU. Meanwhile, the involvement of PT *Telkom* and the business and industrial world community encourages working ethos of teachers and employees to be better. While the usage of the name *Telkom*, the name of *Darul Ulum* at SMK *Telkom* DU and the involvement of PT *Telkom* as well as DU-DI community gives impact on waiting period for graduates of SMK *Telkom* DU to get a job become faster. In addition, this study also found that the involvement of *Pesantren*, PT *Tekom*, and the business and industrial world community has impacts on the trusty of stakeholders to the skill competence in their fields (Science and Technology) and religious competence (IMTAQ) of graduates at SMK *Telkom* DU increased. As it can be seen in the following picture:



D. The implication of curriculum development management activity for the institution of SMK at Pesantren

Theoretically, in developing a curriculum, there are many parties who can be involved to participate. The parties are often called as stakeholders. Educational stakeholders can be identified as follows, they are : education administrators, teachers,

educational experts, curriculum experts, students' parents, society figure, business - industrial world as the user of graduates, and so on.

In practicing, not all of schools in developing a curriculum involve all parties concerned on education in their school, especially outside of school, such as parents and the business - industrial world. Whereas in the management, it has revealed that, by involving some parties to plan an activity, it will increase the sense of responsibility for the parties involved in implementing activity to achieve the goals that have been decided previously.

Thus, the involvement of component of various stakeholders will take the various implications too. The findings of this study indicates that the vocational high school (SMK) *Telkom* DU Rejoso Jombang involves all parties in the activity of curriculum development control covered stakeholders from outside of the school, such as PT *Telkom*, the industrial and business world as well as alumni, beside of internal parties of SMK itself, including *pesantren* education unit. The implication of the involvement of all components of the stakeholders, especially for the parties in business and industrial world, and alumni who makes curriculum in SMK are more responsive to the changes happen in the world of working, so that the adjustment to the curriculum is more easily implemented which in turn, it will hasten the waiting period for graduates to get jobs. This is appropriate with the activity of organizing the quality which has been done by Vocational High School of Engineering Region 3 in Lincoln Maine. This activity is done in order to improve the quality of its graduates through needs analysis activity and compatibility between the skills taught in school and skills needed in working world by engaging the alumni and the DUDI in these activities (Arcaro, 2005). Meanwhile, the certainty of the improvement internalization of Islamic values is maintained through extracurricular activities and *diniyah* programs (local curriculum for religious education) because internal parties of *pesantren* are always involved in the process of curriculum development.

Another implication is that, by involving the business and industrial world and alumni in the implementation of curriculum, especially in learning process, finally it is also has advantageous for the students to acquire science and technology knowledge associated with productive subject which is always up- to-date. In addition, it also can facilitate students in finding a place for work training or apprenticeship, or even get a job afterwards. Thus, as assumed by Sukmadinata (2005) that school must serve the aspirations comes from society. One of the strengths in the society is the business world. Business development in the society influences curriculum development, because the school not only prepares students to live, but also to work and endeavour. The type of jobs and companies in society requires the preparation from school.

The implication of the involvement of stakeholders in the activity of curriculum development management at SMK provides the appropriate result with the position of stakeholders. For SMK *Telkom* DU which involves stakeholders from the business and industrial world outside of *Pondok pesantren*, the implication is the image of an institution to be better, it is characterized by; (1) a working culture based on performance, as applied in the DU-DI, (2) working ethos of teachers and employees to be better, (3) the waiting period for graduates to obtain job to be shorter, and (4) the trusty of stakeholders being increased. This is because the establishment of education in SMK around *pesantren* is an offer of alternative education by abolishing the dichotomy between intellectual dimension development and the dimension of attitude or personality in educational process.

Therefore, every educational process, or more specifically named teaching and learning process should contains two aspects, they are the substance aspect of each subject and attitude aspect of any knowledge learned.

By this substance aspect, the students are directed to master the concepts in every field of science. By mastery of this substance, they can understand and apply the knowledge in their life or to be developed for further education. By attitude aspect of any knowledge learned, education required developing students' attitude regarding to the knowledge concepts learned. For example , through the knowledge, students can increase their faithful and devotion to Allah, much love, respect to other people, love the environment, have a stronger national knowledge, be more creative and innovative, be more spirit to achieve, be more honest and courteous in association. But, unfortunately, the educational process occurred in schools nowadays is more emphasized on the first aspect, while the second aspect is just following impact of the learning process.

According to the research of Turmudi (2003), the modernization of education in *pesantren* not only produces the conditions enabled the existence of modern Moslem students, but also distort the character of *pesantren* itself. The Characteristic of sincerity, which has been long time become a basic education of *pesantren* is replaced by a more advantageous character. Modern school system built in *pesantren* is substantially different from the traditional *pesantren* education system. Firstly, it emphasizes the transfer of skills based on knowledge. Secondly, it emphasizes the character building. The relationship between teachers and students in traditional *pesantren* is marked by excessive reverence. However, in modern schools, the pattern of such relationships begin rare, the situation which allows teachers can be criticized by their students.

Beside of the research findings above, it seems that the scholar leader of *pesantren* who has activists background on the activities of religious organizations and practitioners of political parties has considerable influence in the activity of curriculum development management and the direction of development in SMK at *pesantren* and the implementation of cooperation with the institution of government, private and DUDI. This is similar to what is said by Sonhadji (2006 ; 26);

"Education is closely linked with politics. There is a reciprocal relationship between education and politics. Education policies are made based on the political condition. On the contrast, education through curriculum content (curriculum oriented) and learning activities can be used as a vehicle for the formation of a political format in the future " .

Furthermore, the geographical position of SMK and the location of business and industrial world as well as the work partner from outside parties also have influence in the curriculum development management of SMK at *pesantren*.

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Public Policy on *Universitasisasi* of State Islamic Higher Education in Indonesia Based on the Perspective of Social Field Theory

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Abstract: This paper examines to study institutional transformation of the State Islamic Higher Education (SIHE/PTAIN) to the State Islamic University (SIU/UIN). By political economy approach and Bourdieu's the social sphere perspective, this study gets some summaries: *First*, that institutional transformation of SIHE become university indicates that social sphere of higher education colored with struggle for domination. Social sphere during the time was predominated by nationalists in public sector by collegiate of the State University. *Second*, in domain of such struggle interplay or intertwine among political and economic importance very coherent and inseparable. The power of labor market that need skilled or educated workers became important factor for changing of SIHE which during the time only as medium produce ritualistic persons that assumed not compatible with requirement of development which economic oriented. *Third*, importance of the state to lessen unemployment assumed ruined of its reputation and endanger political and social condition become one of important consideration for transformation.

Keywords: social sphere, State Islamic Higher Education (SIHE), *Universitasisasi*

A. Introduction

In the modern society context, education becomes something that cannot be refused. Education has become very important in human life. In fact, education has become a formula that is used as a prerequisite for a nation to be advanced (modern). Education has become an important icon in the development of globalization era. How advanced a nation in the world will always be measured by one of education level achievement that concerning primary education, secondary and higher education.

Yuen and Griffy-Brown states in his article *Trends and Issues in East Asia 2001 (2001: 3)* that the technology and globalization change of markets are continuously transforming the world economy into a *knowledge-based economic*. Thus, this transformation has consequences for the importance of human resource development (human capital) across the nation in the world. *Knowledge-based economic* requires every country to have qualified human resources in line with the development of existing knowledge. Education in this regard is the extremely precise medium to create the qualified human resources.

So the importance of education, it is not surprising that it became a powerful instrument to make the categorization in the society. A society can be called to be advanced, developing, and even poor. These classifications then create social classes between nations. That is why the context of currently modern society, the nations of the world especially countries that claimed undeveloped, trying desperately to improve its level by improving the quality of education.

One behalf of education, modernization and globalization then the sides of political economy has an influence. Education, therefore, has played as a means for the purposes of a particular political economy. Wrigley (2007) stated in his article *Rethinking Higher Education in an Era of Globalization* that education in reality cannot be separated from the interests of capitalism.

Education, therefore, to use the term of Bourdieu, has become a sphere and a social space in which to operate a wide range of interests. In this context, education is a field in which various economic and political interests of both championed. In the realm and social space of education occurs rivalries and struggles between the actors involved in it.

The chosen approach in reading these phenomena is a political economy approach. Why so? As explained by Wahab (1999) that as one of the alternative approaches in the social sciences, this approach offers an academic view is quite interesting. The appeal lies in the way of looking at the phenomenon of development or social change from two perspectives: first, the economy namely that relies on market forces (market mechanism) and second, the mechanism of state / power (political mechanism) that an analysis of state always done in a way seen as agency (actor) and structure (structure).

In this discussion context, the twisted relationship (Interconnection-interplay-intertwine) between economic and politic interest attempt to be seen in the phenomenon of institutional transformation from PTAIN into university. Economic interests and what kinds of political "play" in that occurrence. This usage is a necessity in order for us to see the "other reality" of the occurrence.

In a study of political economy, a country (state) is often used as the *unit of analysis*. Therefore, in the context like this, behavior state has always been concern. A policy made by the state is not something that is immune from its interconnection with the conditions around him. A policy is not made in a vacuum chamber. It is certainly loaded with the influence of values or way of life that is regulated by the authorities (the power holder) and also politic social conditions that are developing. That is reason when a policy is made he is not the origin of "sticking" without context. It is impossible thing. It was definitely linked to the socio-political contexts that exist.

In this discussion context, we want to try to see how the phenomenon of institutional transformation from PTAIN into a university within the framework of interwoven between economic forces (market) on the one hand and political interests that play or played in the constellation.

B. Public Policy, Social Space, Arena and Capital

Intentionally in the title of this article uses the term social spaces (social sphere) and not a public space (public sphere) as initiated by Hubermas. That term refers to what is reported by Bourdie. He explained that in the social world, we recognize social spaces (social field) and arena (sphere). Social space refers to the overall conception of the social world. This concept considers that social reality as a space (topology). Social space consists of many interconnected arena, but it has its own mode. Arena is a social world that is autonomous and works with its own laws. We know for instance the political arena, economics, art, religion and so forth. Every individual who is about to enter an arena, it is necessary to understand the "rules of the game" in it (Harker, et al., Nd: 12).

With regard to this arena, Bourdieu asserts that in every arena in what is called the battle in order for domination. In this case important that we discuss what is called capital. Arena is like a market where more and more capital we have, the possibility of winning the fight domination becomes very likely. Equity capital can be referred to the economic, social, cultural, and symbolic. Those who do not have the capital will fall in dominance.

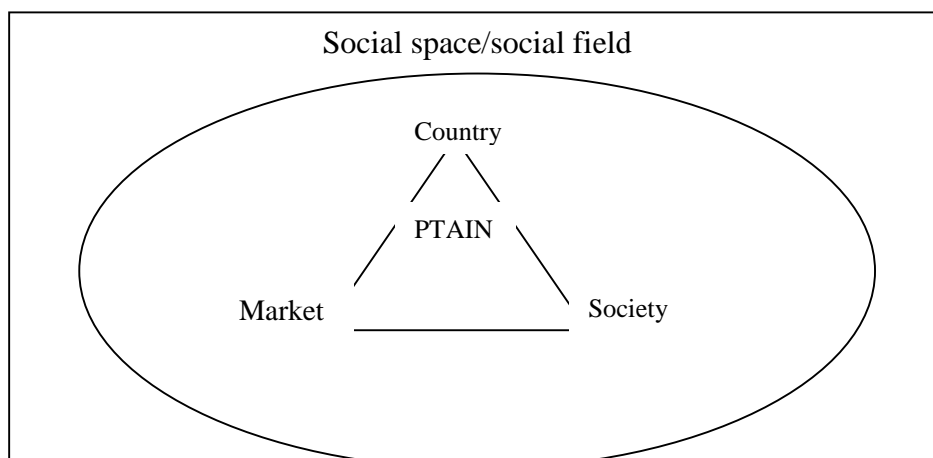
Capital is the only existing social energy and produce results in the fight at the arena where he produces and reproduces. Social capital is the connections and network of connections that is a useful resource in the determination and social position reproduction. Cultural capital can be in the form of a diploma, the knowledge that has been gained, cultural codes, ways of speaking, writing skills, how nature, manners, way of assort, and etcetera that have a role in determining and the reproduction of social position. Symbolic capital can be a wide office in an expensive area or for example a degree that is included in the card, the boss and his aide, and so on (Haryatmoko, 2003: 11-12).

As described above, that in Bourdieu's conception of social space or social field is essentially a struggle field in order to pass interests or in order to win certain dominance. In this context discussion, then education is a social field where the battle to win dominance is a necessity.

This example can we look for example in the context of higher education. In the current globalization era that is being controlled by the capitalism ideology with neo-liberalism, then the dominant classes who will be able to control the important sectors needed in the social field such as the job market, control over sectors of government, the business sector, as well as socio-political, and defense. In fact, for all this time, graduates PTAIN always feel in a state of "disadvantaged" and less competitive than those who graduated from PTN-based general.

In political context, actually the phenomenon of institutional transformation cannot be separated from spirit to realize the universality of Islam. The means, the *universitasisasi* policy of PTAIN is not necessarily only with respect to market competition (market), but there is an ideological space that comes into play in it. *Santrinisasi* of bureaucracy, for example, may be very closely with political colors, and this just like that cannot be released in reading the phenomenon.

In simple terms we can say that in the social field of education, PTN in which taught sciences "common" so that they are more compatible with the needs of the labor market is more dominant compared PTAIN. In addition, PTAIN is a representation of the Islamic community's interest to maintain the dominance of Islamic values in the reality of society. In order to the struggle to grab that domination, then PTAIN must have "attempts" or rogue-use capitals he had in winning the college in the social field. In this context, then, the chosen strategy to utilize the capitals of the actors in an arena of competition to win dominance becomes important.



Strategy is a pattern or plan that unites the goals, policies and arrangement of organization action into one cohesive whole. Strategy as plan form: manual or course of action in the future and as a pattern of behavior that shows consistency over time (Sunata, 2007: 13). The strategy, therefore, is the pattern of the action planning process an organization that implementation based on goals and policies that have been set. In this understanding, then the public policy became something that cannot be circumvented.

C. PTAIN and Challenges of Globalization

Talking about the current social change cannot be separated from global issues in various areas of life, commonly called globalization or world-wide era. One consequence is the survival of the nation with all its pattern will be faced with the interaction between the peoples of the world. Globalization engulfing the world today except opening huge opportunities for universities to develop their potential is also the challenge of how universities can exist into the world changing.

In general, globalization has three main areas, namely economic, political, and cultural. In the economic field the massive changes of the economic system "capitalism" towards the establishment of a system of "multinational corporation" and in the 21st century has shifted to the economic system "consumerism" in which global lifestyle became very prominent.

In the political field is clearly visible issues of democratization hit the world's largest countries. As proof, since 1972 the number of countries that adopting democratic political system increased to more than double, from 44 to 107 countries, So far there has been 58% of the approximately 187 countries of the world using democracy as the choice of political system legitimate with variations of each (Sparringa, 1999: 24). This trend strengthened, especially since the fall of communist rule in the late 1980s. Sociologically these changes are an extremely important development in the history of life and the modern human civilization by Huntington (1991) called the third wave of democratization.

In addition, it is also growing relations between nations that increasingly strengthened by the establishment of various institutions or international corporation. This trend will continue to be strong because of very rapid economic relations and as uniting the planet as a whole global economy. At the same time in what is called distatisasi process, namely the loosening of relations or nation-state bonds. As a result of this condition is the event of social, economic, and political in a country can have an impact on other countries, as has happened so far.

In the culture field (in the broadest sense), it occurs outstanding development especially driven by the rapid development of science and technology. According to Jacob (1993: 19) over 99% of the history, humans lived as hunters and gatherers with a slow cultural development. It was not until the agricultural revolution and after they live in large numbers and settled, and then with the advent of written language, the development of civilization began to accelerate the accumulation of information and interaction between its process during some the last century, spurred by the advent of the industrial revolution.

The development has continued and even in the 21st century is the case an important stepping in the development of science and technology. Discovery and scientific creation appeared one after another and more often, while the scientific information produced

quickly and often, doubling every five years, even in disciplines such as genetics happens every two years, giving rise to difficulties in deployment, storage, search, and absorption.

Data refer to Organization for Economic Cooperation and Development (OECD), Peter Russell (1992) tried to calculate the rate and acceleration of the growth of science and technology. If we grade the collective knowledge of the human unit for Year 1 Masehi, it reached humans for 50,000 years. By the year 1500, because humans have succeeded in developing a system of written language, experienced a doubling of the volume of knowledge is two times larger than before. The next doubling occurred in 1750. Until the early 1900s, the number of human's collective knowledge has reached 8 (eight) units.

Period doubling was increasingly short. For the next multiplication, the human only took 50 years, decreased again to 10 years. In 1960 the human race has 32 units of collective knowledge. Thirteen years later (1973) became 128 units. Now, doubling will occur every 18 months. Inevitably, heaps of human knowledge is now much greater than that collected for 7 millennia namely 7000 years.

In the other context cultures, how the last decade we have witnessed the emergence of ethnic culture in line with the growth of the nation state (nation state). According to Tilaar (1996: 33), in the 20th century, this cultural process toward a national culture is increasingly integrated. In the 21st century the world was born a new culture, a culture that idealize global culture in the form of various dominant culture as driven by global lifestyle and is supported by an increasingly fast communication links. Thus communication relationship has given birth to a new world order system and the so-called borderless society, where everyone can be with anyone, anytime and anywhere.

In the recent global era, human beings have become one community as mutually influence one another. There are several consequences which we must accept as part of this global community: (a) competition between countries and organizations in seizing the market (in its various aspects) more sharply; (b) attempt to generate performance and quality of the product and services that become increasingly higher quality (c) the high demands of a wide range of organizations to qualified human resources; (d) relating to the third point, each organization is required to improve the quality of human resources through various development programs.

In addition, global life requires mastering of information technology which is the most important factor for the existence of a nation. The existence of discoveries in the field of information technology (information technology), the power of a country in terms of territory is becoming increasingly blurred. Information technology can also be widely influential in the education field. Now, we are, for example, can teach themselves in a process of education that have the quality on virtual (virtual). This implies that our national education should be able to prepare this nation into an excellent community in the face of global life that increasingly relies on information technology. This condition eventually also have an impact on the life of the system that promotes a pattern of life based on the principle of interdependence.

As explained above, in the system of global life like today, mastery of information technology becomes a necessity for the existence and change a nation. An examination of the relevance, global era will have an impact on the rapid obsolescence of the hardware and software in education and the emergence of accelerating the development of science-new science. Thus the education sector must be empowered at any time, ongoing, planned and

systematic. This is all according to the willingness and the strong intention of the managers of education and government to always maintain the excellent level of high competitive from all of the educational output.

In addition to economic issues, politics and culture, as described above, another central issue in the last decade that should be of concern is the liberalization of education educational institutions. Today there has been a development of the fundamental meaning of education. If the first activity is only considered as domestic activities, it is now education is also seen as part of a service that plays an important role in trade and has even become one of the international transaction practices.

As part of a global community that is bound by global agreements, such as AFTA which has been running since 2003, the WTO in 2005 and APEC in 2020, Indonesian universities, including the State Islamic University (UIN) of Malang must be prepared for the liberalization of services education. According to the Coordinating Team of Services Fields of WTO (World Trade Organization) to date has been a demand of 6 WTO members, namely the United States, China, New Zealand, Australia, Japan and South Korea in order to Indonesia immediately liberalize the education sector. In addition to the six countries, there have been several foreign higher education institutions operating in Indonesia, such as the Swiss Polytechnic, Swiss German School and so on (Kompas, 26/7/2001).

The process of globalization that is so rapid and sustained by the development of industry demands discovery and new innovations for industrial products, the presence of laboratories for research findings technology to be marketed, the presence of the scientists who have the ability to think analytically and a scientific and research capabilities from the simple to the complex and the ability to continue to innovate clearly need concrete answers from higher education institution.

Observing the development of human civilization, as described above, where science and technology are the main driver of globalization, so if we do not want to become a victim of big wave world, the role that has to be performed by PTAIN is very clear, that is preparing its graduates to have the ability of science and technology that are reliable. Therefore, by continuing to follow closely the changes and trends as well as, the needs of today's society, PTAIN will graduate a reliable figure. it should be a major theme of PTAIN development vision.

PTAIN must reach out to the future, which should be able to prepare graduates who are able to live and assume the duties and responsibilities of the future which is very heavy. Therefore, the logic was simple, that is, a student will not live in the same atmosphere as the time they was in college. Higher education should prepare students to be able to live in the world of the future different from the past when he received an education. The quality of education should be able to reach into the future, because the progress of science and technology, the new felt today will not be new again in the future. Therefore, designing a curriculum that has future orientation is a daunting task that must be resolved immediately by PTAIN.

D. Universitas policy of PTAIN and Human Resources Development

To make these people have an important role in the context of the interdependence of life, both of which occurred in the local, national, regional, and global, there are at least two important things to note: *first*, the education system must be able to empower the

community at large. One characteristic of people who are empowered by its education system is having comparative and competitive advantages in a global context. These bring the consequence that education should be conceptualized as a business and the process of empowerment, which has to be realized collectively by individuals, families, communities, and governments in order to invest the nation's future.

Education, as an investment in the future, will be a reality in the policies and practices if society, family, and government have a high interest in finding a solution for all problems and educational challenges that we face today and future. Education must proactively follow the development trend of the world's workforce and the needs of the industry following the required qualifications. The industrialized world is one of the institutions of labor reservoir. To that end, to make the graduates can be accommodated by workplaces, they should be able to equip their students with the tools needed by industrial world.

Relevance with industry and educational institutions, Rosemann and Peresthu (Kompas; 03/10/2000) explain that there are several phenomena and social changes that have to be considered by higher education in the future, among others:

1. A transformation in the activities and industry (secondary sector) towards the tertiary sector. Transformation happens in industrial activity requires qualified manpower not only have the competence and skills are qualified, but must also be able to master a new technology system which is widely used in the professional world. Mastery, understanding, and technology skills are needed, especially to help speed up the decision-making process to improve services in various fields of new services (Rubenson & Schuetze, 2000).
2. Neo-liberalization has increased the mobility of qualified labor (*highly* educated). This symptom in fact has formed the symptoms of social polarization / spatial new one based on *brain* power. This process has also boost competition extraordinary phenomena (Sassen, 2000). Therefore, the higher education system continues the process of diversification and specialization in dealing with this new complexity.
3. A reality shows that many notions start to decrease as the major impact of globalization. Globalization has made neo-liberalization become a global reality which in turn will give consequence to reduced public investment in strategic sectors of the long-term (*welfare state* system), such as education, health, housing, and pension systems (Fukuyama, 1992; Ulrich Beck, 1999). Slowly, higher education institutions will enter the privatization process because of reduced state funding for the education sector. This process is called Beck as a fading public realm toward individualization process. Symptoms of this privatization had an impact on the restructuring of the higher education system, which continues towards the commodification process rather than retaining the essence that education is part of the public welfare system for the long term.

These three things described by Rusemann and Peresthu above is their observation of the phenomena that occur in Europe. I deliberately take their thinking in this case based on an argument that the reality of the world that is increasingly global and by using the *distatisasi* theory, what happens in Europe will impact the higher education institution in Indonesia, including PTAIN, even we may have been able to feel the effect at this time. In

this regard, higher education in Indonesia must be able to respond in the framework of its development in the future.

Second, interdependence of life requires mutual trust between people. National education, therefore, must be able to instill the values to the whole society in order to have a tolerant attitude to life, trust each other, so that ultimately our communities have the ability to live in various forms of plurality of life.

One of the PTAIN founding commitments is that this institution has space for more flexibility in implementing the teachings of Islam as *rahmatan lil Alamin* (red: universal), as it can be observed in the history of the PTAIN founding. The idea of the founding of Islamic Universities (PTI) in Indonesia can be said to be in line with the rise of the national revival movement in Indonesia.

Along with the Ethical politics that runs with Dutch East Indies government until 1930 in Indonesia, three higher education institutions belonging to the Dutch government were established, namely *Technische Hoogeschool* (College of Engineering) - now known as Technology Institute of Bandung (ITB) - standing in Bandung in 1920, *Rechts Hoogeschool* (College of Law) which was established in Jakarta in 1924, and *Geneeskundige Hoogeschool* (College of Medicine) in Jakarta in 1927. The high school is only for the elite gentry only. The opportunity to enjoy this education for the general public is very difficult, moreover for the Muslims (Abdullah, 2006: 6).

The facts, then, pushed the idea of establishing the institutions of Islamic higher educational. Some articles that appear linked to the idea of which is the writings of Dr. Satiman Wirjosandjojo in *Pedomas Masjarakat* Magazine Number 15 Year IV (1938), which suggests the idea of the establishment of Islamic Higher School (*Pesantren Luhur*) as a place to educate preachers that are capable and knowledgeable. This article is responded by M. Natsir in the *Pandji Islam* with the article entitled "Towards Islamic institutions Coordination". This point of this paper is that there are needs to be coordinated between Islamic universities and secondary level colleges will be established to unify the vision and mission. Finally, the idea of the establishment of the Islamic universities have increasingly narrowed when the agenda of the second Islamic congress of *Majlis Islam A'la Indonesia* (MAI) in 1939. In July 8, 1945, the Islamic Collage (STI) has been established that is sponsored by Majelis Syuro Muslimin Indonesia (Masjumi) which is a metamorphosis of MAI since it was disbanded by the Japanese government in Indonesia (Ibid, 8).

STI establishment was preceded by the formation of the STI Planning Committee led by Moh. Hatta. This committee who compiled a general rule, rule the household, waqaf body composition, board and senate of STI. For administrators, Moh. Hatta was appointed as chairman and M. Natsir as secretary. For senan STI, A. Kahar Muzakir appointed as Rector of the members: Mas Mansur, Dr. Slamet Imam Santoso, Moh. Yamin, Kasman Singodimejo, Mr. Soenardjo, and Zain Djambek (Abdullah, 2002).

In 1947, precisely in November 1947, STI turned into the Islamic University of Indonesia (UII) whose inauguration was held on March 10, 1948 in *Ndalem Kepatihan* (The House of Kepatihan) *Yogyakarta*. Changes from STI to UII based on the idea to improve the effectiveness and functionality of STI. At this time, STI opened four faculties: Religion, Law, Economics, and Education (Mudzhar, 2001: 3).

In 1950, UII got an offer from the government to change the UII to be State University. However, the offer would be accepted long as it remained under the Ministry of Religion.

Therefore, nationalization can only be done at the Faculty of Religion UII, while others are still managed by UII. Nationalization of Religion Faculty became PTAIN (State Islamic University) was stipulated in Presidential Decree No. 34 of 1950 dated August 14, 1950, signed by Assaat. PTAIN inauguration was held on 26 September 1951 was attended by the Minister of Religious Affairs, A. Wahid Hasyim (Abdullah, 2006: 14).

In further developments, precisely on June 1, 1957, beside of PTAIN, in Jakarta there was Academy Department of Religious Studies (ADIA) that were established. Observing the developments and willing to combine PTAIN and ADIA into an "Institute", finally, on May 9, 1960 was published the Presidential Decree Number 11 Year 1960 on the Establishment of the State Islamic Institute (IAIN) in the name of *al-Jami'ah al-Islamiyya al-Hukumiyyah*. Presidential Regulation is published thanks to an agreement between the Minister of Education and Culture (PP & K), and the Minister of Religious Affairs. Then, the Ministry of Religion had the independent authority to supervise and administer IAIN (Ibid, 15).

IAIN which is fused from the PTAIN of Yogyakarta and ADIA of Jakarta finally inaugurated on August 24, 1960 by the Minister of Religion in Building of Kepatihan, Wahib Wahab at Yogyakarta. IAIN at that time consisted of the Faculty of Islamic Theology, the Faculty of Sharia (in Yogyakarta), Faculty of MT, and the Faculty of Adab (in Jakarta) (Ibid: 16-17). At this time Rector chaired by Prof. KH. R. Moh. Adnan.

IAIN, from these two places, rapidly has growth in parts of the archipelago and its faculties branches located in the surrounding cities to serve and meet the needs of society toward Islamic higher education. The rapidly development of IAIN, it was led to the issuance of Presidential Decree No. 27 of 1963, which allowed the establishment of IAIN that separates from the center. As the result, the second IAIN Jakarta was founded. Later, there were various IAIN established across the country amounted to 14 with the opening IAIN as the youngest in North Sumatra in 1970 (Lopez, 2002: 2).

Entering the beginning of the 21st century has changed of some IAIN in Indonesia. In 2002, IAIN Syarif Hidayatullah Jakarta turned into UIN Syarif Hidayatullah and followed in 2004 IAIN Sunan Kalidjaga Yogyakarta and Malang STAIN turned into UIN Sunan Kalijaga of Yogyakarta and UIN Malang. Until now, it has also changed some IAIN in Indonesia became UIN, those are IAIN Syarif Qasim of Riau, UIN Sunan Gunung Jati of , and UIN Alauddin of Makassar.

The phenomena of institutional change of some PTI become the State Islamic University (UIN) is an exciting reality. The beginning of the establishment of PTAIN in 1950, when the agreement between the Minister of PP & K and the Minister of Religious Affairs in 1960, the Ministry of Religion should establish an Islamic colleges with the provision of not naming 'University'. As already described in the previous section, it was published Presidential Decree No. 11 of 1960 dated May 9, 1960 on the establishment of the State Islamic Institute (IAIN) under the Ministry of Religion.

Institutional transformation that occurred in PTAIN cannot be separated from the initial spectrum of the ideals founding, namely: to produce the figure of the "green" intellectual and compatible with the spirit of the age. The conditions of the global community and political climate in Indonesia, institutional transformation into something is inevitable. It seems like a greenish passion that had emerged at the beginning of the country founding through the Medina Charter (Piagam Madinah) still has strong affects in the life of Muslim communities in Indonesia.

The passion to practice the universality of Islam simply cannot be separated from the *universitasisasi* phenomenon of PTAIN. It is a deep concern if the teachings of Islam are interpreted and then taught with very limited as it takes place during this time that gave graduates who lack the insight and unable to respond to the challenges and increasingly complex humanitarian agenda

In fact, Islam is believed to be the views and way of life that governs all movement and humanitarian activities of most major issues such as state political issues and inter-state relations to things that are very small such as individual issues, cleanliness, neatness, order, and so forth. In the context of science, from the perspective of Islamic history has proven spawned civilization noble and able to influence the civilizations on other worlds. No exaggeration to say that Islam is not merely a religion that teaches human behavior patterns but also a civilization.

E. Conclusion

Based on the explanation above, then, at least we can conclude the following: first, the institutional transformation of PTAIN into university or can be referred as *universitasisasi* of PTAIN by using the theoretical framework of social sphere of Bourdieu suggests that the social sphere of higher education is loaded with struggles in gaining dominance. Second, that in the realm of those struggles interplay-intertwine between economic and political interests becomes very closely and cannot be separated. The power of the labor market that demands skilled labor has required the importance of changes of PTAIN that, so far, is only as a means of production of theologians who are considered less compatible with the development needs based on the economic oriented. In addition, the interests of the entrepreneurs to reduce unemployment which is considered to damage their reputation and endanger the social and political conditions became one of the important considerations. Third, institutional transformation cannot be separated from the spirit of the Muslims in developing a vision for the future of Indonesian society. Universalization spirit of Islam cannot be separated from events that encourage *universitasisasi* of PTAIN at the beginning of the 21st century. []

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Reinforcing The Role Of School In Shaping The Student Behavior

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Abstract: That educational fields consisting of family, school and society. The third of that have a role in complementing and prop up one and others. Rather, like that the ideal process of education should have been. But in fact, disagree with the theory, that education mostly rest on the one of three education field, it is schools. Therefore, very difficult to achieve the objectives of education when processing have been carried out unbalance. It is occurred because of the shifting social paradigm followed by transforming the urban community social structure leaved the village's culture values that full with institutionalize social functions that strongest to tie and solid. This context, the schools must take the role as have been reputed as consequence of the paradigmatic change because back to the past is impossible. The school's new position have to come up to reinforce its role in shaping the student behavior whether ranging from transfer of knowledge, training a variety of the skills and embedding the values of culture, tradition, norm and religion proportionately.

Keywords: The role of school, Behavior

A. Introduction

The legal action of education must be applied in society full well, because society and civilization reality can be bright by always straight the process of education, so that on and on to develop, found, and preserve the yield of product was reached, all of that applicable and modification¹ by next generation. The education is also effort to prepare current generation to able to dynamic with their time. Of course that their dynamics based on local wisdoms, values of norms, tradition, and universality of Islam principles. The education basically that ways expressly, and have some objectives applied by adult for the child that accordant with his current growing so that appear his talents and potential given by Allah S.W.T thereby can useful to upgrade his life quality as realization to submission fully for God.

That educational field endwise of family, school, and community are shore up and back up one and others to transfer and invest the values of norms, custom, morality and faith. Therefore of course cooperation in running is very important so that it will increase the understanding upon the tasks respectively, finally the objective of education can be completed full well. However, if we talking about current education, it seems disagree with our theoretic dreams, probably there are unbalancing of our comprehension on doers of education in the three of education center so that education process not effective to give the influence to the disciples. Finally, turn up the unrest of people because the manner of pupil that contradiction as a educated, for examples, consumer of drugs, duel, exploitation, free sex, and engage in a gang fight.

The latest above regard to engage in a gang fight, for example in Padang City, despite the others behavior have been viewed as ordinary things and concerned in where to be bad habit that engendered the unrest because not even disturb to community of students but also annoyed to the public orderliness. Finally, the bad stigma not only adhered generally for the students but even permeated to the schools as an institution of education, whereas

the manner was done some person of pupils. In addition, turned out risen an assumption from the public that what occurred was one of failure the school as an institution of education in which applied its function. While the schools as an institution of education one of three of educational centre. Therefore, it seems taken place a misconception in public regard the duties to drive the process of education for the disciples.

So, of course that anything occurred ascertainable as a people's paradigm change toward the schools because replacement the urban community social structure that not more rest on the village's values that before as a control of people's manner effectively. Thereby, new paradigm taken place to the schools as an institution in which depended all of expectation that whatever in such like morality, skills, and knowledge. This school's new role in where must be carried out slowly while to improve the weakness and shortage.

B. Working Through

For sake the utility of development of knowledge and applicability in human life, in any case many experts have given some formulations about what the meaning of education is, for example, as follows : First, sociologist signified that meaning of education pose an effort to prepare human being to have some skills and handle for their communities.¹ Secound, psychologist interpreted that education one of control mechanism at all times in human life and to be medium in order to mature the personality, to increase the skills, and boosting to have autonomous thinking or some efforts to create all sort of changes.²

Third, Langeveld said that education is all of activities such as influence, protecting, and aid would be given conversely to the disciples head for the maturation or precisely so that students have an ability to serve his life, in which the influence came from an adult for child (immaturity).² Fourth, John Dewey explained that education a legal action of shaping the basic qualification intellectually and emotionally of students toward reach a living together both in the realm and human kinds in peace.³ Fifth, Ki Hajar Dewantara proposed that education pose a guidance in the age of child's growth to direct all of talents to attain at the farthest in both happiness and salvation.⁴

Sixth, Ahmad D. Marimba said that education is guidance or leading expressly by teacher to develop student's bodily and psychological so that formed the prime personality. Seventh, according to the legislation national education system number 20 of 2003 explained that education an effort expressly and scheduled to implement the teaching-learning condition so that students to develop himself actively in order to have a spiritual-religion power, self control, personality, brightness, good character, and skills for himself, community, nation and state.⁵ Eighth, point of Islamic views stated that education as God's guidance and perfection path for human kind beside as a vehicle to help being to reach the maturity and perfection in everything.⁶

From definition to the above that can be concluded the meaning of education basically an effort expressly and having a direction being applied a teacher (adult) for a student (immaturity people) so that emerge student's talent and potential in which useful to increase his life qualities as devotion fully for Allah S.W.T.

To more perfectly this summary so, I will try to take some pointers from definition to the above as follows: 1). Education pose a process, 2). It is humane performance 3). It is

interrelation personality between teachers and students. 4) That performing to direct students to achieve the certain objectives in where will visible from student's alterations. 5) End orientation is to be servant for Allah S.W.T.⁷

1. The definition of school

School is one of three center of education beside both house and community areas. As believed that education was applied can give the horrifying effect to repair the quality of human resources. Based on theory education is in to two meaning as follows: first, the meaning of education widely is life⁸, if we look on another side that education is all of human kind's experience life in any times and place or all of human kind's condition life given an effect to growth of every them.⁹ To be particular characteristic of this education is long life and running in any times, during there is the influence of environment's positive or negative in which particularly was created for sake the formal, informal and non formal education areas.¹⁰

Second, education in narrow meaning is school in where was in a series of instruction was brought about as formal education institution for student. Education in this context is anything of influence was given by schools for children and adolescents so that they have a perfect qualification and full conscious toward their relations and duties social. Special feature of schools is signified as a teaching-learning process in limited times is in childhood and age of adolescent. In this narrow meaning is categorized as a formal education. That its activities forms have structured orderly in curriculum, scheduled, times and place. Moreover, in its application was limited on development to certain skills and objectives of that are to prepare disciples can be more maturely and to reach top level in their life in meaning mentally.¹¹

As description to the above that school is a formal organization having the main marked is the objective and networking. By this organization model that main duties of schools are to spread for students in both knowledge and skills.¹²

2. The school's objectives

That school's objectives same with education objective is shaped through schools as an institution of education. According to the legislation national education system number 20 of 2003 said that education is effort to develop for student's religious-spiritual power, self-personality, morality, brightness, good behavior, and skill would be needed for his self, community, nation and state.¹³

Fuad Hasan described that school tasks very importance to prepare a pupil for community life. Schools are not merely as the consumer, but so as a producer and service giver most closely its relation with the building. It is the building impossible would be reached successfully without supported by the availability of adequate labors as an education product. Therefore, schools must be designed and managed as well.¹⁴ Although the application of school just limited in the schooling room was ordered in so much, but like Fuad Hasan said above that there are high necessarily onto run a state building. Besides as the provider man power as one of education pragmatic objectives, so at least any four education's objective aspect integrally that is process of make aware (awareness), empowerment, enlightenment, and behavior changes.¹⁵

In addition to as described above, in Islamic religion through the experts for Islamic education made a formulation about objectives of education, for example,

Abdurrahman Saleh in his works entitled '*The Educational Theory a Qur'anic Outlook*' explained the objectives of education into four aspects as follows :

a. For strengthening the body

That is to say education not neglect the body's needs and healthy because the strong physical is a symbol to favor Muslim's perfection. This strong physically is one of Thalut's qualification as the King. As expressed by Allah S.W.T. in the Quran Surah al-Baqarah verse 274:

The meaning: *Indeed, Allah has chosen your king and bestowed science area and the body of the mighty."* ..

From the verse above that give priority to strong physically with the size of big body, but in other verse Allah explained only ranging from the integration of strong physically and credibility by one of Allah's servant is stressing of strong physical, as Allah said in the Quran surah al-Qashash verse 26:

The meaning: *One of the two women said: "O my father take it as a person who worked (on us), because surely the nicest guy you take to work (for us) is a strong man can again be trusted".*

b. Spiritual education

That is to say purification or *tazkiyah an-nafs* individually from negative attitude is foremost.

c. Educational sense

Educational process is aimed for give a trust into increase the intelligence of human reason. In the Quran many reminiscent for using the reasons, one of which is in Surah an-Nisa verse 82:

The meaning: *"So Do they not consider the Qur'an? that if only the Quran was not from Allah, they would have got a lot of contradictions in it "*.

d. Social education

Islamic education is focusing for development of human kind's unique characters so that can adaptation with community's standards along with their ideals. Because of Islamic education to build the readiness of learners that is simultaneously realistic and idealistic.¹⁶

As described to the above can be concluded that the aims of education divided into two parts are, first, the objective pragmatically oriented to worldly in which can looked there are to teach for students about for example, expertise, skills, physical and spiritual health, and maturity so that understand with his roles and function when was back to communities and can life more well. Second, education's aims individually to embed the religion values in to self-learners, so that with that able to be good servants personally or socially.

This purpose is high objective applied by Islamic education. In Arabic term it said as *insan al- kamil* or human plenary. Typically the human plenary are inherent as a *khalifah* and '*abd Allah* (the leader and servant) as well. So, it is not doubted again that aims of education is to create the human being having an expertise in both worldly and in the afterlife, where this attribute materialized in good behaviors among others such as friendly, piety either in personally or even socially, in which of course will bring the safety for his-self and environment.

3. The students and their problems

As pictured by Sudirman such above that schools characteristic is only signified as a learning process in limited times that is in childhood and adolescent (teenage) phase.¹⁷ The students learned and taught by teachers in the school beside as a learners as well as an adolescent under growth and development phases. The adolescent is in a changing phase between childhood and age of adolescent grow up to mature either in reason, personality, social, and emotional.¹⁸ According to Agoes Soejanto, that age of adolescent spanned between ages 13 up to 22 years. In this age very determinant in to the future and adolescent life, so that should be prepared and traveled as well. This phase many turbulences and challenges, in where this phase hard be conjectured but must be understood, tempestuous phase in which should dived by the adolescents or even anyone interesting about that.¹⁹

Sofyan S. Willis, stated that age of adolescent posed transition phase from the childhood towards the maturity. That adolescent's feeling is not as child even less an adult, but they are between of those. Therefore, in this adolescent phase be found any turbulence in themselves particularly in waived the old values and acquired new values to reach the maturity. This can be looked in adolescent's behavior daily, either in the family, school, and community. In addition, this phase sexualities push very stick out and it can be seen for the adolescent's behaviors especially connected with divergent of sex.²⁰

In the mean time, according to Syaikh Hasan Hasan Manshur, that the adolescent is the brilliance phases in everyone life. The importance factors to differ this phase is strong physically, brilliance sense, and alteration in poses in order to reveal the new things. But then, basically just one the power to master the adolescent, if only it maintainable from all of negative influences, that is the power of reason in which as a steer to determine everything and the key of soul stability everyone and all of behaviors. Furthermore, stepped therein apparently there are a sureness to pay attention and preserve it by any vehicles so that the safety and its power can be conserved, specifically it can be done through giving an admonition as well in which the advice must shift to the new problems up to death. The foremost way to do it is the believing for Allah Almighty as described by Islamic religion.²¹

As explained to the above by some experts concerning the adolescent that the phase is as a difficult age all at once brilliance age for them. This phase very determinant toward the next time whether will better or conversely. So at least in help this development very necessarily the assistance from outsider parties such as family, school and community. According to Syaikh Hasan-Hasan Manshur that the assistance must be enforced so that they can adaptation with situation have been being faced suitable by Islamic religion teachings.²²

When the adolescent growth just rendered for themselves without family helping, school and community, consequence will give some bad effects not only for them but also for their environment extensively. The bad deed was done by them hotly will appear because they are not understand about the impact for themselves and their environment areas. This phase as well know as one of periods in where the adolescents to sign their existence by doing anything was supposed as the new things belonging to the bad things. Therefore, family, school, and community having the task to advice and

enforcement by the ways give some the direction, admonition, guidance and modeling for them.

Recently, it seems not so balance between tasks for family, school and community in helping for adolescent growth, such can be seen in their times composition as a student in which they are much more at school, community than at house (family) along with their parents, it is because both have busy each. Therefore, the school is a place a lot of quality time to undertake youth development. Today a lot of expectation relied on the school by the parents to help the growth of his children especially in adolescent phase.

In fact, that not all of responsible to help the adolescent's growth can be carried out by school so that it made misconception between school and family, finally, many criminality involved the adolescent (as a student in the school), for examples, such as in engage in fight gang, duel, free sex, exploitation, consumer of the drug, stolen and on. Even though, it certainly that the schools as the institution of academic will effort to modification the students (adolescents) behavior through the extracurricular activities or even Islamic education.

4. The school's role in shaping the student behavior

To explain the school's role into shape the student behavior prior to talk about the meaning of the position because the consequence of it link toward the role of accompanying, therefore, the position or someone status, institution, organization etc., determine its relation with people or the other. How parents (in home) and teacher in school to treat their sons or disciples or even conversely, it will determine the morality and behavior of someone and certain institution that the role itself is the consequence of institution's position or one that.²³

School is one of the three of education center having the strategic role in shaping the students, like Durkheim's says (in Zainudin) that school played a significant role in preserving morality values as a ground for development the community. He described the young generation to require the aid of education to prepare himself into communities live. Where the targets of education is led for development of physical strong, intellectual and morality thereby can help to build their communities. Because school is significant part of exertion in guidance the viability of social.²⁴

School is secondary education area. For child was studying anywhere, then school pose the place who very frequently signed by student is school itself. Adolescent on other side is a student was studying at secondary school or high school usually depleting times about 7 hours in a day. It meant that a third of times for a day used at school. It is not surprise if impact of schools for shaping student's behavior sizeable.²⁵

In Islamic views if highlighted in process of education, so it will lead for development all of human being' talent (student) thereby they have an ability to reach easier life. The meaning of education in terminology above when to link with Islamic education is it will provide living order base for human being rest on percept the only one (*tauhid*) and refer to Al-Qur'an and Al-Hadist, of course would be different its meaning generally with another education. In other word, that Islamic education have specific role in embedded Islamic values in process and education refer to vision and function of human being as the leader (*khalifah*).

Role of education particularly schools are very importance to take students to be happy in their living either in this world or after life. . Hasan Langgulung explicitly (in Djamaludin Daswis) said that education is a processing to readiness young generation to play a role to transfer of knowledge and Islamic values according to function of human being to charitable in world and getting its yield in after life.²⁶

Moreover, that school as an institution of education having a significant role to influence and shaping the pattern of student behavior. In the problem as described by An-Nahlawi (in Bukhari Umar) in detail about tasks have to take and realized by school as follows²⁷:

To realize education grounded on thinking principality, believe, and Islamic law led to attain the objective of education. The form its realization are students have an ability to do religious service, acknowledge God's oneness, be bent down and obedient onto God's ordered and prohibition.

- a. To preserve the purgatorial of students as a good man, thereby they have a commitment to run God's command.
- b. To provide a set of Islamic civilization and culture, through integration all of natural science, social science, extra science based on Islamic religion, so that students can involved with growing of science and technology.
- c. To purify student's mind from subjectivities impact by current development ages led more toward the deviation of human's purgatorial.
- d. To offer the conception values, morality and civilization take along student's treasure thinking to be vaster.
- e. To create the unity condition and similarity between the student.
- f. To effort to coordination and get ready the institutions of education activities in the family, mosque, school of koranic studies (*pesantren*) areas in which has its own stock in order to realize the objectives of education.
- g. To enhance the tasks of institution education either in the family, school and *pesantren*.

School is as a leader of change as place to seed the excellent generation. Therefore, in school according to Jamal Ma'mur Asmani so must provide the futuristic, inspiring, and motivation programs. They need a variety of positive activities to shine latent interests and talents. Not to be left teenagers (students or adolescents) to wander without positive activities, because it would make them fall into the negative things. Provide a variety of positive activities to be the key to avoid them from delinquency.²⁸

Furthermore, when viewed in consistence perspective, then there are at least three factors that encourage the emergence of behavior as environmental effects to the learners that, first, behavior emergent there is a second party who physically respected or feared so someone had to do or not something actions. Second, behavior based the existence of consciousness against the norms of rules that must be obeyed. Because of provisions that must be obeyed then he obeyed either supervised or not he consistence with his obedience. Third, behavior based on the high awareness of substance and nature of something actions, why this should be done and it should be abandoned. The third factor is the real role of Islamic education that function to embed the religion's values in the lives of students, so that the religion's values able to drive to act truthfully and avoid misconduct, students have the intrinsic motivation the main act without must

be encouraged, supervised and threatened. Even if the main act is not regulated in the provisions but by awareness of morality values, students will be encouraged to do the best things. This religious awareness that must be shaped in the process of Islamic, by borrowing the term of religion merely look for Allah's pleasure.²⁹

Comfortable situation for the continuity of the process of educational is not directly manifested, but need maximum conditioning as three stages over. Because the responsibility for education should foster awareness of students will score-the value that would be received to the needs of development. Thus, somehow the methods must be done, but can't be separated from the corridor of religion.

In this context the values of Islamic religion, it must be continuously infused and given the concrete examples by the social environment. In the school context, the role of head, teachers and regulations very importance for creating the possible growth conditions the Islamic behavior in all aspects of life. Associated with the values system is abstract then in order to make concrete it is necessary the good model approach or *uswatun hasanah* to be very importance.

Indeed, in formal education, in curriculum as the cognitive perspective, that Islamic education is the responsibility of the religious teachers, to teach and evaluate in the form of numbers. But here, not be seen as subject course, Islam must be seen as normative teachings who ends are planting the values of morality or *akhlak al karimah* that the result will appear in the behavior daily.³⁰

Under such exposure, that the responsibility of Islamic education will be fully borne by the teachers of Islamic religion education subject. Moreover, in normative or generally to be the responsibility of the public school to materialize the abstract values. Is also the responsibility of the community outside of school such as family, community leaders, peer, etc.

In the more specific meaning that even if this religious education in curriculum to be the responsibility of the teacher's Islamic religious then becomes the responsibility of elements of the school's Muslim public ranging from the head of school, teachers, administration staff, canteen keeper, up to school guard. All of Muslim public of the schools morally take responsibility and to show, to support and to help in creation an educational environment that is conducive for the formation of behavior according to the Islamic values. Even the regulation and vehicle of school also must be linked to create this situation.³¹

C. Conclusion

Along with the change in time, the school is not seen purely as a proponent force of function of two other the institutions of education, but removed as an central player in determining the alterations both in discourse and practice order. In the school is very much putted the expectation to be the locomotive of transformation the culture values, norms, science, knowledge and skills. Thus, the public of schools after the end of there or underway can give the good reflection suitable with positive role that was putted.

Any problems emergent to up (the surface), in where annoyed the public orderliness such as, involved in gang fight, and others contra productive act, can be prevented by the schools through reinforcing the role as an institution of transformation. Besides held the teaching of Islamic religious education matter in schools, then, has to create the education

programs that are futuristic, inspiration, motivation and comfortable Islamic environment are strategic steps must be applied. To design the education product are big works and hard. Therefore, is needed the big thinking by bringing together all parts of the power section in the school to make it happen.

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¹ Realization of the behaviors according to the values, norms, and custom prevailing in the community in which disagree with Islamic principles and then it is materialization of the technical ability to engineer a variety of applied technology to facilitate the life of human kind either in transportation vehicles, farming, social, military defense, education, etc.

² Ali Qoimi, *Mengajarkan Keberanian dan Kejujuran pada Anak*, translated by Jawab Muamar, with native title as "Tarbiyatu At-Tifli Diniyah wa Akhlaqiyah, Bogor: Cahaya, 2003, p. 80

³ Hasbullah, *Dasar-dasar Ilmu Pendidikan*, Jakarta:PT Raja Grafindo Persada, 1996, p.2

⁴ *Ibid*

⁵ *Ibid*

⁶ Ali Qoimi, *Mengajarkan Keberanian dan Kejujuran pada Anak*, p.80

⁷ writer's addition

⁸ See aslo Sudarwan Danim, *Pengantar Kependidikan, Landasan, Teori, dan 234 Metafora Pendidikan*, Bandung: Alfabeta, 2011, p. 29-40

⁹ Mudyahardja Redja, *Pengantar Pendidikan*, Jakarta: PT Raja Grafindo Persada, 2001, p. 3

¹⁰ *Ibid*, p. 4

¹¹ Sudirman. N, dkk, *Ilmu Pendidikan*, Bandung: PT. Remaja Rosdakarya, 1992, p. 4, see also Fuad Hasan's statement in his work 'Dasar-dasar Pendidikan', p. 42 said that school is the process of education applied systematically, own degrees divide by certain times which spanned ranging from play group up to higher education.

¹² Bambang Prasetyo dkk, *Sosiologi Pendidikan*, Jakarat: Universitas Terbuka, 2012, 3 edition, p. 14

¹³ Hasbullah, *Dasar-dasar Ilmu Pendidikan*, p. 2

¹⁴ Fuad Hasan, *Dasar-dasar Pendidikan*, Jakrata: Rineka Cipta, 2011, p. 20

¹⁵ Sudarwan Danim, *Pengantar Kependidikan, Landasan, Teori, dan 234 Metafora Pendidikan*, p. 27

¹⁶ Abdurrahman Saleh Abdullah, *Teori-teori Pendidikan Berdasarkan al-Qur'an*, Jakarta: Rineka Cipta, 2007, p. 28

¹⁷ Sudirman. N, dkk, *Ilmu Pendidikan*, p. 4

¹⁸ Jamal Ma'mur Asmani, *Kiat Mengatasi Kenakalan Remaja di Sekolah*, Yogyakarta: Bukubiru, 2012, p. 3

¹⁹ Agoes Soejanto, *Psikologi Perkembangan*, (Jakarta:Rineka Cipta, 2005), p. 159-162

²⁰ Sofyan S. Willis, *Remaja & Masalahnya*, Bandung: Alfabeta, 2008, p. 19-20

- ²¹ *ibid*, p, 75-76
²² *ibid*, p, 76
²³ S. Nasution, *Sosiologi Pendidikan*, Jakarta: Bumi Aksara, 2010, p. 75
²⁴ Zainuddin Maliki, *Sosiologi Pendidikan*, Yogyakarta: Gadjah Mada University Pers, 2010, p.89-00
²⁵ Sarlito W. Sarwono, *Psikologi Remaja*, (Jakarta: Rajawali Pers, 2011), p.150
²⁶ Djamaludin Darwis, *Dinamika Pendidikan Islam, sejarah, Ragam dan Kelembagaan*, (Semarang: RaSAIL, 2010), p. 134
²⁷ Bukhari Umar, *Ilmu Pendidikan Islam*, (Jakarta: AMZAH, 2010), p. 155-157
²⁸ Jamal Ma'mur Asmani, *Kiat Mengatasi Kenakalan Remaja di Sekolah*, (Yogyakarta: Bukubiru, 2012), p. 258
²⁹ *Ibid*, p. 137
³⁰ *Ibid*
³¹ *Ibid*, p. 138

The Criteria of Learning Media Selection for Character Education in Higher Education

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Abstract: Learning media constitutes something that can deliver message, stimulate thought, feeling and will encourage the learning process. This article is aimed to analyze the weight of criteria in selecting instructional media in the subjects that include character education in higher education. The method used is a weighting through Analytical Hierarchy Process method, the data calculation obtained based on the results of Focus Group Discussion. The analysis shows a priority ranking from the most important criteria that consist of: the conformity to learning purpose, learning method, the state of participants, availability, and efficiency. This article recommends the use of instructional media that optimizes human senses utilization to capture a variety of learning materials/ content.

Keywords: media, Analytical Hierarchy Process (AHP), Focus Group Discussion (FGD) criterion, weight

A. Introduction

Character education is the development of the learners' ability to behave properly marked with the improvement of various capabilities that make human beings religious creature (submissive to the concept of God), and fulfill their duty as the leaders of the world. The ability that needs developing for learners is the ability to be themselves, the ability to live in harmony with humans and other creatures, and the ability to make the world as a vehicle for the prosperity and welfare for all (Kesuma, Triatna, & Permana, 2013).

Therefore, the essence of character education is the process of guiding learners to behavioral changes, attitude changes, and cultural changes, which eventually someday realize a civilized community (Aushop, 2014). The supporting facilities to implement character education application is an important part that must be provided because it is seen as a tool to improve teaching performance in implementing instructional activity, because the available adequate learning facilities can enable lecturers to improve the quality of teaching.

Education media plays an important role in the learning process. The use of educational media can help lecturers in delivering the lecture material. Learning success is determined by two main components, namely the method of teaching and the learning media. Both of these components are interrelated and inseparable. The use and selection of one particular teaching method has consequences on the use of appropriate types of learning media. The function of media in teaching and learning is to increase the stimulation of the learners in learning activities (Ali, 2009).

Educational media is commonly defined as tool, method, and technique used in order to further make the communication and interaction between lecturers and students in the process of education and teaching more effective. Thus educational media is an integral part of the educational process, and is one aspect that must be mastered by every teacher in carrying out his professional functions. Because this field has evolved due to the advances in science and technology and people's attitudes change, it has been interpreted broader

and has a wider function, so that it has a very important value in education (Haryoko, 2012).

Learning media is a means for channeling learning messages and information. Well-designed learning media will greatly help learners achieve learning objectives. Each of these types of learning media has the characteristics, advantages and disadvantages. Therefore, it is necessary to make systematic planning for the use of instructional media (Nurseto, 2011). This article discusses the weighting of the key factors (criteria) in selecting instructional media at university using the Analytic Hierarchy Process (AHP).

B. Methodology

The systematics of problem solving is adapted to the need-based analysis AHP (Saaty, 1988, 1994a, 1994b). The systematic analysis conducted in this study follows the lines of systematics presented in Figure 1.

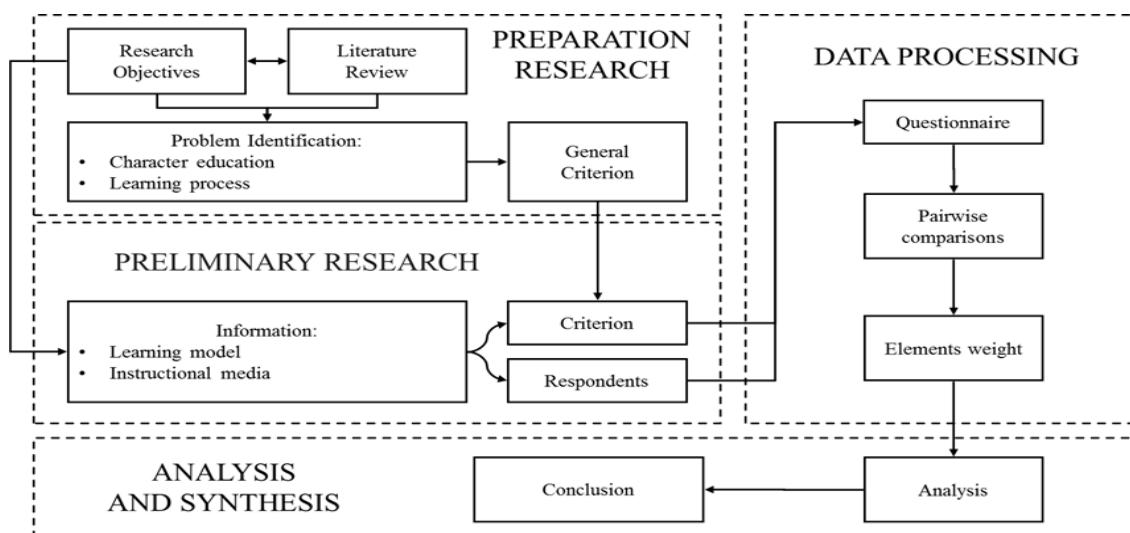


Figure 1. Systematic analysis

The limitation of problem in this article is the selection of instructional media for character education. The definition of character education used is the definition of Amri, Jauhari, and Elisah (2011), which elaborate that character education is a system of instilling character values, which includes knowledge, awareness, willingness and action to implement the values toward the Almighty God, ourselves, others, and the environment so that students become perfect human. Character education can be integrated in the learning process of each subject. Learning materials related to norms or values on each subject need to be developed, elaborated explicitly, and associated with the context of everyday life. Thus, learning the values of character does not only lie on the cognitive level, but also touches the internalization and real implementation in every-day lives of learners in the community. The data used to determine the assessment criteria and weighting encompass the gained data based on Focus Group Discussion conducted specifically for this study.

C. Result and Discussion

1. Criteria

In general, education is the interaction between some factors involved within it to achieve the goal of education. The interaction of these factors can clearly be seen in the learning process, when the educators teach values, knowledge, and skills to the students and the students receive that instruction process. The goal of educational process is not merely intellectual development of learners by supplying as much knowledge as possible. However, education is a process of understanding, contemplating and practicing knowledge. Thus, the ultimate goal of education is the personality development of students as a whole to change their behaviors and attitudes from negative to positive one, from destructive to constructive one, from the bad character to the good one, including maintaining the good character that students have (Zaini, 2013).

Amri, Jauhari, and Elisah (2011) state that the purpose of the education based-character model is forming full human with good characters, by developing the physical, emotional, social, creative, spiritual, and intellectual aspects of learners optimally. There are some ways to establish true learners:

- a. To apply the learning methods that involve the active participation of learners, a method that can increase the motivation of learners because entire human dimensions engage actively with the given concrete meaningful, and relevant subject matter in the context of their life (student active learning, contextual learning, inquiry-based learning, integrated learning);
- b. To create a conducive learning environment (conducive learning community), so that students can learn effectively in an atmosphere that provides a sense of safety, respect, without threats, and encouragement;
- c. To provide explicit, systematic, and continuous character education; and
- d. To provide the teaching method that gives attention to the uniqueness of each learner, and implements all aspects of human intelligence

Basically teaching or lecturing is a reciprocal transactional communications process between lecturers and students and among students themselves to achieve the instructional objectives that have been established effectively. In this case the students as learners are treated as a major subject in the lecture activity and the lecturer occupies a central and strategic enough position to create a conducive atmosphere of the lectures, that easily direct students to achieve optimal goal of the lecture. In addition, with the development of technology, the lecture activity can be optimized or developed using appropriate instructional media, so that students easily catch the lecture material (Mediawati, 2011).

Furthermore, Nurseto (2011) states that the function of instructional media emphasizes on the following points:

- a. As a supporting means to achieve a more effective learning situations.
- b. As one of the components that are interconnected with other components in order to create an expected learning situation.
- c. Accelerating the learning process.
- d. Improving the quality of teaching and learning process.

- e. Actualizing an abstract so as to reduce the occurrence of verbal diseases (disturbance).

Meanwhile, Nurryna (2009) stated that in general media has the following utilities:

- a. To clarify the message in order that it is not too verbal.
- b. To overcome the limitations of space, time, energy and power of the senses.
- c. To excite learning, make more direct interaction between students and learning resources.
- d. To allow children to learn independently according to their talents and visual, auditory and kinesthetic abilities.
- e. To give the same stimuli, equalize experience and raise the same perceptions.

In teaching-learning process, learning media has a very important role, because the unclear delivered material can be helped by using the media as an intermediary means in learning activity. The complexity of teaching materials can be simplified with the help of the media. Learning media can represent what is less for lecturers to convey through certain words. Learning media can also help to concretize material abstract. Thus, students can easily catch material with media than without the aid of media (Mediawati, 2011).

Bukit (2014) states that media is essentially one component of the learning system. As a component, the media should be an integral part and should be in accordance with the overall learning process. The end of electing media is the use of media in learning process that allows students to interact with the selected media. The selection of media can not be done arbitrarily, but it is based on certain criteria. Errors during selection, both in selecting media types and topic of media, will lead to long unintended consequence. In general, the criteria that should be considered in the selecting instructional media are as follows: (1) purpose; (2) target of media usage (the condition of learners); (3) characteristics of media; (4) time; (5) cost; and (6) availability.

Meanwhile, according to Sadiman, Rahadjo, Haryono, & Rahadjito (1990) in identifying nine key factors that should be considered in choosing instructional media. The nine key factors include the limitation of institutional resource, media suitability with the subjects, the characteristics of students or learners, educators behavior and skill level, objective of learning subject, the relationship of learning, learning place, time and degree of media diversity.

However, based on the result of focus group discussion, the criteria which are generally used can be identified for the selection of instructional media are: (1) learning purpose; (2) learning method; (3) state of participants; (4) efficiency; and (5) availability. Based on the above discussion the criteria are adjusted to the main topic of the selecting instructional media, and the developed criteria model are as follows:

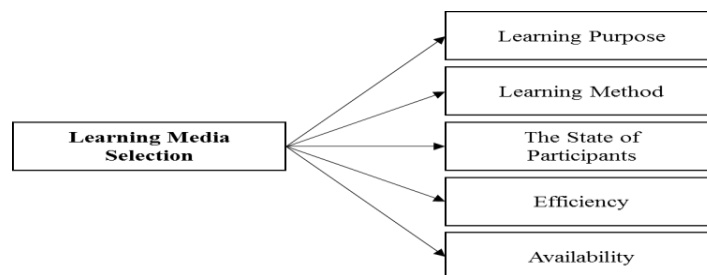


Figure 2. Decision Criteria

2. Analysis and Synthesis

Analysis and synthesis are intended to gain weight of the key factors in selecting instructional media. This process is done by measuring the weight of the relative importance of hierarchy based on AHP model. (calculation results are presented in appendix A) After fulfilling the requirements of consistency index, the calculation results for the weight of each element are presented in Table 1.

Table 1. Result of the weighting key factors in selecting instructional media

No	Category	Priority	Rank
1	Learning Purpose	44.6%	1
2	Learning Method	22.3%	2
3	The State of Participants	17.5%	3
4	Efficiency	6.9%	5
5	Availability	8.6%	4

Based on the calculation result of the weighting of each element, it can be seen that each element has a different weight. It can be translated that the greater the weight value of an element, the element has bigger influence on the selection of instructional media. As an illustration, that the factor or element of the conformity to learning purpose is the most important role as a factor of success in selecting instructional media.

The success of multimedia use cannot be separated from how the media is well planned. Media that can change the behavior of students and improve particular learning outcomes, cannot take place spontaneously, but it required a comprehensive analysis by taking into account various aspects that can affect the success of learning (Suartama, 2010). Based on the observation result, the use of instructional media in teaching activity can improve: clarity aspects of teaching, ability to explore the need for development of teaching materials, providing opportunity for businesses to efficiently maximize the available time, implementing teaching innovation, and improving evaluation and feedback on the result of teaching.

It is important to be noticed that the use of educational media should be able to further improve learning achievement. In this case, Mediawati (2011) stated that the essence of learning achievement must be characterized by a change in behavior of students after completing the process of learning that form the positive change

regarding the knowledge, attitude and psychomotor skills (skills). The three realms mentioned by Bloom, as follows:

a. Cognitive Domain

Cognitive domain is an ability to restate concepts or principles that have been studied and capability development of intellectual skills (knowledge) in various levels, namely: (a) Recall of the data (memorizing/ C1); (b) Comprehension (understanding/ C2); (c) Application (Application/ C3); (d) Analysis (Analysis/ C4); (e) Synthesis (Synthesis/ C5); and (f) Evaluation (Evaluation/ C6)

b. Affective Domains

Affective domain is associated with the emotional development of the individual student such attitude, appreciation, interest, attention, and the formation process of internalization of the character. Affective learning outcomes can be demonstrated by the positive changes in the behavior of learners, such as attention to the lesson, discipline, motivation to learn, appreciating teachers and friends, study habits and good social relations. Bloom divides affective domain into five categories, namely: (a) Receiving (Revenue); (b) Responding (providing response); (c) valuing (Assessment); (d) Organization (Organizing); and (e) characterization (characterization)

c. Psychomotor Domain

Psychomotor domain is associated with motor skills of learners or manipulations which are not caused by biological maturity. The ability of motion or manipulation will be controlled by the psychological maturity of learners themselves.

Furthermore, according to Sugiyono (2010) that looking at the development of instructional media for the steps of research and development includes the following:

- a. Potential and problems raised in the empirical data. Potential is everything when used it will have an added value, whereas the problem is a deviation between the expected and what happened.
- b. Data collection, it collects information that can be used as material for planning a specific product that is expected to resolve the problem.
- c. Product design, it is a description of a product to be made.
- d. Design validation, it is a process to assess whether the activity in a rational product design will be more effective than the old one or not. Design validation carried out by experts or experienced experts are to assess the new product, before the facts on the ground.
- e. Design revision, it is to improve product design by the researcher based on the validation results by experts.
- f. Product trial, it tests the use of the product to determine the effectiveness of the product. The test is done by comparing the values before and after the experimental class with the control class.
- g. Product revision, it is to improve the product based on the result of the product test.
- h. Utility testing, it is implementing the new product in a broader scope.
- i. Product revision, it is carried out when there are shortcomings and weaknesses in their use on wider educational institutions.

- j. Mass production, it is done when the products tested are declared to be effective and feasible in some testing times, and the cooperation with a company to produce the massive products can be done.

D. Conclusions

Supporting facilities for carrying out teaching activities is an important part that must be provided because it is seen as a means to improve teaching performance in implementing the learning activity, because the available adequate learning facilities can enable lecturers to improve the quality of teaching. The analysis shows a priority ranking from the most important criteria that consist of: the conformity to learning purpose, learning method, the state of participants, availability, and efficiency.

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- Appendix A. Result of BPMSG AHP Priority Calculator

<http://bpmsg.com/academic/>

[Home](#) [version 2015-11-15](#)

BPMSG AHP priority calculator

Criteria

Input number and names (2 - 15) OK

Pairwise Comparison AHP priorities

10 pairwise comparisons. Please do the pairwise comparison of all criteria. When completed, click *Calculate Result* to get the priorities.

Which criterion with respect to AHP priorities is more important, and how much more on a scale 1 to 9?

A - Importance - or B?		Equal	How much more?								
1	<input checked="" type="radio"/> learning purpose or <input type="radio"/> learning method	<input type="radio"/> 1	<input type="radio"/> 2	<input checked="" type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 6	<input type="radio"/> 7	<input type="radio"/> 8	<input type="radio"/> 9	
2	<input checked="" type="radio"/> learning purpose or <input type="radio"/> the state of participants	<input type="radio"/> 1	<input type="radio"/> 2	<input checked="" type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 6	<input type="radio"/> 7	<input type="radio"/> 8	<input type="radio"/> 9	
3	<input checked="" type="radio"/> learning purpose or <input type="radio"/> efficiency	<input type="radio"/> 1	<input type="radio"/> 2	<input checked="" type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 6	<input type="radio"/> 7	<input type="radio"/> 8	<input type="radio"/> 9	
4	<input checked="" type="radio"/> learning purpose or <input type="radio"/> availability	<input type="radio"/> 1	<input type="radio"/> 2	<input checked="" type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 6	<input type="radio"/> 7	<input type="radio"/> 8	<input type="radio"/> 9	
5	<input checked="" type="radio"/> learning method or <input type="radio"/> the state of participants	<input type="radio"/> 1	<input type="radio"/> 2	<input checked="" type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 6	<input type="radio"/> 7	<input type="radio"/> 8	<input type="radio"/> 9	
6	<input checked="" type="radio"/> learning method or <input type="radio"/> efficiency	<input type="radio"/> 1	<input checked="" type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 6	<input type="radio"/> 7	<input type="radio"/> 8	<input type="radio"/> 9	
7	<input checked="" type="radio"/> learning method or <input type="radio"/> availability	<input type="radio"/> 1	<input checked="" type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 6	<input type="radio"/> 7	<input type="radio"/> 8	<input type="radio"/> 9	
8	<input checked="" type="radio"/> the state of participants or <input type="radio"/> efficiency	<input type="radio"/> 1	<input type="radio"/> 2	<input checked="" type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 6	<input type="radio"/> 7	<input type="radio"/> 8	<input type="radio"/> 9	
9	<input checked="" type="radio"/> the state of participants or <input type="radio"/> availability	<input type="radio"/> 1	<input type="radio"/> 2	<input checked="" type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 6	<input type="radio"/> 7	<input type="radio"/> 8	<input type="radio"/> 9	
10	<input type="radio"/> efficiency or <input checked="" type="radio"/> availability	<input type="radio"/> 1	<input checked="" type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 6	<input type="radio"/> 7	<input type="radio"/> 8	<input type="radio"/> 9	

CR = 9.2% OK

☒ AHP ☐ Balanced scale ☐ dec. comma

AHP Scale: 1- Equal Importance, 3- Moderate importance, 5- Strong importance, 7- Very strong importance, 9- Extreme importance (2,4,6,8 values in-between).

Priorities

These are the resulting weights for the criteria based on your pairwise comparisons

Category	Priority	Rank
1 learning purpose	44.6%	1
2 learning method	22.3%	2
3 the state of participants	17.5%	3
4 efficiency	6.9%	5
5 availability	8.6%	4

Number of comparisons = 10
 Consistency Ratio CR = 9.2%

Decision Matrix

The resulting weights are based on the principal eigenvector of the decision matrix

	1	2	3	4	5
1	1	3.00	3.00	5.00	5.00
2	0.33	1	3.00	2.00	2.00
3	0.33	0.33	1	3.00	4.00
4	0.20	0.50	0.33	1	0.50
5	0.20	0.50	0.25	2.00	1

Principal eigen value = 5.415
 Eigenvector solution: 6 iterations, delta = 3.4E-8

Internalizing Multicultural Values through Indonesian Language Teaching

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Abstract: Indonesian language teaching plays an important role in developing mutual understanding, making agreements for common values and goals, overcoming disputes, and keeping dialogue among multicultural Indonesian people. To explain these roles, this article discusses six main issues, namely (1) Indonesia as a multicultural country, (2) instructional design as a means of internalizing multicultural values, (3) teaching material as a means of internalizing multicultural values, (4) teaching strategy as a means of internalizing multicultural values, (5) teaching media as a means of internalizing multicultural values, and (6) classroom atmosphere as a means of internalizing multicultural values. Indonesia has about 500 ethnic groups and each group has a particular language and culture. In addition, Indonesian people live with six different religions. It means that Indonesia is a multicultural country. In term of multicultural country, teacher as a designer, one who designs instructional in a classroom, should prepare an instruction based on multicultural values. This instructional design, then becomes a tool of internalizing multicultural values. In term of teaching materials, they are taken from some sources representing a multicultural nation. The teaching strategy makes multicultural values easily internalized. In the same way, the media used in teaching Indonesian language also plays an important role in internalizing multicultural values. Then, classroom atmosphere makes students easily understand and practice multicultural values. The main goal is to prepare multiculturalist generations of Indonesian people who are tolerant, open-minded, understanding, moderate, and democratic.

Keywords: multicultural values, Indonesian language teaching, open-minded, tolerant.

A. Indonesia as a Multicultural Country

Indonesia is a big country, it has 17.000 islands, about 500 ethnic groups, 706 languages, six religions, and 250 million people. Indonesia is a large continent spreading out from Sabang to Merauke with five big islands and thousands of small islands. They make Indonesia as a Nusantara (archipelago). There are five big islands; Java, Sumatera, Sulawesi, Kalimantan, and Papua. The population of Indonesia is the fourth of world population after China, India, and America. There are about 500 ethnic groups such as Javanese, Sundanese, Madurese, Malay, Minang, Batak, Bugis, Sasak, Ambon, Banjar, and some others. Every ethnic group has their own language. Even, in one ethnic group, there are more than one local languages. Based on the data from *Ethnologue* (2014), Collins, a Professor of Ethnic Study from *Institut Kajian Etnik Universiti Kebangsaan Malaysia*, states that Indonesia has 706 languages or about 10% of the number of world languages, 7.106 languages.¹ Thus, Indonesia is a multicultural country.

Multiculturality of Indonesia begins when Negrito from Africa migrated to Nusantara. Based on the study of Indonesian ancestor, thousands years ago, Negrito from Africa migrated to Nusantara through Persia gulf, India, Samudera Indonesia and came to Alor dan Papua islands. Therefore, the population of eastern part of Indonesia has a black skin and curly hair. Thousands years later, Malay migrated to Nusantara through Sumatera,

¹ James T. Collins, *Keragaman Bahasa dan Kesepakatan Masyarakat: Pluralitas dan Komunikasi*. Makalah. *Seminar Internasional Pendidikan Berbasis Keragaman Budaya: Sumbangan Bahasa dan Sastra Indonesia*. Jakarta: UIN Syarif Hidayatullah 4-6 November 2014.

Kalimantan, Sulawesi, Maluku, Vietnam, China, Korea, and Japan. Because they came from different area, so they have different language and culture.² To integrate these different ethnic groups, Indonesian people made an agreement to use Malay language as Bahasa Indonesia.

Indonesian language is originally from Malay language. Badudu states that Indonesian language is a Malay language with some local languages and foreign languages.³ It is supported by Anton Mulyono statement, "Pola umum dan intisari bahasa Indonesia masih sama dengan bahasa Melayu. Kita tidak jujur jika mengatakan bahwa bahasa Indonesia bukan bahasa Melayu lagi".⁴

B. Indonesian Language and Nationalism

Language has an important role to develop nationalism of a nation. Some ethnic groups will unify as a big nation when they have the same language. Indonesia, for instance, become a big nation since they agree to use Malay language as national language, Bahasa Indonesia. It is because of the four powers of language; *first*, language enables people to make an agreement for common values and goals. *Second*, language enables people to communicate each other. *Third*, through language people can overcome disputes among themselves. *Fourth*, through language people are able to keep dialogue. In short, language makes people share common values and ambitions.

The main function of language is as communication tool to share ideas, feelings, ideologies, values, and so forth. It is difficult to live without language since we only understand someone's ideas, feelings, and values when it is expressed in language. In other words, what we understand about the realities is what we know through a language.

It is hard to imagine living with other people whose language is different from ours. We do not understand them and they do not understand us. Such a situation happens to Indonesian people who have about 500 ethnic groups with more than 706 different languages.⁵ To enable them to communicate to each other, Indonesian people, through "Sumpah Pemuda 1928" agree to use Malay language as a national language (Bahasa Indonesia), so that they are able to share common values and ambition towards a civilized and independent nation.

Over centuries, Malay language has been a *lingua franca* among people of Nusantara. Therefore, the people of Indonesia agree to use it as a language of unification or national language. It is not because of the number of Malay people in Indonesia, in fact Javanese people are the largest number of Indonesian people, rather it is a language of trading or language of vernacular among people of Indonesia. According to Merriam-Webster Dictionary, "*A lingua franca*/lɪŋɡwə 'fræŋkə/ (plural *lingue franche* or *lingua francas*) is a

² H.A.R. Tilaar, *Multikulturalisme, bahasa Indonesia, dan Nasionalisme dalam Sistem Pendidikan Nasional*. Seminar Internasional Pendidikan Berbasis Keragaman Budaya. Jakarta: UIN Syarif Hidayatullah. 4-6 November 2014.

³ J.S. Badudu. *Cakrawala Bahasa Indonesia*. Jakarta: Gramedia, 1988. Hlm. 4.

⁴ Anton M. Moeliono, *Kembara Bahasa: Kumpulan Karangan Tersebar*. Jakarta: Gramedia, 1989, hlm. 45.

⁵ Quoted *Ethnologue* (2014), Collins, a Professor of Institute Kajian Etnik Universiti Kebangsaan Malaysia, stated that in Indonesia there are 706 language, about 10% of world languages, 7.106 languages. James T. Collins, *Keragaman Bahasa dan Kesepakatan Masyarakat: Pluralitas dan Komunikasi*. Makalah. *Seminar Internasional Pendidikan Berbasis Keragaman Budaya: Sumbangan Bahasa dan Sastra Indonesia*. Jakarta: UIN Syarif Hidayatullah 4-6 November 2014.

*language that is used among people who speak various different languages.*⁶ It is a language that is adopted as a common language between speakers whose native languages are different. In other words, *Lingua franca* is a bridging language, trading language or vernacular language.

There are various reasons why Malay language becomes a *lingua franca*. First, it has a simple system of language. It makes Malay language easily learned. It is not the same as Javanese with complicated system such as *ngoko*, *ngoko alus*, *krama*, *krama madya*, *krama inggil*. Second, Malay language potentially becomes a language of civilization in a broad sense. Third, most ethnic groups of Nusantara accept Malay language as vernacular language.⁷ Another reason is that Malay language is a language of the world or international language. It is stated by a linguist James T. Collins that Malay language is an international language since it is spoken by a large number of people from Kalimantan, Sumatera, Semenanjung Malaya, Java, Filipina, Brunei Darussalam, Singapore, Malaysia, and Indonesia.⁸

In short, Indonesian language makes some ethnic groups unify a big nation. In some countries, nationalism makes them separated into more than one countries, such as India, Pakistan, and Bangladesh, but Indonesia, nasionalism integrates hundreds of small kingdoms becomes a big country, Indonesia.

C. Instructional Design as a Means of Internalizing Multicultural Values

Indonesia is a multicultural country. It has different ethnic groups, languages, cultures, and religions. This plurality is a dignity, so we should be grateful for this blessing. On one hand, plurality will be a wealth and strenght of Indonesian country if it is managed well. But, on the other hand, it brings about some horizontal conflics. So far, Indonesian people have experienced some conflics that causes something bad for this country, loss of property and social disharmony. Therefore, we should internalize multicultural values as early as possible through teaching and learning proses at schools or universities. One of the efforts is by designing an Indonesia Language instruction based on multicultural values.

Voelkl, Campbell, and Masseno, cited by Endah, stated that there were five problems in teaching multicultural class, (1) how to motivate students of different ethnic group, language, social class, intellectuality, and religions, (2) how to teach language, social class, intellectuality, and religions for the students who have different ethnic group effectively, , (3) how to teach responsive behavior to students of different ethnic group, language, social class, intellectuality, and religions, (4) how to deal with students of different ethnic group, language, social class, intellectuality, and religions, and (5) how to evaluate the improvement of students of different ethnic group, language, social class, intellectuality, and religions.⁹

⁶ Kamus Merriam-Webster.

⁷ Arifin dan Tasai, *Cermat Berbahasa Indonesia*, Jakarta: Mediatama Sarana, 1991. Hlm. 6.

⁸ James T. Collins, *Bahasa Melayu Bahasa Dunia: Sejarah Singkat*. Jakarta: Pustaka Obor Indonesia, 2011.

⁹ Endah Tri Priyatni dan Asmawi Susilo Wahono. *Model Penyusunan Bahan Ajar Membaca Berbasis Pendidikan Multikultural dan E-Learning*. Litera, Vol 11, Nomor 1, April 2012.

The main goal of internalizing multicultural values is to disseminate tolerant life among different people and cultures. It is not just a cognitive dimension, but also affective and psychomotoric as well.¹⁰

Some people suggested that to internalize multicultural values, school should give a particular subject to the students. But, some others say that students have already been given many subjects to study. It will give more burden to the students. Then, some take a simple way by classifying students depends on their competence into class A, B, C, D, etc. Education is not as simple as that way, is it?

D. Teaching Material as a Means of Internalizing Multicultural Values

Indonesian Language instruction, like other language instruction, has five important components; students, a teacher, materials, teaching methods, and evaluation. These five components are important to achieve instructional goals. Why are materials important in Indonesian language instruction? What is the role of materials in language instruction? Can we teach Indonesian language without any materials or a textbook? Material is not merely a textbook. Materials can be in the form of textbooks, video and audio tapes, computer software, and visual aids.

How important is material in Indonesian language teaching? About this case, Allwright (1990) and O'Neill (1990) have different idea. Allwright argues that materials should be able to teach students to learn, the materials should be as resource books for getting the ideas and doing some activities as the instructional material in teaching and learning process. Then the materials also should be able to give teachers information about the purpose of each activity.¹¹ O'Neill (1990), in contrast, argues that materials should be based on students' needs, even if the materials are not designed specifically for the students, the textbooks can be used by the students to review and prepare their lessons, textbooks are efficient in terms of time and money, and textbooks can be and should be allowed for adaptation and improvisation.¹² In other words, Allwright emphasizes that materials control learning and teaching. O'Neill emphasizes that they help learning and teaching.

Theoretically, experienced teachers can teach Indonesian language without a textbook. However, it is not easy to do it all the time. Many teachers do not have enough time to design materials, so they just follow the textbook. Since textbooks have very important role in Indonesian language classes, it is important to select a good Indonesian language textbook.

How to design materials? There was a change in the role of learners and teachers in the classroom that is implemented in Indonesia. Nowadays, classroom is designed as the learners center rather than the teachers center. It has been implemented since the late of 1970s. It means that students are more important than teachers, materials, curriculum, methods, or evaluation. As a matter of fact, curriculum, materials, teaching methods, and evaluation should all be designed based on students' needs. It is the teacher's responsibility

¹⁰ Kompas.com, Jum'at, 9 April 2010.

¹¹ Allwright, R. L. What do we want teaching materials for? In R. Rossner and R. Bolitho, (Eds.), *Currents in language teaching*. Oxford University Press. 1990.

¹² O'Neill, R. Why use textbooks? In R. Rossner and R. Bolitho, (Eds.), *Currents in language teaching*. Oxford University Press. 1990.

to see whether all of the elements of the learning process are working well for students. In other words, students should be the center of instruction and learning.

What about internalizing multicultural values? Teachers can use students backgrounds as materials to internalize multicultural values. Reading material should be based on Multicultural values, listening material based on multicultural values, speaking material based on multicultural values, writing material based on multicultural values, and literature materials based on multicultural values. Multicultural values are moderate, care, considerate, understanding, tolerant, open-minded, and inclusive. These good values should be integrated in every material of Indonesian language teaching. If all the procedures are implemented correctly, the students will be good citizens of multicultural country.

E. Teaching Strategy as a Means of Internalizing Multicultural Values

Teaching strategy plays an important role in internalizing multicultural values. The strategy should allow the students of different backgrounds to get equal opportunities in education. The strategy should also promotes some principles such as inclusion, diversity, democracy, skill acquisition, inquiry, critical thought, value of perspectives, and self-reflection. The students should be encouraged to bring aspects of their cultures into the classroom and thus, allows teachers to support the child's intellectual, social, and emotional growth.

Teaching strategy should agree with the material of teaching. Different teaching material requires different strategy. Teaching strategy also has an important role in the term of contribution of students for social action. It means that the students should acquire "democratic skills and knowledge¹ in order to be good citizens in a democratic society.

Fullinwider describes one method that is controversial for multicultural teaching: teaching culturally differs from learning styles. All students have different learning styles, so multicultural education techniques in the classroom may be able to stimulate all students to be more successful. Teacher should align the curriculum with the groups being taught. Every student can learn, so it is the teacher's responsibility to not "track" the students, but to manage the curriculum in order to be able to help every student in learning process. Teacher should have assumption that every student is able to learn complex material and perform high level of certain skill. Each student has a personal, unique learning style that teachers discover and build on when teachers are teaching.¹³

To implement multicultural value, students should collaborate each other to solve a social problems, regardless of their gender; sexual orientation; social class; and ethnic, racial, or cultural characteristics, and teachers need to apply some teaching strategies which enable the students to work together. Some suggested strategies are discussion, cooperative learning, problem solving, and demonstration. In discussion, students are given a particular topic to discuss and teacher observe the classroom to know whether the students participate actively or inactively. Cooperative learning is a good strategy to make students of different background work together. In problem solving, teachers give the students some real social problems such as discrimination and injustice treatment based on ethnics, cultures, languages, and religions. While in demonstration, each student

¹³ Robert K. Fullinwider. 'Multiculturalism' in Randall Curren, ed., *A Companion to Philosophy of Education* (Blackwell). 2003.

demonstrates his/her differences, then the other students will develop positive perception which shows that they are different and they should live together in diversity.

F. Teaching media as a means of internalizing multicultural values

To educate students to be a good multiculturalist citizens, teacher should be aware of media in teaching Indonesian language. For this purpose, teacher can use cultures, languages, ethnic groups, and religions as media of teaching Indonesian language. Indonesia has many cultures, so it is easy for the teachers to use different cultures such as traditional gathering, the way of life, and system of family relationship, as media to teach Indonesian language. Differences of local language such as Javanese, Sundanese, Madurese, and others, are also medias to teach Indonesian language. In the same way, teachers can use differences of race as media of teaching Indonesian language.

Religion is a sensitive one. We can unify people using religion, but on the other hand, religion can also separate people. Religion can make people love each other, but also can make people hate and even hurt or kill each other. Theoretically, religions guide people live in peace, happy, and harmony. But, practically, we often see some conflicts based on religious differences. These are what we call religions paradox. Therefore, Indonesian language teacher must be careful to use religion as a media of internalizing multicultural values. Multicultural values are found in every religion, because multicultural values are universal truths.

G. Classroom atmosphere as a means of internalizing multicultural values

Different teacher makes different classroom atmosphere. The better the atmosphere, the sooner multicultural values are internalized. Multicultural education focuses on the need of including notions of race, class, and diversity in teaching and learning process. Multicultural education has the idea that all students should have an equal right to learn in school, regardless of their gender; sexual orientation; social class; and ethnic, racial, or cultural characteristics. In this way, students will develop a positive perception of themselves by demonstrating knowledge about the culture, history, and contributions of diverse groups. By this way, multiculturalism is a tool for the students to keep pride and confidence in their unique and special backgrounds. In short, the atmosphere makes learning process occur in a familiar context that can create multiple ways of thinking.

There are five dimensions that teacher should consider as contributive factors in developing a good atmosphere in the classroom. Teacher can use the dimensions as a way to integrate culture in their classrooms. The five dimensions are (1) content integration, (2) knowledge construction, (3) prejudice reduction, (4) empowering school culture, and (5) equity pedagogy. Content integration deals with the extent in which teachers use examples and content from a variety of cultures in their teaching. Teachers need to help students understand, investigate, and determine how the implicit cultural assumptions, frames of reference, perspectives, and biases within a discipline influence the ways in which knowledge is constructed. Prejudice reduction focuses on the characteristics of students' racial attitudes and how they can be modified by teaching methods and materials. Empowering school culture is grouping and labeling practices, sports participation, disproportionality in achievement, and the interaction of the staff and the students across ethnic and racial lines must be examined to create a school culture that empowers students

from diverse racial, ethnic, and gender groups. Equity pedagogy exists when teachers modify their teaching. Modify means that the teachers will facilitate the academic achievement of students from diverse racial, cultural, gender, and social-class groups.

H. Conclusion

Based on above description and explanation, we come up with some conclusions as follow:

1. Indonesia is a multicultural country. On one hand, multiculturalism is a wealth and strength, but on the other hand, it brings about some horizontal conflicts. Therefore, we should internalized multicultural values to create multiculturalist citizens who are open-minded, considerate, moderate, and tolerant.
2. Indonesia language teaching can contribute in internalizing multicultural values by designing instructional goals, materials, strategies, media, and classroom atmosphere.
3. Teachers can use students' backgrounds as materials to internalize multicultural values. listening, Speaking, Reading, Writing, and Literature material should be based on multicultural values.
4. Teaching strategy should be match with the material of teaching. Teaching strategy has something to do with the contribution of students towards effective social action.
5. There are five dimensions that teacher should consider as contributive factors in developing a good atmosphere of classroom. The five dimensions are (1) content integration, (2) knowledge construction, (3) prejudice reduction, (4) empowering school culture, and (5) equity pedagogy.

We do believe that Indonesia is a big multicultural country and will remain as a big multicultural country. By internalizing multicultural values to students, we prepare them for good democratic, moderate, and tolerant citizens who will make Indonesia happy, peaceful, and harmonious country. One of the ways to internalize multicultural values is through teaching Indonesian language.

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Islamic Fairy Tale as Education Character in Early Childhood

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Abstract: Character education is a real effort to create children with the good character. All levels of educational institution tried to familiarize the positive character for children to overcome the decline of moral value. In Islamic point of view, character education should include attitude as the element in education, because the process character building has been started since early childhood, which is called as golden age. Fairy tale is right methods to familiarize Islamic character for children. Fairy tale can tell about fiction and real story. The Islamic story such as Prophet, *Rosul*, and friends can be used as the theme of the story in teaching and learning process. By considering those things, the result of this qualitative article can be used as the reference or suggestion about the use of Islamic story in creating good characters for the kindergarten students at *Lazuardi Kamila Global Islamic School* of Surakarta. The story of the Prophet Mohammed is as the main theme to be delivered to the students every day. It aims to give moral value to the students cognitively. Furthermore, this cognitive information about moral value will be implemented by the students and the teachers in daily activities through teaching and learning process.

Keywords: Islamic fairy tale, character education, early childhood

A. Introduction

Failure of a nation can be seen from education. The importance function of education is able to produce human resources that have the knowledge and skills which are appropriate with the fields. Individual who has knowledge through the results of his thinking can create ideas or inventions that are useful in the development of the country. In connection with that point, then the Indonesian government facilitates citizens to be able to enjoy high education.

The result of the education program not only comes from the aspect of cognitive and psychomotor, but also affective aspect is currently indispensable in supporting the success of national education. As we know that, nowadays the orientation of education is to produce individual who is intelligent and intellectual, individual who has the expertise and competition in the world of work. Attitude is not designed as the goal of education. It can not be avoided that we can see –recently- intelligent people, but they still have bad attitude.

Education should be balance among cognitive, affective, and psychomotor. This is relevant to the Law of National Education System No. 20 of 2003, it is explained that the purpose of national education is to develop potential students to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become citizens of a democratic and responsible¹. Based on the rules above, we can see clearly that, education should create the individual by having strong character and good intelligence. Strong character means that the students have good morals or attitudes and great intelligence.

In order to create strong and intelligent individual character, government implements character education. Education program aims to prepare children to have good achievement in academic and to create good character as the affective aspect. It has been

¹ Republik Indonesia, *Undang-undang republik indonesia no. 20 tahun 2003*. (Jakarta: Kemendiknas, 2003)

supported by the Ministry of Education, he said that character education is as value education, character education is the same as moral education. Educational character aimed at developing the child's ability to provide good decision, preserve what is good and embodies goodness in daily life day.²

The appearance of character education is to overcome the moral problems that exist in this country. Cases of sexual abuse for children are important concern for *Indonesian Child Protection Commission (Komisi Perlindungan Anak Indonesia-KPAI)*. KPAI noted that cases of child abuse increases each year. In 2011, there was 261 cases of violence. In the year 2012, it was 426 cases. Then in 2013, it was 1,615 cases. In 2014, from January to April, there were 622 cases. The cases include physical violence, psychological, and sexual.³

Another note is that each year student brawls increases. Chairman of the National Commission for Child Protection, Arist Merdeka Sirait said that KPAI noted that in 2012, there were 147 cases of student brawls. It means The amount of student brawls cases is larger than the previous year (2011) which occurred 128 cases. The latest data in 2013, student brawls cases increased to 255 cases⁴. Those condition can case the destroy of the country. It is relevant to the expression of Lickona (1) an increase of violence among adolescents, (2) the use of language and words that are deteriorating, (3) the influence of violence community is really strong (4) increasing self-destructive behavior, such as drug use, alcohol and free sex. (5) the moral guidelines between good and bad are blurring, (6) the declining work ethic, (7) no respect to the parents and teachers, (8) a low sense of responsibility of individuals and citizens, (9) dishonesty to be a culture =, and (10) the existence of mistrust and hatred between fellow.⁵

In order to create an intelligent generation, we need character education since early childhood. Character education in early childhood is the growing efforts of character values for children which includes knowledge, awareness, or the will, and action to implement the values of kindness and policies both to God Almighty, yourself, and with others in order to be a man of morals⁶. The basic reasons for implementing early childhood education, because it is a golden era (golden age) of the growth and development of children. Child has unique characteristics, thus giving a good stimulus is an important thing, because it will determine the rest of their lives. If children are taught from an early age about good character, then the future value of these characters will be part of his life. Positive values in children needs to be developed over time through a process of learning, teaching and practicing positive characters.⁷

The importance of character education in early childhood has been shown by *TK Blue Kamila Global Islamic School*. The school moves educational activities through the fairy tale

² Kementrian Pendidikan Nasional, *Grand design pendidikan karakter bangsa*. (Jakarta: Kemendiknas, 2010), hlm. 10.

³ Komisi perlindungan anak Indonesia, *Kasus kekerasan seksual pada anak meningkat*, 2013 www.kpai.go.id.

⁴ Peningkatan kasus tawuran antar pelajar. (21 Desember 2012). www.kompas.com.

⁵ Lickona, T, *Educating for character, how our school can teach respect and responsibility*. (Suite: Bantam Books, 1991).

⁶ Kementrian Pendidikan Nasional, *Pedoman pendidikan karakter anak usia dini*. (Jakarta: Direktorat pembinaan pendidikan anak usia dini, 2012)

⁷ Smith, M. R, *Contemporary character education: developing good character*. (*Journal principal leadership*, Vol. 6, No.5, 2006)

story of an Islamic character. Every morning, the story of Prophet Muhammad from birth to death made as the theme of storytelling. Another story such as the companions of Prophet Muhammad, Abu Bakar Assidiq, Umar Bin Khattab, Ustman Bin Affan and Ali Bin Abi Talib were also told to the students. The reason for choosing a fairy tale character in early childhood education is children have high moral imagination. Thus the fairy tale character education during early childhood is the right way.

Islamic fairy tale is considered as a means of character building, because children have idol in a fictional character of literary work. Fictional character that is usually taken from a television or other media, the actresses or the actors do not always have good character. The actresses or the actors used as a model on TV provide a child a program that is unreasonable activities who are carried out by human beings such as flying, disappearing and so on. As the result, that program shows the child how to fall from the floor of the apartment and how to fall from the tree. Considering that condition, children should be introduced to the real idol. Person who has good character in every life, he is the Prophet Muhammad SAW.

The uniqueness of a fairy tale implementation in this institution is that this activity is given every day to the students with the different themes. The existence of media such as puppet storytelling, puppets, masks, or image series can motivate the students to give attention to listen the story. The implementation of the fairy tale in kindergarten of *Bengawan* city is that this activity is supported by other activities such as mime, poetry, chants, songs, applause, and magic.

The use of storytelling in character education which is implemented by *Blue Kamila* kindergarten is a real effort to achieve goal of national education. Hendri said that fairy tale (story telling) can be used as a tool or a bridge to achieve the vision and mission of character education⁸. According to Anne Pellowski, fairy tales is an art and skill to narrate a story in the form of sentences or prose, compiled or written by someone before it is delivered to listeners⁹

Fairy tales as part of children's literary works can be used in teaching and learning process. Over the years, the fairy tale has strengthened the readers' attitude for their life, for human relations, and for the good behaviour¹⁰. Character values of citizens in America can be formed with a story or a fairy tale. Literary works are not limited by time, differences in cultural, economic, and levels. This generation is able to show citizens who have the knowledge, skills, and attitudes that symbolize and preserve the democratic society as the core of an effective citizen¹¹. Based on the description above, this study tried to reveal the role of a fairy tale in the Islamic character formation in early childhood in kindergarten of *Kamila Global Islamic School* in Surakarta.

⁸ Hendri, *Pendidikan karakter melalui dongeng*. (Bandung: Simbiosis Rekatama, 2013)

⁹ Tingoy, guneser, demirag, et. al, *Using storytelling in education*. <http://newmedia.yedipete.edu.tr>, 2007

¹⁰ Bryan, L, Once upon a time; a grimm approach to character education. *Journal of studies research*, No.29, vol.1, 2005

¹¹ Sanchez, et al, The remarkable abigail: storytelling for character education. *The High School Journal*, Vol. 89, No. 4, 2006

B. Research Methodology

This qualitative study aimed to get a description about the role of fairy tale in influencing the character of the students in early childhood. Researchers can describe clearly that consists of real situation, the analysis of the sentences from informants, as well as the behavior the setting¹². In this research, the researcher used case studies. The research was conducted in Kindergarten of *Lazuardi Kamila* group A by using purposive sampling and the researcher got 10 students, 1 headmaster and 2 educators.

The research is located at 45 *Monument Road, Setabelan*, Banjarsari, Surakarta. This study had been conducting during four months, starting in February until May 2015. The main data was derived from educators, and supporting data was from the headmaster, parents, and students. Data were collected with participatory observation, interview, and documentation. Instrument of the research was the researcher himself, because he was as key instrument that could develop guidelines for observation sheet, documentation and interview. Testing the feasibility of the instrument was done by using expert validation that validate the content of the instrument.

1. Validity of Data

The criteria of validity in this research used the criteria proposed by Nasution. They are the degree of trust, reliability, dependence and certainty¹³. Trust means that the data taken by using techniques of observation and triangulation. Triangulation is a technique that is used to validate the data by checking something else outside of that data with the purpose for comparison the data¹⁴. Source of data in this research is from headmaster, educators and parents, while triangulation data are from interviews, observation, and documentation. Reliability means that the researcher gave a detail explanation about the data, so the reader can understand whether the results of the research can be implemented in another place or not. Another name of dependence is Inter-rater Reliability that was done by peers. Test certainty means that this research is agreed by many people. Analysis of data using interactive model analysis technique that consists of data reduction, data presentation, and conclusion¹⁵

2. Data reduction

Data reduction is intended as a form of analysis that sharpening, selecting, focusing, discarding, and arranging the data in a manner that the final conclusions can be drawn and can be verified. Data which are got from the implementation of the storytelling in character education was from various sources and methods, so it is possible to obtain a lot of data which are not relevant. Data reduction needs to be done in a way to make a summary of the core abstractions, processes and statements that need to be maintained

3. Data Display

The purpose of data presentation is used for finding meaningful patterns as well as providing the possibility of drawing conclusions. This research contained several research focus, then it is connected or associated to discover its meaning, then arranged systematically, from the shape of complex information into simple information.

¹² Creswell, J, *Educational Research Planning, Conducting, and evaluating Quantitative and Qualitative Research*. (Lincoln: Pearson, 1998)

¹³ Nasution, *Metode research*. (Bandung: Jemmars, 1992)

¹⁴ Moleong, L, *Metodologi penelitian kualitatif*. (Bandung: Remaja Rosdakarya, 2010)

¹⁵ Milles & Huberman, *Analisis data kualitatif*. (Jakarta: Universitas Indonesia Press, 1994).

4. Withdrawal Conclusion

In this section, researchers conclude the data obtained. Inferences can be made by comparing the suitability of the statements of study subjects with the meaning contained in the basic concepts of the study

C. Finding and Discussion

1. Understanding a *Moral* from Fairytale

Storytelling was done in *TK Blue Kamila* every day from Monday to Thursday, starting from 07.30 am until 08.00. Before starting the learning process, the students were asked to listen to the Islamic story delivered by the teacher. All teachers had the opportunity to convey the Islamic story in turn. The teachers did not have difficulty in the selection Islamic story, because the institute had prepared a special book that contained a collection of Islamic children's stories.

Fairy tales is as a means to introduce the value of Islamic character to the students. Selection of character values can be taken from the story of the Prophet and the Companions which had a moral or character value. The story of the Prophet Muhammad was collected from his birth to the death. The story of another Prophet and the Companions were used as supporting or strengthening of the character of the students. The role of Prophet Muhammad was needed as a model for the students of the Prophet in the High School Journal, where dramatic moments such as true story the history of the Prophet, involving moral conflict which is very useful in engaging students to reflect on the values¹⁶

In the Al-Quran *surah* Al-Ahzab verse 21 has explained that "there is indeed in the Messenger himself a good example for you, for those who expect Allah and the Last Day, and much dhikr of Allah"¹⁷. The verse has clearly mentioned that Allah has revealed the best example in the world for the human being. The example of the Prophet is really great, because his name has been crowned by God in the Qur'an. It shows that his perfection of humanity is not able to be compared by other people until now. Thus people should no longer need to look for other models. Prophet Muhammad is very perfect model for the provision of life in this world and hereafter.

Great character possessed by Prophet and the Companions needs to be delivered to students in an interesting way. Sometimes the students are lack of enthusiasm when they are listening to such stories, because the way of delivery the story is lack of attractive. Fairy tale is as one media that is appropriate for the development of early childhood. Real fairy tale is not just focused on purely fictional story, but it could be a true story. The true story that was experienced by the Prophet and the Companions when resolving problems in life became a very valuable lesson for the students to learn directly from the choice of God. They were sent to this world to enhance human morals or character.

¹⁶ Sanchez, et al, The remarkable abigail: storytelling for character education. *The High School Journal*, Vol. 89, No. 4, 2006

¹⁷ -----Al Quran dan terjemahan, (Bandung: Hilal, 2000)

Kevin explained that the fairy tale based on a true story or a personal experience is more meaningful¹⁸. It was said to be more meaningful, because it can be a reference whether it is good, or it is bad. A story that presents personal stories is more memorable and gives life lessons. This is also supported by Spaulding, he stated that one of the best story is a personal story or experience.¹⁹

The uniqueness of the submission of a fairy tale in *Blue Kamila* kindergarten is to combine elements of moral education and entertainment. Moral education listed in Islamic stories delivered to students every day, while the entertainment concept is combined by using various strategies, in order that the students can feel happy when they are listening to a fairy tale. It is relevant to Triyantoyang's statement, he said that fairy tale is as entertainment and as moral teaching (educational)²⁰

Entertainment in the delivery of fairy tales usually uses a song, tap, and yells. Those activities are inserted when storytelling takes place. As a solution when the students are bored of listening to a fairy tale, media can be used to attract students' attention. The media of Fairytale can be in the form of hand puppets, finger puppets, puppets, picture and free media. This way is The effective, because it can concrete students' understanding of the character and the atmosphere in fairy tales. Richelle explains that they feel comfortable, because the storyteller is usually slipped with the joke by using body language in describing the event or events²¹.

2. Moral Feeling of a fairy tale

Moral feeling is as a follow up of the introduction of value delivered through the characters in Islamic fairy-tale. At this stage, the students are asked to feel about the concept of character education value such as the concept of honesty of the Prophet Muhammad when trading in the market. It was facilitated by the educational institution; it can be in the form of practicing purchase and sale process at the school. There some are students who act as buyers and sellers. They sell th goods by implementing the concept trade based on Islamic pint of view. Educators are also trying to link the concept of honesty with the current conditions by obeying the traffic rules. The teachers teach the students to obey traffic rules whether or not there is police. The school also provides a circuit for students to obey the traffic rules while they are on the road.

The Feeling value of the character can be a valuable experience for the students. It will be easy to remember because the students have done so. By doing so, it means that the education can be conducted based on meaningful activities. It is relevant to Spaulding's statement, he said that the fairy tale material which is determined based on the the students' experience will be more meaningful and beneficial for life²². Smart and

¹⁸ Kevin, Y, What role does storytelling play in learning and development. *ProQuest Health Management* Vol.348, No.2, 2012

¹⁹ Spaulding, A. E, *The art of storytelling telling truths through telling stories*. (New York. The scarecrow Press, 2011)

²⁰ Triyanto, *Pembahasan tuntas kompetensi bahasa indonesia untuk SMP dan MTs kelas VII*. (Jakarta: Esis, 2007) hlm, 46

²¹ Richelle, M, In the presence of each other: A pedagogy of storytelling alberta *Journal of Educational Research* Vol. 56 No.2, 2010

²² Spaulding, A. E, *The art of storytelling telling truths through telling stories*. (New York. The scarecrow Press, 2011)

creative educational institution is the institution that can collaborate the value of *Rasulullah* character with the conditions in this time being. It is an effective way for improving skills and reducing behavior problem of the students²³

3. Moral Action of a fairy tale

Moral action is as the final stage in implementing the character education. At this stage, the students are asked to implement a character value that has been heard and felt before. Implementation of activities can form the value of the students' character, because it will be a habit for them and also the students have example that is performed every day.

For educators, including the headmaster and employees, they are suggested to exemplify the students in behaving, how to wear dress and how to speak in polite way. Modeling of stakeholder can make the students easier to imitate good character. Students usually prefer to make educators as a model rather than parents. The presence of fairy tale characters is as well as a means for students to be able to act as leaders. The figures serve as a model for the students to practice the value of kindness. This is in line with the opinion of Berkowitz that modeling can be done in two ways, the first model is from fictional characters, historical figures, or contemporary and local hero. The next is adults as the second model for the students, adults can be educators, brothers, parents, administration staff and institutions stakeholder²⁴.

Habituation character value is done repeatedly to the students. Educators who have role as models for the students should always show good character to the students. Such as to invite the students to pray, say hello if they meet each other, happy to share with others and so on. Educators create a habit for the students from school to their house. Habituation is done by using a holistic approach in which all educators, employees, and students must be involved and responsible for the implementation of character education²⁵.

4. Islamic Values Story

Islamic story is as a fairy tale story that is arisen to create character of the students. TK *Blue Kamila* has some character values theme which are packaged with an Islamic-based story. This is the uniqueness of the institution. The real story could have come from the Prophet Muhammad and his companions, and the other Prophets. The theme of the Islamic story will be outlined with some titles.

- a. **The story of the Prophet Muhammad:** Muhammad's father-Abdullah, story about the army of elephants, birth of Muhammad, Muhammad grazed small goat in the future, repair the *Baitullah*, *dakwah* in secret, openly *dakwah*, build mosques of *nabawai*, unify immigrants and Ansor, the obligation of Ramadan fasting.
- b. **The story of the Prophet are:** the prophet of Adam, Nuh, Ibrahim, Luth, Yusuf, Musa, Sulaiman, and Isa.

²³ Derosier, Improving student social behavior the effectiveness of a storytelling based character education program. *Journal of Research in Character Education* Vol. 5, No. 2, 2007

²⁴ Berkowitz, M. W. Understanding effective character education. *International journal of educational research*.2012. hlm.3

²⁵ Samani, M & Haryanto, Konsep dan model pendidikan karakter. Bandung; Remaja Rosda Karya, 2013) hlm.12

- c. **The story of the companions are:** Assidiq Abu Bakr, Umar, Ustman Bin Affan and Ali ibn abi Talib

Commitment of the institution to make the figures on top as the best example is the right way²⁶. The rapid globalization can help the Islamic story to be the best way to promote the Islamic value to avoid bad influences from the casual Character in casual story from the westlife²⁷

D. Findings

Character education can be seen from the implementation of the character value done by the students every day. Based on observations, the activity of the students in performing Islamic character is good. It can be seen from the students when they arrive at school, the learning process activity, and until they go home. The Islamic Character building is established by the institution to contribute in creating an intelligent human being that have Islamic character and skill. This is the evidence from the activities of the students who share each other, patient, help each other, keep clean the environment, honest to others, gratitude, joy, have empathy to others, obedient to parents, and responsible.

Makrifatullah program or the introduction of the students to God is an activity related to the implementation of Islamic character. In general, these activities have been carried the students in the learning process. The movement of the activities is to perform ablution and pray. It includes daily prayer before meals, after meals, before learning, riding, traveling, before going to bed, wake up, get in the shower, out the bathroom, as well as the good of the world hereafter.

Short *surah* such as *Annas*, *Al Falaq*, *Al-Ikhlas*, *Al Lahab*, *An Nasr*, *Al Kafirun*, *Al Kawthar*, *Al Ma'un*, *Al Quraishi* and *Al Fill* are memorized. The practice to recite *Toyibah* in the right condition such as *Astagfirullah*, *Insyallah*, *Masyaallah*, *Innalillahi wa inna ilaihi raji'un*. Understand and imitate the story of Prophet Idris, Hud AS, Dawud AS, Isa AS, Yahya AS, Sholeh AS, and the Ayyub AS.

E. Conclusions and Suggestions

Character education is an important thing for Indonesian government to overcome the behaviour problems in this country. Early childhood education is as the right level of education to introduce a positive character for the students. Because, at that time, the students are in the golden age, so that the value of the character that is currently delivered can be remembered by the students. TK *Blue Global Islamic School Kamia* uses fairy tales as a method of character education. Islamic story such as a fairy tale story of the Prophet Muhammad and his companions, as well as another Prophet was appointed as main theme. Technical implementation is to introduce Islamic character through the characters of the story which is delivered each day. In delivering the story, it involves elements of entertainment to relieve boredom in children. Furthermore, children are asked to feel the value of the character that has been delivered. Habituation and exemplary will be the right way in implementing the Islamic character value. The findings are evidence from the

²⁶ Zuchdi, D, et al. *Pendidikan karakter konsep dasar dan implementasi di Perguruan Tinggi*. (Yogyakarta. UNY Pers, 2013) hlm.36

²⁷ Lenox, M. F. Storytelling for young children in a multicultural world. *Early Childhood Education Journal*, Vol. 28, No. 2, 2000

activities of the students who demonstrate the implementation of the Islamic character value. The value is that to worship well, good behavior, and knowledge about the understanding of Islam. Cosequently, it can be concluded that the Islamic fairy tale has the important role to produce individuals that have good character, smart and creative.

Upgrading *Ikhlas* in Education: Right Intention, Professional Action

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Abstract: Islam has many rules of life. It can give values in every sides of human being. A highest concept of Islam is *tauhid* (acknowledge the oneness of God). It means that we do everything which is aimed to the Allah. The derivative of *tauhid* is *ikhlas*. It is the sincere intention and pure purpose on which depend the perfection or defectiveness of *ibadat* (worships) and thus their validity or invalidity. National program for increasing the quality of education is mostly solved by increasing the salary of teachers. It begins from the assumption that the low rate of salary can cause the low of professionalism. But nowadays the impact of its realization, in positive side, is just for increasing the economic status. And we can say that the true purpose of education will not be solved by that solution. Because, it does not face the substantial problem, that is the intention. This paper examines the reformation of education intention that some programs to rise the productivity and effectiveness by money driven to the value driven by upgrading *ikhlas*. *Ikhlas* leads people not to go to the materialistic purposes, but the true one is Allah. The way of integrating *ikhlas* in the education, it will increase the cognitive aspect and spiritual aspect in the same time. And it may impact to the professional action to educate. There are four dimensions in constructing sincere, which includes transcendental motive, emotional control from wild desire, deconstruction of superiority feeling and conception as a servant of God. And by that dimensions, it was analyzed by connecting with the education issues in Indonesia. The right intention impacts to the integrity and loyalty of the teacher. And professional development has become a dominant theme in the quest for improving education quality that drives to be active not to be passive. All of above is an effort to realize the right purpose of education.

Keywords: *ikhlas*, educations, professional

A. Introduction

National education works to develop the ability and character development as well as the civilization of dignity in the context of the intellectual life of the nation, aimed at developing students' potentials in order to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become citizens of a democratic and responsible. To achieve the goals of education, it needs to be preceded by adequate education process. So that the educational process can run well, then all the aspects that can affect student learning should be a positive influence for the students, which in turn can improve the quality of education.

Many policies have been made by the government to improve the quality of education, One them is improving the quality of teachers. This is understandable because the education quality system as a whole is closely related to the quality of teachers. Teachers have a strategic role in the field of education, even other adequate educational resources are often less meaningful if it is not supported by the presence of qualified teachers. In other words, the teacher is spearheading of the efforts to improve service quality and outcomes of education. In short, the teacher is the key to improve the quality of education. Therefore, it is natural that lately recognition and respect for the teaching

profession increased, beginning with UU 14, 2005 about Teachers and Lecturers, which was soon followed by legislation related.

Seeing the role of teachers in education process as well as responsibilities in the implementation of education or learning activities (KBM) in schools, teachers are required to have a positive attitude towards his role. Teacher is a position that requires expertise, responsibility and spirit willing to provide social services above personal interests. In accordance with the demands of the professorship, so the goal of the education program will be achieved by professional teachers who have a positive attitude.

By UU No. 14, 2015, The new program by ministry of education affairs is UKG (*Ujian Kompetensi Guru--Test for Teachers' Competence*). Test for Teachers' Competence is done to get information about teachers' competence, that is called as mapping the competence of the teachers, to develop professionalism. But, the next program to utilize the result of UKG was not exposed clearly, so this evaluative agenda may comes to be the best solution to endorse the quality. Around 1,6 billion teachers who have joined the last UKA and UKG do not get follow up, while their average score is under 5 points (*kompas, 25th Nov 2015*). In the same manner as National Exam for students, teachers will get UKG program every years.

On the other hand, the acknowledgement of professional teacher is signed by certification. Furthermore, the teacher who has had a teaching certificate, he/she gets income above the minimum of living needs and gets guarantee for social welfare. Income above the minimum living needs include basic salary, allowances attached to the salary, as well as other income in the form of a professional allowance, functional allowance, special allowance, and additional beneficiaries related to his duties as a teacher assigned to the principles of the award on the basis of achievement. However, this policy does not go well, Mohamad Sohibul Iman said that many teachers only pursue certification. It can be proved with the condition in which fake diplomas recently have been the big issue in our education.

The task of teachers in schools not only teach students about science and skills, but also educate and create the character, integrity, morals, and ethics (*Kompas, 25th Nov 2015*). This is in line with what is expected in educational purposes. Teacher is the model both in cognitive and affective. Thomas Jeferson stated "Built nation, built School" where the teachers' task is to create the excellent character of our nation. In my opinion, this task is appropriate for them because The teachers are trained with a pedagogy skill, so the teachers will be able to educate and motivate their students well.

Anies Baswedan gave a statement that educators should keep the glory of their profession and never measure what they do with the *rupiah* (money). When the teachers have money oriented, the education in Indonesia will face devaluation or decrease in value. (<http://nasional.tempo.co/-26 nov 2015>).

It does not directly invalidate the state's obligation to keep the welfare of the teachers, but we need to re-orient the intention and the purpose of being teacher, that is not only Income oriented, but also purpose of education oriented. When teachers assessed as a profession, then when they have fulfilled their teaching hours, it means see that the impact of education can be felt in the long term.

Ikhlas is seen as a strategy that is regarded as the perception (Chizanah, 2007) It means that *ikhlas* is how someone views the situation that is facing. *Ikhlas* can be used as a model of therapy in the development of mentality. It is similar to the model developed by

Sentanu Erbe (2008) through *Quantum Ikhlas*. Erbe Sentanu developed *Quantum Ikhlas* as law of gravity (the law of attraction) triggered by Rondha Byrne (2007)--the sincerity of meaning in general.

Mukhlisin (An *Ikhlas* Person) can be regarded as a religious-spiritual. A religious man, as revealed by Emmons, Barrett, & Schnitker (2008), was a pro-social because it is easy to have empathy, to be honest, fair, and respect to pro-social norms. The behavior shown in a social context is helping behavior, altruism, has anti-violence attitude and avoid conflict.

By constructing the values of *ikhlas*, the materialistic interest and individualistic orientation as well as the fulfillment of the economy will not be the main objective, but there are socio-humanistic values which are constructed from *ikhlas*. As education is a huge mandate to the progress of the nation, then this single-minded concept can help to solve the challenges of national education at Indonesia.

Therefore, this study tried to explore the aspects that construct *ikhlas*, especially for educators/teachers. Beside, there should be a full-building of *ikhlas* concept that is not only in the direction of acceptance, but also the attitude of active, creative and professional in realizing the goal.

B. Education

Before we discuss the problems of education in Indonesia, we should look at the definition of education itself. The word "education" is derived from "educate", which means training (teaching, leadership) regarding the character and intelligence of the mind. While, education has a sense that the process of changing attitudes and code of conduct of a person or group of people through the efforts of teaching and practice, the process works, and how to educate.

Ki Hajar Dewantara, as figure of National Education in Indonesia, who has the big concept of fundamental national progressive education for the current generation and future generations, he had formulate the notion of education: Education means efforts to endorse the growth of manners (inner strength, character), mind (intellect and the body of the child); Taman Siswa is a part of education, so that we should give priority to the perfection of life and livelihood for the students in harmony with their world (Ki Hajar Dewantara, 1977: 14)

Understanding of etymology and analysis on education, briefly education can be formulated as a guide for human growth from birth until they reach physical and spiritual maturity, in interaction with the nature and their society.

Education is a continuous process. In the process of education, human dignity is upheld because people (who are involved in this study) is the subject of education. Because they are the subjects in education, so they should have responsibility, in order to achieve a good education outcomes. If we noticed that people were the subject of human nature and they have important role in education, it is necessary to note also the problem of personal autonomy.

According to Ki Buntarsono in Yulianingsih (2002), education should be directed to not only intellectual pursuit, but also the moral of their students should also be strengthened. If the teachers only pursued intellectual, we call it as teaching process, then if the teachers pursued intellectual and moral, we call it as educational process.

Through education, people realize that the nature and dignity are in an integral relationship with the nature of the world. It means that education leads human beings to be self-conscious and environmentally awareness. Consciousness is able to renew itself and its environment without losing the personality and not uprooted from the roots of tradition. Changes in the structure of society are as a result of changes in the value orientation of national development and globalization, making the role of education in empowering people.

This paper focuses more on the role of the teachers and all the central problems of the teachers as a transmitter of educational materials. According to the Farisi, et al (1998), in every cultural transformation, there are two roles that must be fulfilled by a teacher, the Sustainability of the culture (cultural continuity) and the role of the conversion process of culture (cultural change). Both of these strategic roles require every teacher to be creative, innovative and independent, and it is responsible for the process of transformation of cultural value which is based on the noble values of the nation. As a result, the acculturation through education is able to provide insight and cultural substance for every effort to be independent self-identity and the cultural substance for every effort to be a developed nation. Both the central role is highly depended on the orientation of values which is believed by every teacher in carrying out its culture through the choice of a career in the teaching profession.

C. **Ikhlas**

Ikhlas, linguistically, means clean or pure. By the term, sincere is interpreted as a pure intention, simply it is a hope of acceptance an act by the God without any associating the God with others (*syrik*) (Qalami, 2003). Makki in Chizanah (2009) mentions that there are five important aspects of *ikhlas*, namely (1) single-minded in the sense of religious purification; (2) sincere in the sense of purification of the religion of lust and deviant behavior; (3) sincere charity in the sense of purification of various diseases and blemishes which are concealed; (4) in the sense of purification sincere from the the words which are useless, bad words, and words of gibberish, and (5) in the sense of purification sincere character to follow what is desired by God. Allah Said in the holy Qur'an:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ...

"And they were not commanded except to worship Allah , [being] sincere to Him in religion,..." (Al-Bayyinah: 5)

The *Ikhlas* goal is to expect the pleasure of Allah through deeds and purification of personal pretension and worldly motives. Good motive is that a motivate to do good thing which is presented to Allah and for the life in the hereafter; it should also keep him (in realizing the intention) which is not accompanied by the objectives of the ego (*nafs*), shortly, desire (*syahwah*), prestige, material, popularity or position in community, praise, just avoid the censure of others. So not only materialistic, but some other needs that keep away from the purity of intention.

Ikhlas is the derivative of *Tauhid*. *Ikhlas* in the context of meaning which ahs been described above is a total affirmation of the oneness of Allah, which pledges the

determination of God as the only one worthy of worship and a place for help (Al-Fatihah: 5). With the ethos of *ikhlas*, a believer to be a servant of God, in the real sense, not be a slave to the desires of his ego and the ego desires of others, nor be a servant of his world and the world of others.

Ikhlas is a pure intent, words, actions, and deeds that actually aimed to expect the pleasure of Allah SWT. Only God's purpose, not the other, and the person does not have other goals in life, except for Allah. If we mixed, any actions, sincerity or faded, what we will not be accepted by God. In addition, *ikhlas* has an important position in religion.

According to Ghazali, everyone will be perished, except those who have knowledge, and wise men will also perish, except those who practice it, and who practices also will perish, except those who are *ikhlas*. That is, no matter how much *ikhlas* and charitable man has in his life, unless there is an *ikhlas* in his heart.

Quran termed single purpose for *Ikhlas*. *Ikhlas* is the combination between *batiniyya* to Allah, *lahiriyyah*. *Ikhlas* is as the shaft and the core of propaganda of a prophet. Definition of the scholars' about the sincerity of *ikhlas* is very diverse, which are based on worshiping only to Allah.

Affection conditions of someone who reaches *ikhlas* is stable: not too happy but not too sad, not easily angered, not easily scared, rigid, yet weak and vulnerable, because of misgivings will be the emergence of motives that can disturb the real motive, namely transcendence.

D. *Ikhlas* Contruction

Based on the findings of Chizanah (2009). *Ikhlas* psychological constructs cognitive-affective configuration includes the concept of self as a servant of God (*Abdullah*), transcendental motives, it is hoped to achieve closeness with God, transcendental values, devotion, and kindness. Further research conducted by Chizanah (2011b) through exploratory factor analysis yielded, there are four dimensions in constructing sincere, which includes transcendental motive, emotional control from wild desire, deconstruction of superiority feeling and conception as a servant of God.

1. Conception as A Servant Of God

The purpose of man's creation is to worship to the God. Understanding the worship of God should not be interpreted narrowly, with only imagine the ritual aspects which are reflected as prayer only. Worship means a human submission to the God's law in the running of life on earth, good worship rituals will involve vertical relationship (with God) and social worship will involvw horizontally (humans with the universe and other humans).

Human worship of God is better to be done by reflecting the human needs to the realization of life with a fair and good order. Therefore the worship should be done voluntarily, because God does not need at all in humans, including the rituals of worship. In this regard Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

I have only created Jinns and men, that they may serve Me (Allah). (az-Zaariyaat:56).

2. Transcendental Motives

Transcendental motif which is the development of a theory of self-actualization needs. Transcendental needs then leads to the emergence of a transcendental motif. This transcendental motif is one aspect of the transcendental ikhlas. Motif refers to the impulse to behave based on the goal to have a closeness with God. Goal to have a harmonious relationship transcendental indicate the existence of a form of transcendental needs. This need arises because of dependence on external power, ie God. God is seen as the estuary of hope in the face of uncertainty and risks in life. Expectations, risks and uncertainties are the most essential element in the dynamics of human motivation. (Riyono, 2010).

3. Emotional Control From Wild Desire

Self-control is a keeping something that is negative. Self-control can be achieved by doing effort, strength and ability seriously in keeping away from the enemy which is in ourselves, in the form of a tendency or impulse of spiritual and physical, and encouragement caused by lust to be plunged man of misconduct.

Many people choose to get the material. They left the next, because the afterlife requires a willingness to sacrifice and against the wishes of lust. That people who get hurt are more concerned with the affairs of his world, as the Word of God in *surah Al-a'la* 16:

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

Artinya: "But you (unbeliever) chose wordly life."

The verse divides prototype of humans into two classes, First, the desire to life for a moment, in other words, he does not have a purpose in the world, the fate that will befall them is hell. The second group, which makes the afterlife as the ultimate goal "(purpose end) and try sincerely to accomplishments, then they will be rewarded in the hereafter.

The life in the world and hereafter are two circumstances that must be followed by every human being. Nowaday we are in the world and the later we live at hereafter. According to Al-Ghazali, who hated the world which is everything that exists apart from Allah SWT., which is generally liked by humankind, such as popular, fun, treasure, throne etc. Qonsequentl, people who want an eternity in the world, then according to him that is the attitude of the unbelievers, who do not have any hope in the afterlife. (Amin Syukur)

4. Deconstruction of Superiority Feeling

Superiority feeling is a condition of person that feels the great both in scope and conception as a servant of God, Interpersonally and intrapersonally. Superiority feeling within the scope of intrapersonal is regarded with the pride in the fulfillment of internal standards that have been implemented. Superiority feels within the scope of interpersonal respect to other people's opinion. Both types of these domains, namely interpersonal and intrapersonal, are referring to the area of action orientation. Domain interpersonal or social domain refers to matters relating to themselves but based on another person's perspective, while the intrapersonal domain includes anything related and are based on self-interest (Buss, 2001). Superiority feeling can appear in the form

of very faint, even not recognized. This happens because of the rationalization and emotional manipulation to deny its emergence.

E. Discussion

Ikhlas here is classified into two interrelated parts, namely the intention dimension and the dimension of work (action). It can also be understood of the four constructs sincere when classified into two aspects, further details as follows:

1. Right Intention Dimension

This dimension is correlated to the awareness as the servant of God and Deconstructivity feeling of superiority. Both of them start from personality aspect. According to the advanced theory by Luthans (2006), personality means how people affect others and how they understand and view themselves, as well as how the pattern of the measuring character within and outside their character trait measure and the interaction between people and situations.

From the various definitions mentioned above, motivation has always been associated with the words: passion, desires, hopes, goals, objectives, encouragement and incentives. Luthans (2005) comprehensively called the definition of motivation is a process that starts from a physiological or psychological deficiencies that drive behavior or encouragement intended for the purpose or intent. In other words, the need to form a boost aimed at incentives, so that the process can be described as follows motivation:

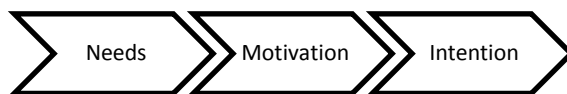


Image 1: Motivation Process

The essence of charity is not on charity but on his intentions. This is in line with *hadith* of the Prophet:

"Allah does not look at the shape (posture) of your body, nor see the shape (posture) of your body and do not even see from your faces, but He looks into your heart" (HR Muslim)

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى.

It is narrated on the authority of Amirul Mukminin, Abu Hafs 'Umar bin al-Khattab, radiyallahu 'anhu, who said: I heard the Messenger of Allah, sallallahu 'alayhi wasallam, say: "Actions are (judged) by motives (niyyah), so each man will have what he intended..." (Bukhari & Muslim)

So it is clear that what was intended or the objectives that will be the end line. Seeing that education is a fundamental factor in improving the quality of life, as well as a deciding factor is for social and economic progress toward better conditions. Education is also seen as the most strategic means to raise the dignity of a nation.

In this verse, God clearly indicates that where rewards are sufficiently high to men of understanding, knowledge-minded and knowledgeable. In this verse, the words *ulul al-ba'ar* may be interpreted a reasonable person or people who have a heart, the person who has the wisdom and discretion, which is comprised of the scholars', class scholars and intellectuals as well as anyone the use of the heart and mind to pay attention and think of all the events on earth (Mahyuddin 2001).

Zakaria (2012) states that there is also disclaimed that science is an important factor in determining individual happiness and glory and power of a nation or people. Honor and glory of self, family, nation, religion, and country also lies in the power of science of every individual in society. Useful knowledge would make every individual Muslim advanced and having a competitive strength.

According to Gitosudarmo and Mulyono (in Elqorni 2008) motivation is a factor that encourages a person to perform a certain act or activity, therefore motivation is often interpreted as well as the factors driving behavior. Every action performed by a human being must have something of the factors that encourage such actions. The importance of motivation is the cause, distribute and support human behavior, so he would work diligently and enthusiastically to achieve optimal results (Wahyuddin, 2010).

The main thing here is, how the goals and direction of education that has the intention and motivation should be the primary educators. Therefore, the existence of a continuous process in education will shape the character of the students.

2. Professional Action Dimension

This dimension is a combination of two constructs charity / performance that is motive transcendental and emotional control from wild desire. Ulia Dewi Said that basically Islam does not teach a monastic lifestyle seeking religious meaning of life in seclusion from the world and from involvement in the community. Although it must be recognized that in the history of Islam there were also Sufis who isolate themselves from society, but this is not the essence and character of the original teachings of Islam. Isma'il al-Faruqi portrays Islam as a religion of action and not a religion of faith. Therefore Islam greatly appreciates the work. In the system of the Islamic theology of human success in the next assessed from the results of the work undertaken by the charity in the world.

According to oxford dictionary, the word "professional" is meant by A person engaged or qualified in a profession or A person competence or skilled in a particular activity.

Professional teacher development has become a dominant theme in the quest for improving education quality. The concept has been assumed to refer to qualified teachers, but in this study it refers to PUPs. Professional development has been broadly viewed as the growth of individual teachers in their profession. This understanding suggests "a long-term process that includes regular opportunities and experiences planned systematically to promote growth and development in the profession" (Villegas-Remers, 2003, p. 12).

Thus a teacher needs to have a special ability, an ability that may not be owned by persons who are not teachers, as expressed by Cooper (in Al Furqan, 2009):

"a teacher is person charge with the responbility of helping orthers to learn and to behave in new different ways"

The professionalism of the teacher is the teacher's ability to perform its main task as educators and teachers, it includes the ability to plan, carry out and implement the evaluation of learning. Professional teacher not only mastered in science, but also mastered in teaching materials, mastering the proper method, able to motivate learners, has a high skill and a broad insight to the world of education.

In carrying out his profession, a professional must have good behaviour, it is embodied in the following aspects. The first is the use and the application of responsibility in expertise and knowledge. This is important because work profession is based on the knowledge and expertise (skills) that are not easily and not be controlled by other community members were highly dependent on the perpetrators of that profession. Second is motivation to do the work of the profession, although based take benefecial each other, not the reward itself, but rather then the attitude in the ability to give service to the society.

Professionalism is very important in educational institutions. In order to achieve the educational goals of national and Islamic views, the individuals in the organization of education must have professional skills. Teachers as part of the school organization have an obligation to carry out a series of tasks in accordance with the functions to be performed. As a manager PBM, teachers should indeed well understood what is being taught, because without mastering the subject matter, learning strategies and guidance to students to achieve high performance, the teacher may not be able to achieve the quality of education that the maximum (Suhardan 2007: 4). Therefore, it is the ideal of teacher, educator, learner. They always upgrade capabilities and ethical pedagogis.

3. The Effort to Livening up Ikhlas in Education

From the aspect of the improvement and strengthening of the intention or motivation there are some solutions here: (a) intensified activities outside the classroom that improve emotionality relationship of teacher and student. (B) Cultivating exemplary for every teacher. (c) Enhancing social security for teachers and families. (d) Implement a sustainable manner *Zakat, Infak, Shadaqah*

In terms to alive, the professionalism in actions does the following steps: (a) The appointment of a person in the principal office is done through a rigorous selection, fair, and transparent with emphasis on the leadership capacity of the person concerned. Should be avoided pengangkatan kepala schools only based on the length of employment or other considerations not related to the purpose of improving the quality of education. (b) The function of supervision at all levels of education as a means to spur optimized the quality of education. Supervision was carried out with more priority than the academic aspects of the administrative aspects. (c) Teachers have control over in-depth material / subjects they teach and how to teach it to students. (d) The teacher's responsibility to monitor student learning outcomes through various means of evaluation. (e) The teacher is able to think systematically about what it does and learn of experience. (f) The teacher should be part of a learning community within the profession.

F. Conclusion

Right the intention of teacher is directed by making awareness as the servant of God and deconstruction of superiority feeling. It impact to the integrity and loyalty of teachers. The continuous process in education that will shape the character of the students.

This dimension of professional action is a combination of two constructs charity / performance those are motive transcendental and emotional control from wild desire. Teacher professional development has become a dominant theme in the quest for improving education quality. The professional aspect in *ikhlas* shows that it drives to active not to passive.

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Developing an Articulate Storyline for Teaching English in MA Al-Manar Prambon Nganjuk

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Abstract: This paper reports the result of Research and Development (R & D) study that developing an Articulate Storyline as Interactive Learning Media for Teaching English in MA Al-Manar Prambon Nganjuk. Borg and Gall's model in R & D is adapted in developing the learning media in this present study. The adapted model consists of seven steps: need analysis, develop preliminary for of product, expert validation, revision I, field testing, revision II, and final product. The result revealed that the instructional media developed obtains possitive comments from the students. It is due to the fact that the media have been developed based on the students' need, validated on theoretical and empirical validation, as well as having accomodated the suggestion from the experts and users.

Keywords: Research and Development (R & D), instructional media, an Articulate Storyline

A. Introduction

Teaching English as a foreign language is not easy. Most of Indonesian students have difficulty in mastering English. Moreover, some of them dislike English because they feel that English is so difficult and boring. Consequently, teachers, especially English teachers, should be creative in using interesting strategy in teaching learning process. One of the interesting way in delivering materials in teaching learning process is by using information and communication technology (ICT).

Nowadays, information and communication technology (ICT) plays an important role in classroom activities (Brinton, 2001; Diaz, 2006). The integration of technology in educational environment demands teachers to be able to manage all information provided and use it as resources in teaaching learning process (Briendly, 2008; Cantoni & Tardini, 2008).

Since ICT has been developing in schools, Computer Assisted Language Learning (CALL) is also improved. There is a great potential of using CALL in the educational environment. Cahyono and Widiati (2007) state "the rapidly expanding use of technology aids, especially those related to computer reflects one of the most significant areas of innovating in language education". One benefit of CALL is shown by Rouhi & Mohebbi's study (2012). Their project research yields the result that using CALL was very effective in improving learning environment as well as increasing the students achievement in learning.

However, not all teacher are aware of the advanced development of ICT. A report of a survey (Cahyani & Cahyono, 2009) indicated that not many secondary school teachers used ICT in their classroom. This fact is supported by the statement from one of the English teacher of MA Al-Manar Prambon Nganjuk who said that he never uses the ICT in the classroom. This condition makes the learning environment boring, and the students was demotivated in learning English in class.

In light of this situation, this present study aims to develop interactive learning media using an Articulate Storyline software for teaching English. An articulate storyline is a great

software which has a function as communication media or presentation. Creating an interactive learning media using articulate storyline software is not less interesting with other interactive media, such as macromedia flash, adobe flash and etc (Purnama & Asto, 2014). By using this media, the teaching learning English process will be so fun, interesting, and enjoyable for the students. The teacher can design the interactive learning media by giving some pictures, animations, graphics, music, video, movie, and quiz by using this software (Gerry, 2012). This media allows students to feel joyful experience in learning. The use of an articulate storyline as interactive learning media is one way to help students to learn English, at the same time, to increase their motivation in learning.

B. Research Method

This study is aimed at developing an interactive learning media by using articulate storyline for teaching English in MA Al-Manar Prambon Nganjuk. To develop the instructional media in this study, Research and Development (R & D) model proposed by Borg and Gall is adapted. The adapted model for developing an interactive learning media consists of seven steps: Need Analysis, Developing Preliminary Form of Product, Expert validation, Revision 1, Field testing, Revision 2, and Final product.

In this study, the need analysis was conducted to obtain as much information as possible in any given situation in a field. To get the data in need analysis, there are three kind of procedure employed: observing, interviewing, and distributing questionnaire. In the observation, field note was used to record factual picture of the teaching and learning process in the class. Interview was done to the English teacher of MA Al-Manar Prambon. The questions were about the media used in teaching English, curriculum, syllabus, materials, also facilities provided to support teaching learning English in the class. The questionnaire was given to the students to get the data about the learning media which the students need and their opinion about the learning media used by the teacher. It is done as the types of contents for learning are determined by factors such as the purpose of learning and the needs of the learners (Dubin & Olshtain, 1986).

The next procedure is developing preliminary form of articulate storyline. In this stage, the contents and the arrangements of the activities in the articulate storyline was designed. Then the developed instructional media was given to the experts for validation. The validation was done to know the quality of the product, appropriateness, applicability, usefulness, effectiveness, efficiency and attractiveness of the product. There were two experts invited to review the developed instructional media. Both of the experts are the English lecturer at State College for Islamic Studies (STAIN) Kediri. The first expert was an expert of media. He is an English lecturer. He has been teaching English in STAIN Kediri for 12 years. He is also mastered in IT (Information and Technology). The second expert was an expert of material. He is an English lecturer. He got his master degree from Monash University in Australia. The questionnaire was utilized to obtain the data from the experts. Then on the basis of the feedback from the experts, the product was revised.

Next, the revised product was tried out in field testing. This procedure was conducted to know the response of the students and the English teacher on the developed interactive learning media in teaching English. The try out was conducted at MA Al- Manar Prambon Nganjuk. There are 29 students was asked to fill the questionnaire to assess the media

developed. The questionnaire was also given to the English teacher of MA Al-Manar to know his response and assessment of the learning media.

Next, based on the try-out result, the product was revised for the second time. In this second revision, all of the weaknesses found in this developed material was revised to produce a good product of instructional media.

C. Results and Discussion

In need analysis, during learning process was going on, it was found that the learning media used was not interesting. The teacher just used blackboard and workbook as learning media to explain the material, so most of students in the class did not pay attention to the teacher's explanation. They were chatting each other; moreover, some of them look so sleepy and finally slept in the learning time. Actually, there was LCD in the class and most of the students brought laptop. Those potential media could be used as tools in learning process.

From the result of the interview, the teacher admitted that he really needed the learning media which was more interesting, so that his class could be more active. He further said that he never used the interactive learning media in form of articulate storyline and he was eager to learn about it.

The result from the questionnaire which was given to the students showed that 72,4% of them admitted that their teacher still used traditional learning media in learning English and the learning media was so boring. This made them not interested in following the teaching learning process in class. It was also found that 100% of the students wanted a new learning media which was more interesting and easier to help them understanding the learning material. Furthermore, 100% of the students admitted that they never used articulate storyline in English learning process before. Next, 100 % of them had interest if the learning media provided variations quiz to help them understand the learning material. There was 93,1% of the students admitted that they would be interested if the learning media used was provided by the music, picture, animation and videos.

1. Developing Preliminary Form of Product

Based on the result of need analysis, the interactive learning media was designed. The development of interactive learning media using articulate storyline was began by designing a cover display, then followed by other slides correlated to the learning topic material.

The material which developed in this interactive learning media was narrative text. Therefore, the content of the displays were the definition of narrative text, examples of narrative story, generic structures of narrative text, and the last was language features of narrative text which was designed on the charts. Each charts presented the explanation of the materials when the user clicked it. There was a navigation button that was able to give audio explanation on each slide of learning material. The user could click the button if they wanted to hear the expalanation.

The developed media presented four skills: listening, reading, writing and speaking. Those four skills were presented in charts. Each chart of skill would present about contents of the each skill when the user clicked it. Listening skill in this learning media was presented by giving an audio telling about a narrative story. The story was *Beauty and The Beast*. For the reading skill, there are two stories provided. The narrative

texts presented in this skill were *Tom Thumb* and *A Thousand of Paper – cranes*. When the students wanted to read the story, they should click on each tittle and the text would appear automatically. There was a navigation button that gave the audio of the text. The users could click it if they wanted to hear and knew the way to read the text. In writing section, two videos were presented. These videos gave explanation how the ways to write narrative story well. By watching the videos, it was expected that the students are more interested in writing a narrative story. In speaking skill, there was a video showed a student telling narrative story orally. The video was presented to motivate and to make the student not to be shy if they wanted to speak English.

There were also three quizzes provided in this developed media. The first quiz was listening quiz, the second quiz was reading quiz, and the last was writing quiz. All of quizzes were presented in interesting way since the key answers and the score would appear after the students finished in answering the quiz.

2. The Result of Expert Validation

The next procedure after developing the preliminary product was expert validation. There were two experts invited to validate the materials before it was implemented as interactive learning media for teaching English to the students. The result of the expert validation was performed both quantitatively and qualitatively. Quantitative data was the score assigned by the experts in evaluating the quality of the interactive learning media which was created using articulate storyline software, namely formats of media, design of media, language and content of media. The result of questionnaire obtained from the first and the second expert can be seen on Table 1.

Table 1: The Result of the Expert Validation

No	Aspect	Criteria	Score		Percentage
			Expert 1	Expert 2	
1	Format of media	- The picture is attractive and appealing to the students.	4	3	66.7%
		- The use of letters is appropriate and readable	4	3	
		- The layouts in this instructional media are attractive and organized well	3	3	
2	Design of Media	- Illustration is presented in interesting way	4	4	66.7%
		- The design and colors of slides are presented compatible	4	4	
		- It is easy to use navigation menu	4	4	
		- Designs of pictures and			

		animations in this learning media are interesting and attractive	4	4	
		- The music illustration in this learning media is suitable to support learning process	4	3	
		- Design of videos in this learning media are presented interestingly	5	4	
3	Language	- The language used in this learning media is easy to understand	5	3	76.7%
		- The language used in this learning media is correct and appropriate in grammar	4	4	
		- The language used help students easier to understand about what they should do	4	3	
4	Content	- The content of materials in this learning media is appropriate with the field of study and learning topic	4	4	76.7%
		- The videos in this learning media are suitable with learning topic and able to support learning process to improve students' English skill	4	4	
		- Quiz in this learning media is clear, interesting, and appropriate with the learning topic and it can help the students to understand the material well.	3	4	

Besides performing the data quantitatively, the data was presented qualitatively as well. Qualitative data in this research were in the forms of notes conveying comments, criticism, and suggestions given by the experts.

The first expert gave some notes on careful touch on the picture. Next, he also suggested for lay out in this learning media to reduce colors, animation and transition. He also suggested that the design of pictures and animations in this learning media should relate to the topic presented, and the music should be presented in a lower tune to avoid students' disorientation problems.

The second expert suggested that the background should be appropriate with the section so that the letters can appear clearly. He also gave suggestion that the media needs arrangement for menu and adds new slide to present the references slide. He also suggested that the symbol navigation in first lay-out should be changed by other symbol which is more familiar and the place of navigation symbol should be consistent.

As for the music, he suggested that some music should be changed with other music which is more compatible. Next, the language used in this learning media need to be paraphrased. As for content aspect, the expert suggested to add comprehension questions for each skill and reference slide. He also commented that it needed more clear instruction in the quiz.

3. The First Revision

Based on the suggestions from the experts, some revision were conducted. First, some lay-outs background which had bright colors are redesigned by giving the suitable colors. The purpose is to make the letters can be seen clearly. Next, the sticky note of the menu rearranged, so that the user knew what they should do sequentially. The number on each sticky note was added to make the user easier to know the step that they should do. The place and symbol of navigation menu were also redesigned. The symbol was changed to another symbol which is more familiar to the students, and it was placed consistently in each slide. By doing so, it was expected that the user would be easier in operating it.

Next revision was adding the glossary and comprehension questions in reading skill slides. The glossary of the text was added to help the students understand the meaning of difficult word that they found. Furthermore, the comprehension questions were also added. These comprehension questions aimed to assess students' ability in understanding the text.

Some revisions were also done relating to the background of the music. Since there was a student who like studying by listening to music, and some of them do not, so the researcher added the navigation button to turn off the music if they did not want to have the music as the background.

In light of the quizzes presented, there were also some revisions done. Previously, each quiz box just presented by writing quiz 1, quiz 2, and quiz 3. It was revised by writing what skill which presented in each quiz. So, the appearance of the quiz change into quiz 1 (listening), quiz 2 (reading) and quiz 3 (speaking).

4. The Result of Field Testing

After the draft of the materials had been approved by the experts in the validation process, the next step to do was trying out the developed media to know the response of students and English teacher of MA Al- Manar Prambon Nganjuk toward the use of the media developed.

There were three meetings in employing the trying out. In the first meeting the students still looked confused to operate the interactive learning media, but they were so interested and enjoyed it. It did not take a long time to make them understood the way how to operate the interactive learning media. The materials presented in the first meeting were the slides of definition of narrative text, examples of narrative text, generic structure of narrative text and language features of narrative text. The listening skill was also trying out in the first meeting. In the listening section, the students looked so enjoy listening to the audio telling about *Beauty and The Beast*. Presenting story in this interactive learning media is a good decision as a story is very powerful tool in internalizing vocabulary as well as the structure of language while listening to it (Ningrum, 2012). In this meeting, the students were also exposed to a quiz for listening

skill. In this quiz, the students listened to the narrative audio about *The Boy Who Cried The Wolf*. After that, they answered the quiz interactively.

The second meeting was conducted to trying-out the reading skill. In this stage, the students were asked to read two narrative texts provided in the learning media. After the students read the texts, they were assigned to answer the questions given relating to the text. After the students answered the questions, they exposed to reading quiz section provided by learning media. They looked so happy and enjoy. In this second meeting, writing section was presented as well. Two videos about the ways how to write narrative story were displayed. After the students watched the videos, they were asked to write narrative story on a paper. As the time was up, so the students continued their writing at their home.

The last meeting was continuing the writing skill and speaking skill section. In this meeting, the students were exposed to the quiz of writing provided in the interactive learning media. Next, the students were assigned to open speaking section in the learning media. In this section, the students were watching video in which there was a student telling narrative story. The video provided as a model in this inetractive learning media had been successful in encouraging, motivating, and stimulating the students to be active and speak up. After the students watched the video, they were eager to speak up in front of the class.

At the end of the last meeting, the questionnaire was distributed to the students and the English teacher to get their response about the interactive learning media developed. The result obtained from the questionnaire given to students can be seen on Table 2.

Table 2: The Students' Response on the Developed Media

NO	ASPECT	CRITERIA	SCORE	PERCENTAGE
1	Desain Media	- Ilustrasi dalam media pembelajaran inidisajikan secara jelas, menarik dan mudah dipahami	130	90,75%
		- Tampilan desain dan warna yang disajikan dalam media pembelajaran ini serasi dan menarik	136	
		- Desain gambar dan animasi dalam media pembelajaran ini menarik sehingga membuat saya lebih tertarik untuk belajar bahasa Inggris	131	
		- Penggunaan navigasi dalam media pembelajaran ini mudah	132	

a s e d 2 , i t s h o w	B	- Ilustrasi music dalam media pembelajaran ini sangat mendukung pembelajaran karna saya lebih tertarik untuk belajar bahasa Inggris	129	
	Isi Media	- Materi pelajaran dalam media pembelajaran ini disajikan dengan menarik, bahasa yang mudah difahami dan juga jelas, sehingga membuat saya mudah memahami tentang materi yang diajarkan	132	91,2%
		- Audio dalam media pembelajaran ini terdengar jelas dengan tampilan sangat menarik	136	
		- Video dalam media pembelajaran ini menarik dan sangat membantu saya dalam pemahaman materi	129	
		- Quiz dalam media pembelajaran ini jelas, menarik , sesuai dengan topic yang dipelajari dan mempermudah saya dalam memahami materi	132	

ed that the response for the design of this interactive learning media got 90.75%, and for the content reached 91%. It indicated that the result of the students' responses on the interactive learning media was very good. So, the interactive learning media did not need revision.

The English teacher was given the questionnaire as well to give valuation to the learning media developed. The result obtained from the questionnaire given to the English teacher can be seen on Table 3.

Table 3: The Result of the Teacher's Response on the Developed Media

No	ASPECT	CRITERIA	SCORE	PERCENTAGE
1	Design of Media	Illustration in this learning media is presented clearly, interesting and easy to understand	4	92%
		Display design and colors in this learning media are presented compatible	5	

		Ease to use navigation menu	5	
		Design of pictures and animations in this learning media made students more interested in studying English	4	
		Music illustration in this learning media is suitable to support learning process.	5	
2	Content Of Media	SK/KD (Standard Competency/Basic Competency) in this learning media is suitable with the syllabus and curriculum used in the school	5	96%
		The learning materials in this learning media are suitable with the study field and learning topic	4	
		The audio in this learning media is clear, suitable with the learning topic and help students to improve their listening	5	
		The Videos in this learning media are suitable with learning topic and it can support learning process to improve students English skill	5	
		Quiz in this learning media is clear, interesting, suitable with the learning topic and easy to understand	5	

on Table 3, the aspect of design and the content of interactive learning media got 92% and 96% respectively. It could be interpreted that the result of English teacher response on the interactive learning media was very good. So that, the interactive learning media did not need revision.

Based on the try-out result, there was no much revision needed for the developed the materials. However, to make the interactive learning media by using articulate storyline better and suits the students' needs, some revision based on the students and the teacher's suggestion and their comment were done.

Some students suggested to add music instruments to make them more relax and enjoy when they were using the interactive learning media. Furthermore, some of them commented that they were confused in understanding the videos of the ways how to write narrative story. They felt difficult to understand the meaning of the language in the video, so they suggested that there should be some slides giving more explanation on it to make them easier to understand.

Based on their suggestion, so music instrument was added on the examples of narratives story title slides. New slide was also added to present summary of

explanation about how to write narrative story based on the videos. Furthermore, audio button which would give audio for explanation of the summary was also added.

Ultimately, the final product in the form of interactive learning media which created using Articulate Storyline for teaching English is ready to use. The total slides of this interactive learning media were 90 slides presenting the explanation about narrative text, quiz, and reference.

D. Conclusion and Suggestion

The end product of this research study is an Interactive Learning Media for Teaching English in MA Al-Manar Prambon Nganjuk. The total slides of this interactive learning media are about 50 slides in preliminary product, then after revision the final project of this interactive learning media consists of 90 slides.

The application of the interactive learning media in classroom creates a good atmosphere. The use of storyline as a resource of teaching English affected the learning process. The students felt enthusiastic and interested in teaching learning process, and the process of studying was not boring anymore. Therefore, it could be said that the use of an articulate storyline was successful to make the students motivated in learning English. It is due to the fact that the media have been developed based on the students' need, validated on theoretical and empirical validation, as well as having accommodated the suggestion from the experts and users. Thus, the use of this learning media is expected to be able to improve the students' skill.

Some suggestions were delivered for the parties that are involved in this area. For the English teachers, they should take a look at the interactive learning media by using articulate storyline for teaching and learning. This interactive learning media can help them to teach English easier and more interesting, but the English teacher need to guide the students when they use it in learning process. This model of interactive learning media which created using articulate storyline can be one of the learning media considered in teaching other subjects as well. So, any other teachers can use this interactive learning media as a model if they want to create the interactive learning media using articulate storyline for their subject matters.

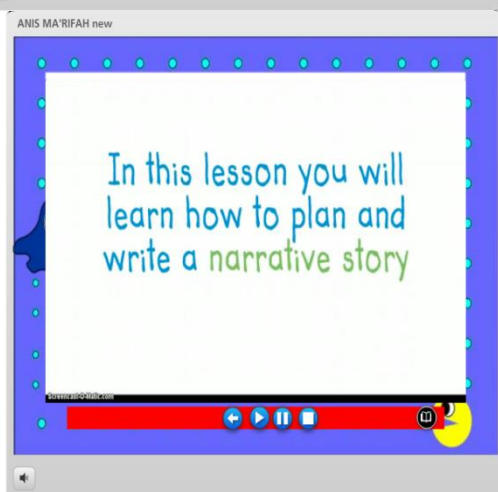
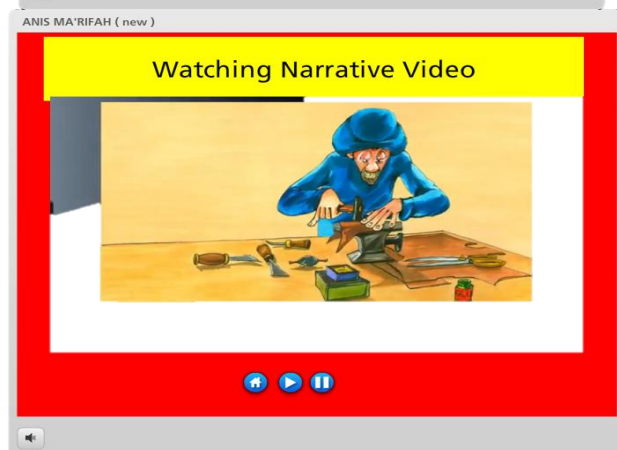
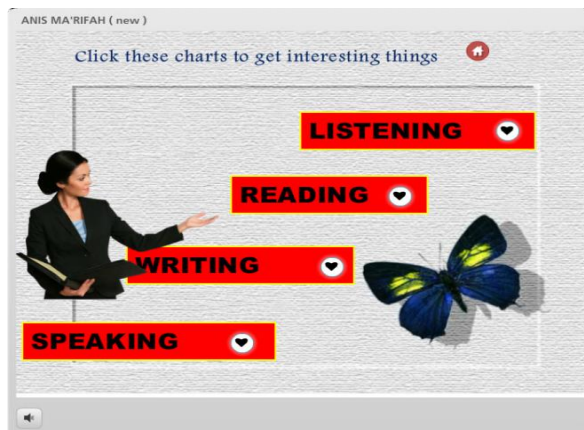
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Appendix:

Here are some examples of slideshows in the interactive learning media created using an articulate storyline for teaching English at MA Al-Manar Prambon Nganjuk.



**Qur'an and English: Promoting *Alfatihah* Translation by Abdullah Yusuf Ali
for Semantic Class**

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Abstract: This paper deals with the qualitative research which is content analysis of semantic meaning in Abdullah Yusuf Ali's translation of *Surah Alfatihah* in the holy Qur'an. *Alfatihah* is one of the foundations for Moslems to pray. However, there are many Moslems memorizing *Surah Alfatihah*, but they do not understand the meaning. In another hand, semantics as studying meaning in language conveys communication (Saeed, 1997). 'Why do not both?' So, the study is conducted to find out the kinds of lexical meaning and deixis in *Surah Alfatihah* which can be applied on semantic class. Additionally, Abdullah Yusuf Ali's translation is analyzed and represented. While studying the data, the steps include collecting and analyzing every word which has relation in the meaning of *Surah Alfatihah* (Ary et al, 2010). The findings show that those consist of 39 for kinds of lexical meaning which is found 5 times in verse one, 5 times in verse two, 2 times in verse three, 4 times in verse four, 5 times in verse five, 5 times in verse six, and 9 times in verse seven. Furthermore, those consist of 10 for kinds of deixis which is found once in verse one, once in verse four, 4 times in verse five, once in verse six, and 3 times in verse seven. As a result, it is concluded that the most dominant aspect of semantic which has the highest case is lexical meaning. Consequently, it can be seen that Qur'an can be used in the context of semantic teaching delivering and giving example about kinds of meaning.

Keywords: *Al-fatihah*, lexical meaning, deixis, and Qur'an

A. Introduction

People live in this world of course they need a language, since language can perform a variety of functions. Fromkin states that "Language without meaning is meaningless".¹ Furthermore, to understand language we need to know the meaning of words that compose them. We also must know how the Meaning of words combines to phrase and sentence meanings. Therefore, people need to learn for understanding the meaning. Here, Semantic is one of the branches of linguistic that dicusses about the meaning in language. Fromkin states that "semantics is the study of linguistics meaning in language".²

Holy Koran is the Glorious book of Moslems that always relevant in all ages. It has a collection of Allah SWT revelation that were brought dawn by Gabriel to Muhammad SAW with the certain ways gradually for about 23 years. Holy Koran is the complete code of living and also the book of guidance for human especially for Moslems. In order to implement its commandments, we need to read it carefully and understand the meaning of its verses and *Surah*. Many people, however, do not bother to try to understand it, but read it like parrots, particularly people who do not read or understand Arabic.

Surah Al- Fatihah is the first *surah* of Holy-Koran. *Surah al-Fatihah* (The Opening) was revealed in Mecca and consisted of seven verses. *Surah Al-Fatihah* is the first coming that is beautiful. It is named *Al-Fatihah* because rightly called the Essence of The Book. It teaches us the perfect prayer. These seven verses form a complete unit by themselves, and are recited in every prayer and on many other occasions. Memorizing the *surah Al-Fatihah* is

the obligation for every Moslems to pray, both when praying a lone or as a congregation or as Imam, we must understand and acknowledge *surah Al-Fatihah*. The messenger says:

LA SHOLAATA LIMAN LAM YAQRO' BI FAATIHATIL KITAB

"The prayer is invalid for someone who does not read The Opening Book (Al-Fatihah)." (HR . Abu Dawud no. 297 and At Tirmidhi no. 230 of millimeter Abu Hurairah and ' Aisah)".

Moreover, there are some words or sentences that are beautiful, ambiguities or general and needed to be analyzed using semantic theory that consists of two kinds of meaning: lexical meaning and deixis. Here, the study is quite important because it can give deep understanding to interpret *Surah Al-Fatihah* which is used by Moslems in their daily life. So, lexical meaning and deixis clarify explicit word which is found in the text of Holy Koran. In short, both meanings give contribution to comprehend *Surah Al-Fatihah*. In later stage, it can be purposeful material teaching for semantic class.

Some similar previous study had already conducted in the same field by many researchers. Here kinds of meaning had been observed by Solikhah (2013), the research is about a semantic analysis on Ali's and Irving's translation of *surah Al waqi'ah* about literal and grammatical meaning. Huda (2009), in this research about a semantic analysis on the English translation of *Surah Al Hadid* observes the kinds of lexical meaning and lexical cohesion. Sutadi (2013) investigates about the kinds of lexical relations on Abdulloh Yusuf Ali's Translation of *Surah Yasin*. Furthermore, Musrini, Lilik (2011) on analyzing *surah Al Fatihah* and *surah Yusuf* to investigate the kind of functions noun and deixis.

Here, the current study appears to fill in the gap in semantic area. So, the present study focuses on the kinds of lexical meanings and the kinds of deixis meanings which are found in *Surah Al-Fatihah* by Abdullah Yusuf Ali. The researcher specifies the study on lexical and deixis meaning because both of them have the important position which people must have in comprehending of Holy Koran.

English translation of *Surah Al Fatihah* by Abdullah Yusuf Ali is chosen because Ali is one of translator who has been spread out all over the world including Indonesia. Moreover, it was completed with commentary and one of them written by Abdullah Yusuf Ali which had been published by King Fahd Holy Koran Printing in al Madinah Al Munawwarah, and it has been spread out all over the world.

B. Methodology

This research uses qualitative research which is based on descriptive data and it does not use statistical procedures. There are three mains techniques of qualitative research such as observation, interview, include content analysis. Ary, D et al., state that content or document analysis is a research method applied to written or visual materials for the purpose of identifying specified characteristics of the material.³ The content analysis is chosen in the study because the researcher tries to classify particular characteristics in written material that is literal meaning and deixis on *Surah al-Fatihah*.

In the term of this topic, why don't we combine both? The use of *Al Fatihah* in semantic class can promote types of meaning. Moreover, semantic aspect can be learnt while at the same time the students also comprehend the meaning of *Surah Alfatihah*.

Hopefully, semantic teaching is designed with the content which is familiar with the students.

C. Theoretical Foundation

This review below covers the discussion which is concerned about: the semantic, kinds of semantics, and the translation of Holy Koran by Abdullah Yusuf Ali. It begins by giving the expert's definitions through their expertise.

1. Semantic

Yule states that semantics is concerned with the aspect of meaning in language.⁴ Generally, works of semantics deal with the description of word and sentence meaning. Here, semantics plays an important role to understand and comprehend the meaning.

2. Kinds of Semantic which are focused

- a. Literal meaning; Rahman states that Lexical meanings are the meaning of a word in isolation.⁵ It means that the term of lexical meaning which is used in semantic is interpreted as the meaning of lexeme whether it is word lexeme or para phrasal lexeme.

1) Synonymy

It can be defined two or more words which have relating with the same meaning. It is called synonymy. According to Yule that synonyms are two or more forms, with very closely related meanings, which are often, but not always intersubstitutable in sentences.⁶

2) Hyponymy

According to Yule which is known as the super ordinate or higher up is the meaning of one form included in the meaning of another.⁷ While, Rahman gives the definition about it that hyponymy is a relation of conclusion.⁸ A hyponym includes the meaning of a more general word.

3) Antonymy

Antonymy is two sentences that differ in polarity like these are mutually contradictory.⁹ While according to Rahman that antonyms are words which are phrases that are opposites with respects to some components of their meaning.¹⁰ There are several kinds of antonyms such as complementary pairs (simple antonym), gradable antonyms, relational opposites (converse), and reverses.

4) Homonymy

According to Kreidler Homonym is the words which have identical pronunciation and spelling, but the words have been unrelated meanings¹¹ and he states that Homonym is unrelated sense of the same phonological word.

5) Homophony

Rahman has described that homophone is two or more different (written) forms, which have the same pronunciation, as the words, *bear-bare, meat-meet, flour-flower, pail-pale, sew-so etc.*¹²

6) Polysemy

Polysemy is the semantic relationship that exists between a word and its multiple conceptually and historically related meanings. Yule explains that

polysemy can also be defined as one form (written or spoken) having multiple meanings which are related by extension.¹³

7) Denotation

Denotation is non-emotional meaning that names, points out, and identifies object or concept. It is what the word actually signifies. In other words, denotation is the common meaning which people look for in the dictionary.¹⁴

8) Connotation

Connotation is what the word suggests or implies. It means that Connotation is arisen as words become associated with certain characteristics of the items to which they refer, for instance, the burdening of woman for many years with attributes such as frailty, inconstancy and irrationality has resulted in these becoming connotations of the word woman for many people.¹⁵

9) Ambiguities

Ambiguity is a linguistic condition which can arise in a variety of ways. It is universally recognized and demonstrable fact that many of the acceptable utterances of English and other languages are ambiguous, they can be interpreted in two or more different ways. Ambiguity occurs also because a longer linguistic form has a literal sense and a figurative sense.¹⁶

- b. Deixis is context dependent linguistic expression. Simply, deixis is the phenomenon in which the word pragmatically will not understand the reference without knowing the context of utterance. As stated by Niemer (2000) that deixis are defined as those which make reference to some aspect of the context of utterance as an essential part of their meaning.

D. Findings and Discussions

The researcher classified the data based on all verses in this *Surah*. In this chapter, the researcher classifies the kinds of Abdullah Yusuf Ali's Translation of *surah al-Fatihah*. Then the kinds of Abdullah Yusuf Ali's Translation are found will be classified based on its type into nine types, namely synonymy, hyponymy, antonym, denotation, connotation, homonymy, homophony, polysemy, and ambiguity. Those are the kinds of literal meaning.

1. The Translation of *Surah al-Fatihah* by Abdullah Yusuf Ali

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ
 الدِّينِ ۝ إِلَهِكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ
 أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Artinya: (1) In the name of God, Most Gracious, Most Merciful; (2) Praise be to God, the Cherisher and Sustainer of the Worlds; (3) Most Gracious, Most Merciful; (4) Master of the Day of Judgment; (5) Thee do we worship, and Thine aid we seek; (6) Show us the straight way; (7) The way of those on whom thou hast bestowed Thy Grace, those whose (portion) is not wrath and who got not astray.

2. The Codes of The Research

The researcher uses the some codes as follow to make data easier to be interpreted as referents. The researcher uses four codes such as; code of *surah al-Fatihah*, codes of lexical meaning and codes of deixis. Table 1 and 2 provide information of the coding of this study.

Table 1: Coding of Surah al-Fatihah

Code	Meaning
01	Verse 1
02	Verse 2
03	Verse 3
04	Verse 4
05	Verse 5
06	Verse 6
07	Verse 7

Table 2: Coding of Literal Meaning

Code	Meaning
Syn	Synonymy
Hyp	Hyponymy
Ant	Antonym
Dent	Denotation
Cont	Connotation
Homn	Homonymy
Homp	Homophony
Poly	Polysemy
Ambg	Ambiguity

3. Literal Meaning

This part contains the kinds of Abdullah Yusuf Ali's translation of *surah al-Fatihah*. The types of literal meaning are found in nine categories, namely synonymy, hyponymy, antonym, denotation, connotation, homonymy, homophony, polysemy, and ambiguity. In this analysis, the researcher uses all verses (ayah) which content literal. Then, the different meanings of the literal are explained, this chapter presents the

research finding of literal meaning which are used in English Translation of *Al-Fatihah* by Abdullah Yusuf Ali.

a. Verse 1 of Surah Al-Fatihah

"in the name of God, Most Gracious, Most Merciful".

0.1 poly.con.dent

The first part is discussing about the kinds of lexical meaning which are found in the English Translation of *Surah al-Fatihah* by Abdullah Yusuf Ali, which there are nine kinds of literal meaning involved; they are synonymy, hyponymy, antonym, denotation, connotation, homonymy, homophony, polysemy, and ambiguity.

Here the researcher identifies that in verse *in the name of God* has *polysemy* meaning. The meaning of this phrase can make the reader and listener confused. The word "God" here is still general because it can be applied to any god in the world, such as; Alloh is the god of Moslems, Allah Bapa, Allah Putra, and Roh Kudus are the gods for Christians, Indra, Mitra, Waruna, and Agnu (Dewa) are the god for Hindu, Buddha is the god for Buddha itself, etc. So, it can be concluded that the phrase in the name of God has polysemy meaning. As the researcher known that polysemy is the word, phrase, or, sentences which have more than one meaning.

Furthermore, the words *in the name of God* are separated by the researcher into each word to be analyzed. Here, the researcher, found two kinds of lexical meaning such as; *denotation and polysemy*. The word "in the name" has denotation meaning because it is related to the factual meaning which can be found in the dictionary. As the expert of semantic states that denotation is the common meaning which people can look for in the dictionary. Besides, the word "God" as the researcher explained that it has polysemy meaning because it can be applied to any God. Therefore, the researcher concludes that the word *"in the name of God"* has two kinds of lexical meaning; such as: polysemy and denotation that have been explained above. The next verse one is *The Most Gracious, The Most Merciful*. They have hyponymy meaning that will be analyzed into two terms. Such as;

- 1) *The Most Gracious*
- 2) *The Most Merciful*

As the researcher known that hyponymy is the proposition that can be applied into any terms like; word, phrase, and sentence which have relation with the other word, phrase, and sentence. *The Most Gracious* has connotation meaning, because it has meaning that flowing Most Gracious to all His creatures, protecting them, preserving them, guiding them, and leading them to clearer light and higher life. For this reason the attribute *Rahman* (Most Gracious) which has meaning that Most Gracious is not applied to any but God. Besides, in the word *The Most Merciful* is one lexical meaning in that word that is denotation meaning. Here, dent. is stated in the word Most Merciful that has meaning that Merciful may imply pity, long-suffering, patience, and forgiveness, all of which the sinner needs and God Most Merciful bestows in abundant measure. The merciful is a general term and may also be applied to men.

b. Verse 2 of Surah Al-Fatihah

"Praise be to God, the Cherisher and Sustainer of the Worlds"

0.2 Dent. Dent. Syn. Poly. Dent.

The researcher found 2 kinds of lexical meaning; they are three denotations and one connotation meaning. In the word *"praise be to God"* the researcher argued that it has denotative meaning, because the word has simple meaning that can be understood by the reader or listener without explanation from the linguists and it is suitable with the factual meaning. Besides, it can also be found in the real dictionary. Additionally, the meaning of this word is as the Moslems must always praise to our God (Allah) Swt, because Allah Swt is the source of all goodness which is praiseworthy. Besides, there are four kinds of praising that will be explained by the researcher here to make our understanding increasingly.

The advantages and kinds of praising

- 1) *Hamdu Qodiim li qodiim* the meaning is Allah's praise to Himself. As He said in Qur'an *"Ni'mal maulaawan ni'mam nashiir"* (He is the best of the lord and helper). (qs . Al - Anfal : 40)
- 2) *"Hamdu qodiim lihaadist"*, the meaning is Allah's praising to His creatures, like His praising to some His creatures. As He said *Ni'mal abdu innahu awwab"* means ' He is the best of servants. Indeed he did so obediently (to his Lord) (Qs : Shaad : 30)
- 3) *Hamdu hadith liqodiim*. The creatures's praising to Allah who has qodim's attribute like our saying every time (*Alhamdulillah*).
- 4) *Hamdu hadith li hadith*. The creature's praying to some of them. As our words *ni'mar rojulu Muhammad* (Muhammad is the best man in the world). Those are the explanation of the verse 2 of *surah al-Fatihah*.

Furthermore, *'the Cherisher'* according to the researcher that the word has denotative meaning, because the meaning of word can be found in the dictionary and it is like the word above (praise be to God) which it also has denotative meaning. So the meaning of word *the cherisher* here is Allah as the God, He has attribute of love to all His creatures. Beside that the researcher found and argued that the word *the Cherisher* has similarity with the word *Most Merciful* in verse 1 because both of them have one meaning. Here, synonymy is found in this verse.

Moreover, for the next word is the word *Rabb* which usually translated Lord, has also the meaning of cherishing, sustaining, and bringing to maturity, but this word has been translated by the translator of this surah *the Sustainer* which has one lexical meaning that is *connotation* because the meaning of this word can be interpreted by the reader or listener. The word *Rabb* cannot be used except only for God. The researcher can take the note that the interpretation from the word *Rabb* is "Allah is the one who can manage, give education, for all His creatures overload men, animals, plants, etc. and He also only One who has anything in the worlds".

For the last word in verse 2 of surah al-Fatihah is the word *the Worlds*. This word is denotation because without interpreting it people especially have understood that the meaning of the All God's creatures and it can be found in all kinds of dictionary. It consists of many kinds and types, like the nature of men, the

nature of animals, the nature of plants, and also all the things which are there in this worlds. All of these are belonged to Allah Swt.

Furthermore, deixis is found in verse two that is the word *the worlds*, it has *spatial deixis* because the word has relating to word before, that is still in verse two. The worlds are referring to the Cherisher and Sustainer. The form of the word is the adverb of place.

c. Verse 3 of Surah Al-Fatihah

"Most Gracious, Most Merciful"

0.3 : Hyp. : Cont. Dent.

Actually this word has been explained by the researcher in the first verse of *surah al-Fatihah* that the lexical meaning which is found in that words are *hyponymy* and it is classified to two terms they are *connotation and denotation*.

d. Verse 4 of surah al-Fatihah by Abdullah Yusuf Ali.

"Master of the Day of Judgment"

0.4 : Cont.: Dent. Cont. Poly

In the verse four of *surah al-Fatihah* by Abdullah Yusuf Ali, the researcher argued that in verse four globally has connotative meaning, but it will be separated for finding the data of lexical meaning which are found. After the words have been separated, the researcher found some lexical meaning in verse four, they are; two denotations and one polysemy. *Master of the Day of Judgment* means that the revenge's day in the worlds, it can be said the judgment's day. The words are specific which are written in this verse, because in that day, no one mastering the worlds except Allah SWT.

Moreover, the word *Master*, the researcher argued that the word has denotative meaning. Furthermore, *'The Day of Judgment'*, the researcher argued that the words can be connotative and polysemy, because the meaning of the word, *the day of Judgment* here is determining the last time which people get the retaliation from Allah of their good habits or bad habits when they are in the world. *The Day of Judgment* is also can be defined the last time in the world, resurrection day, dooms day, end of the world, *yaumul qiyaamah*, *yaumul ijazah*, *yaumul hisab* and so on. The words *the day of Judgment* are also can be polysemy meaning because the words have more than one meaning, such us the common retaliation day or the last day. The common retaliation is the day that the people give to the other people because of the problems in their life and the last day is the day that Allah gives the judgments to people.

In the verse four, there is temporal deixis, because it refers to the time of the word *Master*. And this deixis is the form of adverb of time. The adverb of time is indicating the time, such as today, yesterday, tomorrow, last week, todays ago, now, then, and so on.

e. The verse 5 of surah al-Fatihah on Abdullah Yusuf Ali

Thee do we worship, and Thine aid we seek.

0.5 : Cont. Poly. Cont. Dent. Dent. Cont. Cont. Dent. Dent.

It has *connotative* meaning. The reason is the researcher looks at from the meaning of the words. The meaning of the words is *we are Moslems specify to*

worship Allah which includes the monotheism and the other and also only to Him we ask His help. Furthermore, after the researcher described the verse five of *surah al-Fatihah* globally, the researcher will analyze it specifically from each word in verse five, the manners to get the kinds of lexical meaning in this words of verse five is the researcher is going to separate the words. For the first word is *Thee*, it word has *connotative* meaning and *polysemy*, because it is similar with the word *Thine* in the next word in verse five. It has meaning like the word *you*, but the difference between the *Thee* and *you* is *Thee* has more polite meaning and it is used by young man who communicates with the old man or the low class to high class. For the second word of verse 5 of *surah al-Fatihah* is *do*, the word here, has *denotative* meaning.

The meaning of *do* here is the researcher argued that Moslem have to do what have been commanded by Allah. The third word of *surah al-Fatihah* is *we*, the word *we* has *denotative* meaning, because *we* is pronoun that relates to more than one person. For the meaning of this word is the plural “we” indicates that *we* associate ourselves with all who seek God, thus strengthening ourselves and strengthening them in a fellowship of faith. The fourth word is *worship*; it is *the connotation* word, since it has implicit meanings. So it must be interpreted to make people around understand of this verse in a *surah*. The meaning of this word based on etymology point of view is *bowing*, but based on terminology point of view, worship is *Ismun jaamiun li kulli maa yuhibbuhullahu wa yardohu minal aqwali wal a’maali addoohiroti wal baatinati*. Means: The thorough expression for everything that is loved and blessed by Allah in the form of words and actions which are visible or hidden.

Furthermore, the fifth word is *Thine*, it has *connotative* meaning, because it is needed to be explained more by the writer. The word *Thine* is similar with the word *Thee* in the first verse 5. So besides the word *Thine* has *Connotative* meaning, it is also synonymy.

Moreover, the next word is *aid*; the researcher argued that it is *connotation*. Because it has more explanation to be understood and it is not enough for the researcher, reader, and listener opening the dictionary to get the meaning of this word. The description of this word is expecting Allah’s help to be able to finish a job which cannot be solved by people’s force.

The last words in this verse of *surah al-Fatihah* are *we* and *seek*; the lexical meanings which are found in those words are *denotation*, because the words both do not have implicit meaning which must be interpreted by the researcher.

In the verse five, the researcher found one kind of deixis namely personal deixis. In the personal deixis appears in the form of pronoun, such as I, us, you, her, them, and it. Each pronoun has own role. The words “*Thee*”, “*We*”, “*Thine*”, and “*we*” are from person deixis and it will be explained more here. For the first word is *Thee*, it has person deixis and it is the second person singular as accusative which is translated from an Arabic word *Ka* (iyyaka) which refers to Allah SWT. The form of second person singular is deictic in Arabic is dhamir al muttashil, *Ka* such as in *Iyyaka* in verse 5. Furthermore, the second word is found in verse 5 is *we*, it is the first person plural as nominative which is translated from an Arabic word *Na*

(*na'budu*) which refers to the Moslems who are submitting to Allah SWT. For the third word is *Thee*, it has person deixis and it is the second person singular as accusative which is translated from an Arabic word *Ka* (*iyyaka*) which it refers to Allah SWT. Furthermore, the second word is found in verse 5 is *we*, it is the first person plural as nominative which is translated from an Arabic word *Na* (*nastain*) which refers to the Moslems who are submitting to Allah Swt.

f. The verse 6 of Surah al-Fatihah on Abdullah Yusuf Ali

Show us the straight way

0.6 : Cont.: Cont. Dent. Cont. Cont.

The verse contains an understanding that happiness is impossible to be achieved except it needs to take the right path and straight. And anyone who deviates from the path, he will get the result in misery and woe. The content of *Surah al-Fatihah* which is relating to the stories and the earlier news, it is discussed in the next verse. This verse as a whole is servant's praying to his Lord, so that Moslem is given guidance by Allah SWT both of the *taufiq's* guidance or explanations guidance. Requesting the Allah's guidance must be blessed by the right, pure, clean, and clear way like what the prophet Muhammad said.

The kinds of lexical meaning here is *connotation*, because the verse needs more explanations from the writer. As the researcher knows that connotation is an addition meaning that is not original from the first word.

Furthermore, the researcher will separate the verse to some words to be analyzed. The first word is *show us*, it is translated from Arabic word *ihdina* and it is taken from word *hidayat* (guidance), it means that people ask to Allah to give His guidance to right way. Besides, the researcher argued that it has *connotative* meaning because the meaning of the word is still general. So it needs more explanation from the writer. As the experts of semantic said that connotation is what the word suggest or implies, or it can be defined that connotation is giving additional meaning.

For the second word is *straight*, the researcher argued that the word has *connotative meaning*. It can be seen from the meaning of the word. The meaning is not only direct way, but also it can be interpreted by the right way and so on that showing good way to look for His sincere. There are several interpretations of the scholars about the word *sirrotol mustaqiim* including; Islam religion, the Holy Koran, Prophet, and his two companions: Abu Bakar and Umar bin Khotob, it means that the way that take the person to the darkness. Furthermore, the next word is the word *way*, the researcher thought that this word has also connotative meaning because the meaning of the word is not like the general way which has meaning like street, road, path, and journey, but it has implicit meaning that must be interpreted by the writer.

In the verse six, the researcher found one person deixis that is *us*. The form of first person plural in Arabic is used in *dhamir al-muttashil* such as *na* in the word *ihdina*, *ayah* 6 meanwhile in English is *us*, which refers to Moslems.

g. The verse 7 of Surah al-Fatihah on Abdullah Yusuf Ali

The way of those on whom thou hast bestowed Thy Grace, those whose (portion) is not wrath and who go not astray

0.7 : Cont.: Cont. Cont. Cont. Cont. Cont. Cont. Cont.

The seventh verse of *surah al-Fatihah* is *connotation*. It can be seen from the meaning of the verse. For the first word is *the way*, it is translated from an Arabic word *Shirot*. The meaning of this word is the straight path which is given by Allah for people who get the graces. The meaning of the graces is *Hidayah* (the guidance) from Allah to go to the straightway. From the meaning above, the researcher argued that the word *way* has connotative meaning. The second words '*those on whom*' the researcher analyzed that the words are translated from an Arabic language *alladziina* which has meaning that the words refers to the people who get the guidance (*Hidayah*) from Allah to go to the straightway. The researcher claimed that it has *connotative* meaning. Then, the word *Thou* has connotative meaning which is similar with *you* (as subject), but there is the deference between *thou* and *you*. *Thou* are used special for high class like in this verse, here the word *Thou* refers to Allah and the word *you* is for general, it can be used for common people.

The word '*hast bestowed*' is translated from an Arabic word *an'ama*, it means that Allah gives the graces namely guidance for the people who want to go to the straight path. The word has also *connotative* meaning. Then, the word *thy grace* can be written in common word like *your grace*. why does the translator use the word *thy*? Because the word is polite word and it is used for high class, Allah. However, if the word (*your*) is used for common class until low class. Besides, it is synonymy word because the word (*thy*) has similar meaning with the word *Thou*. The definition of synonymy is two different words which have similar (one) meaning.

The sixth word is *those whose*, it is translated from the Arabic word (*alaihim*), and the word is pronoun that indicates plural meaning which is referring to the people who are going to get the straightway from Allah. The researcher claimed that this word has connotative meaning. The seventh word *is not wrath*. The words is from negative sentences which means that *they cannot go to the straightway because of their wrath*. The meaning of this word according to Yusuf Ali is *the words relating to Grace are connected actively with God; those relating to wrath are impersonal*. Furthermore, for the last word is *who go not astray*, that the word is translated from *waladhollin*, it has meaning that *the way is not for the people who astray*. It means that the people here are Christians (nashrani). The explanation show that the people who get the guidance are not from Jews and Christians. In short, the researcher argued that the word has connotative meaning, because the researcher sees from the meaning of each word to determine the kinds of lexical meaning from the first until the last verse of *surah al-Fatihah*.

Additionally, the kinds of deictic which are found here is spatial deixis and two person deixises. Spatial deictic is a given form to place considering the location of speaker in speech event. For the first is *the way*, it has *spatial deixis* because the word has relating to the word before the *ayah* that is in verse six. The *way* is refer to the straightway which is explained in the verse six. The form of the word is the adverb of place. Moreover, the second word is the word *Thou*. It is the second

person singular as nominative. For the next word is *Thy*, the researcher argued that it is second person singular as possessive. The form of second person singular deictic as possessive is *dhamir muttashil „ka“* Meanwhile in English is *thy*. It refers to Allah SWT.

Table 3 presents information of the findings. It can be concluded that the kinds of lexical meaning which are found in *surah al-Fatihah* by Abdullah Yusuf Ali's Translation are 39. Synonymy is found in verse 1, verse 2, and verse 5. Moreover Antonym is not found in *surah al-Fatihah*, but Denotation is found in verse 1, verse 2, verse 3, verse 4, verse 5, and verse 6. Besides, connotation is found in verse 1, verse 3, verse 4, verse 5, verse 6, and verse 7. Homonymy, homophone, and Ambiguity are not found in this *surah*. Furthermore, polysemy is found in verse 1, verse 2, and verse 4 and hyponymy is found in verse 1.

Additionally, verse 1 consists of one synonymy, one denotation, one connotation, one polysemy, and one hyponymy. Moreover, verse 2 consists of one synonymy, three denotations, and one polysemy. Then, verse 3 consists of one denotation and one connotation. Then, verse 4 consists of one denotation, two connotations, and one polysemy. Furthermore, verse 5 consists of one synonymy, four denotations, and four denotations. In verse 6 consists of one denotation and 4 connotations. And the last verse is verse 7. It consists of 9 connotations. In short word, the kinds of lexical meaning which has the high rank is connotation totally 21. It proofs that the language of Holy Koran is too beautiful, so it needs to good translating and interpreting to be understood.

Table 3 Kinds of Literal Meaning in Surah Al-Fatihah

Kinds of Lexical Meaning	Ayah/verse							
	01	02	03	04	05	06	07	Quant.
Syn.	1	1			1			3
Ant.								
Dent.	1	3	1	1	4	1		11
Cont.	1		1	2	4	4	9	21
Homn.								
Homp.								
Poly.	1	1		1				3
Amb.								
Hyp.	1							1
Quantifes								39

Table 4 presents the findings of deixis in *Alfatihah*. it can be concluded that the kinds of deixis which are found in *surah al-Fatihah* by Abdullah Yusuf Ali's Translation are 8 and the kinds which are dominant in the verse is person deictic because it is found six words in the *surah*.

Table 4 Kinds of Deixis in Surah Al-Fatihah

The Kinds of Deictic	Ayah							
	01	02	03	04	05	06	07	Quant.
Personal					4	1	2	6
Temporal				1				1
Spatial		1					1	2
								9

Realizing the importance of studying semantics related o meaning and *Alfatihah* especially for Moslem, the combination of those can be implemented in semantics class. Furthermore, semantics related to the study of meaning promotes communication whether it is in the form of spoken or written. So, applying *Alfatihah* as one of teaching material has two advantages. First, it deepens understanding of the content of semantics related to lexical meaning. Second, the students also have new insight studying Quran especially for Moslem students.

E. Conclusion

The study of semantic in English Translation of *Surah al-Fatihah* by Abdullah Yusuf Ali's translation will help the reader and lecturer, moreover, the non-native English teacher to understand translation scripture of *Surah al-Fatihah* by Abdullah Yusuf Ali. After analyzing and interpreting the obtained data, the conclusion is taken as last part of the research. Based on the finding of the data analysis presented in the previous chapter, the researcher concludes this research into some points. The kinds of lexical meaning which are found in *surah al-Fatihah* by Abdullah Yusuf Ali's translation are five. The first is *synonymy*, which appears up to 3. The second is *denotation*, which appears up to 11. The third is *connotation*, which appears up to 21. The fourth is *polysemy* which appears up to 3, and the last is *hyponymy* which appears up to 1. For the kinds of lexical meaning which has the high rank is connotation, totally 21. The last is the kinds of deixis which are found in *surah al-Fatihah* by Abdullah Yusuf Ali's Translation are 9. The first is person deixis, it appears up to 6, the second is temporal deixis, it appears up to 1, and the last is spatial deixis, it appears up to 2. From this point of view, the finding of kinds of meaning shows that *Al Fatihah* can be used to promote English semantics class to help students in recognizing types of meaning, while at the same time, for learning Quran. So, Quran translation is considered as one of semantics teaching materials especially for Moslem students.

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- ¹ Fromkin, Victoria, et al., *An Introduction to Language* (New York: Wadsworth, 2003), p. 173.
² Fromkin, Victoria, *An Introduction to Language* (New York: Wadsworth), p. 5
³ Ary, D., et al., *Introduction to Research in Education* 8th Ed (Wadsworth: Nelson Education, Ltd, 2010), p. 457.
⁴ Yule, George, *The Study of Learning* (New York: Cambridge University, 2010), p. 112.
⁵ Rahman, Susana, *Semantics in Action* (Yogyakarta: Deepublish press, 2010), p. 40.
⁶ Yule, George, *The Study of Learning* (New York: Cambridge University, 2010), p. 117.
⁷ Ibid, p. 118.
⁸ Rahman, Susana, *Semantics in Action* (Yogyakarta: Deepublish press, 2010), p. 138.
⁹ Kreidler, W. Charles, *Introducing English Semantics* (London: Routledge, 2002), p. 100.
¹⁰ Rahman, Susana, *Semantics in Action* (Yogyakarta: Deepublish press, 2010), p. 123.
¹¹ Kreidler, W. Charles, *Introducing English Semantics* (London: Routledge, 2002), p. 52.
¹² Rahman, Susana, *Semantics in Action* (Yogyakarta: Deepublish press, 2010), p. 127.
¹³ Yule, George, *The Study of Learning* (New York: Cambridge University, 2010), p. 113.
¹⁴ Rahman, Susana, *Semantics in Action* (Yogyakarta: Deepublish press, 2010), p. 60.
¹⁵ Ibid, p. 61.
¹⁶ Kreidler, W. Charles, *Introducing English Semantics* (London: Routledge, 2002), p. 56.

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Positive Learning Environment for Primary School/Islamic Primary School Based on Integrative-Thematic Approach in Inclusion Class

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Abstract: *Learning environment* becomes one of today's learning tools which has important role in reaching goals of learning program. The goals of national education in Indonesia is to create good generations who are smart and morally good. In this paper, *learning environment* includes *physical and non-physical learning environment*. The aim of this paper is to describe which learning environment is suitable for implementing the integrative-thematic approach in inclusion class in Primary School/Islamic Primary School. For this reason, there will be a discussion about the theories of learning, they are behaviorism, cognitivism, and constructivism. Each of these theories of learning has been responded in the creations of different learning environment.

Keywords: learning environment, Primary School/Islamic Primary School, integrative thematic

A. Introduction

Various attempts have been done by the Indonesian government due to help young people become smart and good. It has been realized that smart and good are different. The term of smart has something to do with intellect, while the term of good has something to do with moral. The basic education program in Indonesia is twelve years long learning program, six years in Primary School (SD)/ Islamic Primary School (MI), three years in Secondary School, and the last three years in Senior High School. This program is for every child, including children with and without disabilities. In 2013 the Indonesian Ministry of Education and Culture started a pilot project of the implementation of 2013 curriculum in some elected schools. The 2013 curriculum is designed to provide the widest opportunity for students to develop attitudes, skills, and knowledge required in developing some competencies as mentioned in the Graduate Standard Competencies.

The competencies include students' capabilities to behave, to use knowledge and skills to do some tasks at school, community and environment in which the students interact. The Indonesian government intends to create the generation with those competencies. The generation in question is all children without exception, whether students with or without special needs. The Indonesian government has also stated that this generation should not arise as result of the selection of nature; it should be as result of the learning programs at every level of school education with a curriculum unit as the referring. One of the government's desire was manifested by implementing the method of delivery learning in the 2013 curriculum by way of (1) an integrative thematic for the primary school level reached during the 6-year period learning, (2) contextual integrated for the Junior High School level reached during the 3-year period learning, and (3) development of specialization for Senior High School level reached during the 3-year period learning.

Based on the description, there is one thing that needs to be formulated. That the way of learning at the primary school level is done through integrative thematic approach of learning, and that education is intended for all children, whether the students with or without special needs, so as to say that the learning environment in primary level in

Indonesia should be created in such a way that all children can learn everything from school in an intact way and the learning culture must be aiming at respecting each school community. The following is a discussion about the creation of positive learning environment with integrative thematic as the learning approach for an inclusive class.

B. Learning Environment

Learning environment refers to the variation of the physical arrangement of the class, context, and school culture in which students learn. As described in an article (2013:1) that since students may learn in a wide variety of settings, such as outside-of-school locations and outdoor environments, the term is often used as a more accurate or preferred alternative to classroom, which has more limited and traditional connotations—a room with rows of desks and a chalkboard, for example.

The term also encompasses the culture of a school or class—its presiding ethos and characteristics, including how individuals interact with and treat one another—as well as the ways in which teachers may organize an educational setting to facilitate learning—as an example, by conducting classes in relevant natural ecosystems, grouping desks in specific ways, decorating the walls with learning materials, or utilizing audio, visual, and digital technologies. And because the qualities and characteristics of a learning environment are determined by a wide variety of factors, school policies, governance structures, and other features may also be considered elements of a “learning environment.”

Educators may also argue that learning environments have both a direct and indirect influence on student learning, including their engagement in what is being taught, their motivation to learn, and their sense of well-being, belonging, and personal safety. For example, learning environments filled with sunlight and stimulating educational materials would likely be considered more conducive to learning than drab spaces without windows or decoration, as would schools with fewer incidences of misbehavior, disorder, bullying, and illegal activity. How adults interact with students and how students interact with one another may also be considered aspects of a learning environment, and phrases such as “positive learning environment” or “negative learning environment” are commonly used in reference to the social and emotional dimensions of a school or class.

1. Integrative Thematic Approach of Learning

The implementation of the 2013 curriculum in primary school level in Indonesia is implemented using an integrative thematic approach. As stated by The Indonesian Ministry Of Education and Culture (2013:137) that the integrative thematic approach is a learning approach that integrates some competencies of some subjects into some binder themes.

The integration is done in two ways, which are the integration of attitudes, skills and knowledge in the learning process and the integration of the basic related concepts. The theme knits basic meaning of various concepts so that students do not learn the basic concepts partially. Learning, thus, gives full meaning to the learners as reflected in the variety of available themes.

In integrative thematic learning, the chosen theme is regard to nature and human life. In grade I, II, and III, both of which give substantial meaning to the subjects of Pancasila and Citizenship Education, Indonesian Language, Maths, Art-Culture and craft, as well as Physical Education, Sport and Health. This is where the basic

competencies of Natural Sciences and Social Sciences organized into other subjects have an important role as a binder and developer of Basic Competence of other subjects. Psychologically, the primary students have not been able to think abstractly to understand content of subjects that are learned separately. The view of developmental psychology and Gestalt provides a solid foundation for the integration of basic competencies that are organized into thematic learning (The Indonesian Ministry of Education and Culture, 2013:137). From the perspective of transdisciplinarity then separating curriculum content rigorously does not provide benefits for the ability to think further.

2. Learning environment in Primary School/Islamic Primary School Today

It becomes increasingly important to discuss the creation of appropriate learning environment in relation to the implementation of the 2013 curriculum that used integrative thematic as a learning approach in Primary School/Islamic Primary School. Before discussing what the learning environment as appropriate one, the following is a portrait of the learning environment created in the primary level schools in Indonesia. Events are used as an example the case in this paper are perceptible, but the real name of the actors is not mentioned.

Learning environment created in the majority of today in Primary School/Islamic Primary School in most regions in Indonesia still follow the conventional pattern although there are some schools that have seemed to respond to the implementation of the curriculum in a better response than conventional pattern. This is maybe because of different interpretations that arise from the schools and the parents over the implementation of the 2013 curriculum in Indonesia.

3. Today's Learning Environment in the Conventional Classroom

Learning environment that is created between the school and the students have an influence on the relationship that is created among the students. Peer relationship that arises cannot be separated from the process of labeling students based on the acquisition of rank. Based on field observations noted that a second grade primary school student has been cheating because of her Mathematics score is lower than her classmate whose rank is one level below her. Having interviewed about what she was doing, the student replied:

"She is my rival, so she is my enemy. I acquired the first rank and she acquired the second rank in the class. But yesterday I got 94 and she got 96 in math test scores. She made two wrong answers and I made four wrong answers. I corrected her answer sheet and I wrote that she made 9 wrong answers, because when I was going to write a number 2, I thought that number 2 can be changed into the number 9 with a slight change in writing."

Based on the carefully enough interviews, there are a lot of the information that is summarized from the case. There are certainly things that really are not expected to occur within a 2-grader Primary School, which are dishonesty, hostility, and anxiety. The unexpected values seem to be having relation with student's self-esteem. Supposedly students who are proficient in academic also understand how to respond to his/her error when they made mistakes in answering questions and do not need to commit fraud that is used as a confirmation that one should always rank the highest score in the class.

The above case is an example of the unexpected relationship among peers that happen because there is a correlation with the pattern of ranking in the class. No doubt that teachers always give a verbal message to the students to always be kind to their peers. Teachers also have certainly cite examples of actions that demonstrate good attitudes to their peers. But apparently, all such efforts are not enough for a student, even though the one that is considered smart (as in the ranks of the class), to apply it in their lives.

When a student goes home, she/he often gets rave reviews from parents with greeting "Hi, how was your score?" Such greeting also gives a psychological effect which is not good for students. At school she/he becomes one of the students who is confined in a learning environment that is saturated, when she/he got home she/he get the atmosphere reminded her/him of the boredom in school, then it will make the students more and more tired with this kind of routine. If such situation takes place in a long period of time, all day, for months, even years, then instead of producing a generation capable of using his knowledge in his life, even generations living under pressure that will be generated.

4. Learning Environment Created in Response to Learning Theories

Learning environment is an atmosphere created for learning. Akinsanmi (2008:1) says "Learning environment are designed to suite or support particular learning theories-and there are many theories that explain the learning process." (2008:1). Akinsanmi also stated that researchers often base their theories on physiological, psychological and sociological changes that take place when learning occurs and often exclude the physical/material conditions that surround the learning process.

Learning is the acquisition of skills, knowledge, values, wisdom, and understanding. There are several learning theories that explain how the emergence of the learning process. This paper falls under three broad schools of thought—behaviorism, cognitivism and constructivism.

a. Behaviorism

The end of the 19th and 20th centuries behaviorist experts stated that learning is closely related to the behavior. The brain of a new-born baby considerates as a blank slate– tabular rasa – who learns proper behavior and improper through positive and negative reinforcement (Squires and McDougall, 1994 in Ankinsanmi, 2008:1). B.F. Skinner (1904 – 1990) is one of the pioneers who contribute in the learning theory of behaviorism. The behaviorists believed that learning is evidenced by a change in the action through a process of exploration that shows individually on external stimuli that appears until the desired response. The expected response is reinforced with reward, while the unexpected response is not given the reinforcement. The theory of behaviorism is based on experiments conducted on animals. As Harzem (Akinsanmi, 2008: 1) said that this theory focus by looking at behavioral changes and not much see the considerations in the cognitive and affective learning process because it is not observable in that experiment.

Domjan (2005: 2) says "The change in behaviour that is used to identify learning can be either an increase or a decrease in a particular response." Example

of learning outcomes is seen as an increase in response to a child who is learning to swim. Previously the child cannot swim, but after he learned to swim, the child learns to move his arm, his legs so that the child can swim. There appears to be additional coordination skills between hand and foot movements controlled by the child. Examples of learning in the form of a reduction in response is seen when a child learns not to do something, for example when there is a dentist who checks her teeth, the child must be quiet, not to make a move that could interfere with the doctor's examination.

Learning also may not always appear in plain, as what Domjan said that learning can be behaviorally silent. For example, a child can learn about all things related to driving by looking at the way of mature people drive. The child learns the function of accelerator, brake, and steering control. However, the child is not able to show the results of the study until the child is old enough to obtain a driver's license. For this reason, then Domjan (2005:5) states "learning involves a change in the potential for doing something." This is similar to that expressed by Lefrançois (2000: 117) who stated "all relatively permanent changes in potential for behavior that result from experience but are not due to fatigue, maturation, drugs, injury, or disease."

The Response that appears on the learning theory of behaviorism is the perception that projects that the responsibility of a teacher is emphasized to transfer knowledge to students, and students are positioned as passive participant. Knowledge is transferred from the teacher to the students seem to be something that is objective, factual, and absolute.

Environmental Response

Learning environments that are designed based on this school of thought are lecture based, teacher-focused, and structured, and use a system of reward and punishment to promote learning. Physical learning environments (schools) created to support this learning theory were typically fenced in single buildings with several stories. "Classroom wings were laid out like the Henry Ford's assembly line: new learners (raw materials) were located at one end and moved through the classes until they emerged as graduates (finished products) at the other end" (Bennett and Le Compte, in Akinsanmi, 2008: 2). The class rooms were laid out in rows and columns and provided minimal room for flexibility. The teacher's desk was the main point of focus (besides the blackboard) and had a vantage point that made students' supervision easier.

b. *Cognitivism*

Another school of thought – Cognitivism, came to the forefront in the second half of the twentieth century when researchers found that behaviorism did not account for all types of learning (Gagne, 1984 in Akinsanmi, 2008: 2). Cognitivism rejects the behaviorist approach which excludes mental processes (e.g. thinking, memory, knowing and problem solving) in its explanation of how people learn, limiting learning to observable changes in behavior alone. Semple (in Akinsanmi, 2008:3) stated that cognitivism focuses on the study of mental processes and uses it to explain learning. This view compares the mind to a 'black box' – one that needs to be opened and explored. The black box, like a computer, receives information,

processes it and then produces an output that may be stored in the mind or exhibited in behavior. Knowledge can be viewed as schema, that is, symbolic mental constructions that are organized or processed in the mind. Learning occurs when there is a change in the learner's schemata. As such, the learner is an active participant in the learning process, and his/her actions are a result of thought.

Environmental Response

Learning environments created around this paradigm encourage curiosity, provide inquiry oriented projects and present knowledge in staged scaffolding. Similar to behaviorism, cognitivism presents knowledge as absolute and objective. Schools built on the philosophy of cognitivism were typically laid out like campuses and were not often fenced in. They were usually single or two-story buildings connected by various walkways, which provided opportunities for the students to interact with the outdoors periodically, supporting the explorative approach of the learning theory. The classroom buildings housed students according to their grades, usually with several classes of one grade occupying a floor or a building – a response to the enrolment explosion brought on by the baby-boomers. The classroom buildings were sequentially arranged and consisted of long corridors, flanked on both sides by classrooms. The internal layout of the classroom did not change much, however. The teacher's desk was still located at the head of the class and the students still sat in rows and faced the teaching wall.

c. *Constructivism*

Constructivism is the third broad category of learning theories. It rejects the behaviorist assumption that the mind is a blank slate and posits that learning is a process of constructing knowledge rather than acquiring it. Boyle (in Akinsanmi, 2008:3) stated that it takes into consideration the learner's social, cultural and contextual conditions and theorizes that the learner constructs knowledge through experience and in accordance with his/her level of cognitive development. In other words, learners interpret new information through their contextual experiences and build on their existing knowledge from the conclusions reached during the assimilation of and reflection on new knowledge. The mechanism by which learners internalize new knowledge was first articulated by Jean Piaget (1896-1980). Semple (in Akinsanmi, 2008:3) said that this paradigm views learning as an active process of making meanings from experience and unlike cognitivism, it emphasizes the individual nature of learning. This theory puts the responsibility of learning with the learner and emphasizes the role social interaction and reflection plays in the learning process.

Environmental Response:

Learning environments designed based on this theory are student-centered, collaborative, cooperative, and experiential. Teachers in this setting serve as facilitators rather than instructors. One of the more recent learning theories that grew out of constructivism is the brain-based learning theory. Caine (in Akinsanmi, 2008:3) stated that it is established on current neuroscience research findings about the physiology/functions of the brain and proposes that people learn better in a challenging, safe, comfortable, social and enriched environment.

C. Inclusive Class

The concept of class inclusion was initiated by education experts since the idea of education for all children was discussed. Inclusion classes are designed based on the phenomenon that children with special needs should also obtain treatment and education as that received by children without special needs (*education for all*). The concept of inclusion classroom learning refers to a class composed of children with special needs and children without special needs. This is done in order to create a more humane learning community, including the creation of expectations of mutual respect and self-esteem among the members of the class. Yvonne Becher and Zhang Li (2010: 13) stated "*inclusive education is only part of a wider understanding of inclusion*". Inclusion itself is seen:

"...as a process of addressing and responding to the diversity in the needs of all children, youth and adults through increasing participation, cultures, and communities, and reducing and eliminating exclusion within and from education. It involves changes and modifications in content, approaches, structures, and strategies, with a common vision that covers all children of the appropriate age range and a conviction that it is the responsibility of the regular system to educate all children." (UNESCO, 2009 in Sheldon Shaeffer, 2010:6)

Based on these statements, the inclusion is a treatment process referred to and response to the diversity of needs of all children. It involves changes and modifications in content, approaches, structures and strategies, with a common vision which covers all children and among certain age and a certainty that it is the responsibility of a sustainable system to educate all children. Therefore an inclusion class is certainly very necessary for children with special needs. One of the implications of aligning treatment and education for all children is the teacher must understand and be able to treat students with special needs (not including in the case of special needs children with severe levels of disability), especially for children with special needs is truly a member of the class feels inclusively comfort.

1. Who are Children with Special Needs?

Children with disabilities are classified into eight categories by Santrock (2008:184), they are: learning disability, mental retardation, sensory disorder, autism spectrum disorders, attention deficit hyperactive disorders, physical disorders, speech and language disorders, and emotional and behavioral disorders. All children who have such disorders are included in the category of children with special needs.

2. The Expected learning environment

The ideal learning environment for inclusive program containing students with or without special needs or should provide facilities that can facilitate the learning process of all students. As teachers and schools gradually move to more inclusive programming, it is also necessary for them to pay close attention to the physical space and design of the inclusive class. In fact, the physical arrangement of a classroom environment will largely determine if and how inclusion will happen. Eredics (2013:1) said that creating an inclusive learning environment isn't just about changing attitudes, support systems and activities it is also about rearranging the physical space to accommodate the various needs that exceptional children have. Structuring the class highly expressed expectations of the school to the student learning outcomes. Thus the

creation of classroom arrangement strongly reflects the way teachers organize learning to the student learning outcomes assessment.

There are some aspects that should be taken into consideration when assessing students. Freeman and Freeman (in Linse, 2008: 139) says *"When assessing students, it's important to remember that assessment should be measure of what students are able to do and what they know, rather than measures of what they are not able to do and do not know."* As Santrock (2008: 562) said that for children with special needs, the aspects that should be measured include important skills such as creativity, motivation, persistence, and social skills

The creation of learning environments aimed at inclusive classroom should consider several issues related to the condition of the needs of each student. Below are several suggestions teachers and schools can use to arrange the physical space of a classroom in order to facilitate inclusion based on Eredics' ideas (2013:2):

- a. The students' desks should be placed into groups (2-4 desks per group) so that all students have opportunities for cooperative learning, collaboration and discussion. As well, it is better to place the teacher's desk on the periphery of the classroom. Teachers in an inclusive class rarely sit down during their day and don't need their desk getting in the way.
- b. It is better to provide centers. Centers appeal to various learning styles but they must also be accessible and open. As well, the materials and manipulative at each center must be appropriate and stored where all students can reach them. Placing books on a high shelf is limiting for a smaller student or one who is in a wheelchair.
- c. It is suggested to provide meeting spot. Teachers should create one area of the classroom where the students can come together to have discussions, develop social skills and participate in large group activities. This space must have enough room for ALL the students to gather.
- d. It is suggested to decorate the classroom in proper way. An inclusive classroom needs to be decorated in a way that does not create distraction and sensory overload. Too many bright colors, posters, clutter and furniture can easily distract the most focused child.
- e. Safety or emergency preparedness is a must for inclusive class. Teachers need to ensure adequate space for all students to move safely around the room. Teachers also need to clear bulky items, stabilize furniture, tape down wires and cables, and place signs/symbols around the room that point out exit/entry ways in case of emergency.

Here are four basic principles that teachers should take into consideration when arranging a classroom based on Evertson, Emmer, and Worsham (Santrock, 2008: 496-497):

- a. Reduce all the things that make congestion in heavy traffic areas. Distraction and disruption can often occur in high-traffic areas. These include group work areas, students' desk, teacher's desk, the pencil sharpener, bookshelves, computer stations, and storage location. Teachers should separate these areas from each other as much as possible and make sure they are easily accessible.
- b. Make sure that teacher can easily see all students. An important management task is to carefully monitor students. To do this, teacher will need to be able to see all

students at all times. Teacher has to make sure that there is a clear line of sight between teacher's desk, instructional locations, students' desks, and all students' work areas. Teacher needs to stand in different parts of the room to check for blind spot.

- c. Teacher needs to make often-used teaching materials and student supplies easily accessible. This minimizes preparation and clean up time, as well as slowdowns and breaks in activity flow.
- d. Teacher needs to make sure that students can easily observe whole-class presentations. Teacher need to establish where she/he and students will be located when whole-class presentations take place. For these activities, students should not have to move their chairs or stretch their necks. To find out how well the students can see from their locations, teacher need to sit in the students' seats in different parts of the room.

Teacher needs to think about how she/he will organize the classroom's physical space, she/he should ask herself/himself what type of instructional activity students will mainly be engaged in (whole-class, small-group, individual assignments, and so on). Considering the physical arrangements will be best support for that type of activity. Below are various types of physical classroom arrangement based on Santrock's ideas (2008: 497-498):

- a. *Auditorium style*. A classroom arrangement style in which students sit facing the teacher.
- b. *Face-to-face-style*. A classroom arrangement style in which students sit facing each other.
- c. *Off-set style*. A classroom arrangement in which small numbers of students (usually three or four) sit at tables but do not sit directly across from one another.
- d. *Seminar style*. A classroom arrangement style in which large number of students (ten or more) sit in circular, square, or U-shaped arrangements.
- e. *Cluster style*. A classroom arrangement style in which small number of students (usually four to eight) work in small, closely bunched groups.

Teacher also needs to consider the arrangement of non-physical learning environment. Students need a positive environment for learning. Attitudes, teaching styles, and inclusive activities are also an important component of the inclusive class. Curriculum and delivery methods will also be considered to be highly acceptable to all children, whether whom with or without special needs. The assessment process for all students must be done in detail, involving assessment tools such as tests and non-test that are adjusted to each student's ability. Creating of physical and non-physical environment is aiming at reaching the learning goals of inclusion. This will impact on a sense of belonging, success, and self-esteem of all students of inclusive class.

Santrock (2008:500) stated that there are three aspects in creating a positive learning environment took into consideration, they are (1) general strategies, (2) creating, teaching, and maintaining rules and procedures, and (3) getting students to cooperate. The general strategies include:

- a. *Authoritative classroom management style*. A management style that encourages students to be independent thinkers and doers but still provides effective monitoring. Authoritative teachers engaged students in considerable verbal give-

and-take and show caring attitudes toward them. However they still set limits when necessary.

- b. *Authoritarian classroom management style.* A management style that is restrictive and punitive, with the focus mainly on keeping order in the classroom rather than instruction or learning.
- c. *Permissive classroom management.* A management style that allows students considerable autonomy but provides them with little support for developing learning skills or managing their behaviour.

To function smoothly, classrooms need clearly defined rules and procedures. Students need to know specifically how you want them to behave. Evertson, Emmer, and Worsham (Santrock, 2008: 501) said that rules focus on general or specific expectations about behaviour. An example of general rule is, "Respect other persons." An example of specific rule is, "Cell phones must always be turned off when you are in the classroom." Procedures, or routines, also communicate expectations about behaviour, but they usually are applied to a specific activity, and they are directed at accomplishing something rather than prohibiting some behaviour or defining a general standard. An example of procedure is a procedure of interrupting a whole-class discussion. Rules tend not to change because they address fundamental ways we deal with others, ourselves, and our work, such as having respect for others and their property, and keeping our hands and out feet to ourselves. On the other hand procedures may change because routine and activities in classrooms change.

Many effective classroom teachers clearly present their rules to students and give explanations and examples of them. Teachers who set reasonable rules, provide understandable rationales for them, and enforce them consistently usually find that majority of the class will abide by them.

There are three main strategies in getting students to cooperate. They are the developing of a positive relationship with students, the action of getting students to share and assume responsibility, and the rewarding appropriate behaviour.

D. Conclusion

Based on the discussion of the three theories of learning (behaviorism, cognitivism, and constructivism) and the discussion about the arrangements of physical and nonphysical learning environment for inclusion class in Primary School / Islamic Primary School in which integrative thematic approach is used, it can be concluded that:

1. Physically, the choosing of the classroom arrangement style should be suitable for the activities in the class. The arrangements of other equipment needed for learning process in the class should be easily accessible by all students and meet each students' need.
2. Non-physically, the general strategies, the creating, teaching, and maintaining rules and procedures, and the principle strategies of getting students to cooperate should be prepare carefully to meet the students' needs and development.

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Impact of Navigation System Hypermedia on Learning Disorientation
Case study: Primary School Teacher Education Students

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Abstract: Navigation system in hypermedia have many advantages for learning in the classroom, The navigation system is very important thing how to make user confidence, does not lose and confuse, not feel disorientation, and finally can get what the purpose of their study using hypermedia system. Previous study investigated how the effect of hypermedia learning environment on middle school students motivation, attitude and science knowledge, It was found that the students had significantly increased their knowledge from pretest and posttest and improve of what the students had learned after two weeks. The analysis data using qualitative method through experiment for 300 students in primary education. Based on the data of can described that navigation system of hypermedia learning is negatively significant to disorientation ($\gamma = -0.226$, $p < 0.01$). The result also show that there are significant differences of disorientation related to Navigation system of hypermedia learning ($F = 9.009$, $p < 0.01$). It means that navigation system of hypermedia with model linier, global and advance effected by learning disorientation.

Keywords: hypermedia learning, navigation system, learning disorientation, higher education.

A. Introduction

Navigation systems, or systems that support users' determination of paths through Web sites, may include features such as links to other pages, search facilities, directories, or site maps. According to Nielsen, users have difficulty finding information and need support in the form of strong sense of structure and place; these can be provided by a navigation system. Nevertheless, lack of navigation support was cited as one of the 10 most-common mistakes in Web design in both 1996 and 1999 (Nielsen 1996a, 1999b). Surveys indicate that over 60 percent of Web users are either "searching" or "browsing" (Pitkow et al. 1998), reinforcing the importance of presenting information in an easily searchable and locatable manner. Consequently, designers have proposed that any usable hypertext system should include an effective mechanism for navigation (Lightfoot 1997). The development of information technology, storage and delivery of data is getting cheaper and better quality, better individuals, institutions, and governments involved to make efforts to utilize the information technology development. Even in the world of education in Indonesia, it is time to take advantage of the information technology. Especially with the online school program, all the components required educational institutions to prepare themselves by setting up infrastructure to take advantage of the information technology development. The information technology will provide added value in the learning process. This relates to the increasingly high demand for science and technology information that is not obtained in all school environments.

At this time the actors of education in Indonesia has begun to realize that the use of information technology-based media becomes very important. With a wide range of benefits for their learning process is always more willing to use it. With a variety of training organized by various organizations of teachers become more eager to always improve its ability to manage, develop information technology based media. Governments are also increasingly concerned to improve the infrastructure facilities in the field of information technology. A variety of the latest in hardware technology spread to school. This indicates that the government is increasingly concerned with the development of information technology media, especially in area of education in Indonesia.

The main problems of student that using information technology media like website, blog and hypermedia learning are feeling difficult how to access and using. Students feel lost, going around the circle, difficult to find a page that had previously view, disoriented, no idea how to go next for browsing (Jane Webster & Jaspreet S. Ahuja, 2006). Users often get lost in the hyperspace, difficult to get an overview of material and finding specific material (Hammond&Alison 1998). Based on the problems, this study will create of navigation system of hypermedia learning as solution of the problem. Navigation system can answered the problem of learning disorientation in education environment. Hypermedia learning environment provides a lot of nonlinear and dynamic information represented as text, graphics, animation, audio and video (Jacobson, 2008).

The navigation in hypermedia quite often associated with the user disorientation problem, that is can be identified with the kind of problems. Feeling lost, not know where is should go to the next content. Therefore, this study would like to develop navigation system in hypermedia learning environment using software engineering PHP Programming and My Structured Query Language (MySQL) database as software to develop and then investigate how far the impact the system in learning disorientation and user performance include result of study in the end of term (Paulo Dias, Maria Joao Gomes, Anna, 1999). Based on investigation of the statement of the problem, there are two research questions for this study: Are there effects of navigation system of hypermedia learning in learning disorientation?(1) Are there differences navigation system condition type of hypermedia in learning disorientation? (2)

The purpose of this study is to investigate the effect of learning disorientation for students during use hypermedia in several condition of navigation system. The correlation between navigation system and learning disorientation. This study investigate how far affect navigation system in learning disorientation. The previous studies explain that the most important electronic learning developing is navigation system condition. The navigation system is important to measure the fruitfulness of learning. Although some of component of learning also take effect to be successfully like students ability, teacher and another media to support the learning. The navigation system can affect users' performance and disorientation, the study indicated that strong correlation between disorientation to use hypermedia (Webster & Ahuja, 2006). Learning endowment of hypermedia system, user' performance. The great contribution this study is to increase users' performance of students. Using hypermedia learning will be elevating the score of final examination.

In some developed research related to the development of hypermedia, the results revealed that using hypermedia could improve the understanding of concepts and creative thinking of students who took the classes using hypermedia when compared to those students who did not use hypermedia (Kaharu, SarintanN, 2012).

B. Literature Review

1. Hypermedia System

Hypermedia learning environment provides a lot of nonlinear and dynamic information represented as text, graphics, animation, audio and video (Jacobson, 2008). In Hypermedia learning system, User perform better than novices because of their deeper understanding of the subject matter and the development of hypermedia systems. Development of hypermedia system is one of step other individual difference elements, such as gender differences, cultural background, and cognitive styles (Sherry Y. Chen, Jing Ping Fan and Robert D. Macredie, 2011).

2. Multimedia Learning System

Multimedia is defined in multiple way, depending upon one's perspective. Typical definitions include the following definitions. Multimedia is the use of multiple forms of media in a presentation. Multimedia is the combined use of several media,

such as movies, slides, music, and lighting, especially for the purpose of education or entertainment, Multimedia is information in the form of graphics, audio, video, or movies. A multimedia document contains a media element other than plain text, Multimedia comprises a computer program that includes text along with at least one of the following: audio or sophisticated sound, music, video, photographs, 3D graphics, The commonality among these definitions involves the integration of more than one medium into some form of communication. Most commonly, though, this term now refers to the integration of media such as text, sound, graphics, animation, video, imaging, and spatial modeling into a computer system. Children cognitive theory of multimedia learning draws on dual coding theory, cognitive load theory and constructivist learning theory. It is based on the following each working memory store has a limited capacity, humans have separate systems for representing verbal and non-verbal information, consistent with Paivio's (1986) dual-code theory, meaningful learning occurs when a learner selects relevant information in each store, organizes the information in each store into a coherent representation, and makes connections between corresponding representations in each store (Mayer, 1997).

3. Learning Disorientation

Learning disorientation is characterized by the problem of having to know (1) where you are in the network and (2) how to get to some other place that you know (or think) exist in the network. Disorientation has been defined as the tendency to lose one's sense of location and direction in a non-linear document (Ahuja and Webster, 2001; Conklin 1987; Head et al. 2000). It means lost orientation that occurs when the user does not have understanding perception and conception of relationship within hypermedia system, does not know the location should searching, and finds it difficult to decide where to find next within the system. Disorientation actions are typically measured through the number of pages opened and the number opened more than once (McDonald and Stevenson, 1998). Disorientation is a web user behavior that deviates from existing learning objectives on the web. Behavior was lost and could not find what the user wants to find also one of the meanings of the user oriented. Disorientation has activity of web users to make such remarks as "I had specific places I wanted to go and could not understand how to find them" (Jarvenpaa and Todd, 1997, p.74).

4. Navigation System

The empirical research in the area of user navigation is limited, fortunately we can favorably draw from study and theory in the area of human computer interaction (HCI) and interface design, cognitive, psychology, information science, hypertext theory and information design. (David & Jean, 2000). The results of this study point out significant differences in the use and effects of the three navigation models. Finally, the implications for designing effective hypermedia-based content are discussed. (Chao, Yang & Chiang, 2006). There are three forms of navigation mechanism which are commonly combined in information systems spatial, semantic and social. The spatial model provides a good infrastructure to build on, but we should consider how semantic structure aids the individual in navigation and orientation, and how it forms a basis for many means of social interaction. The three types of navigation are distinct yet collectively interlink the issues of form and use. (Douris & Calmers, 2011).

The navigation system is a very important thing for student using hypermedia system. Successfully user to using hypermedia depends on navigation system that developed. The hypermedia navigation system is like a road map to all the different areas and information contained within hypermedia system based-on website. Using navigation system in hypermedia page by page, menu by menu, link by link, content by content can help user to move more easily. There are three types of navigation system in information system based-on website, (a) Advance Navigation, it means that the structure of the hypermedia navigation is built from general to specific. This provides a

clear, linear path to all the pages from anywhere on the system, (b) Global Navigation, Global navigation shows the top level sections/pages of the system. It is available on each page and lists the main content sections/pages of the system. (c) Linear Navigation, would the links with the text of the pages, linking to other pages within the system. (David & Jean, 2000).

David and Jean, 2000 in another study found that there are eight type of navigation system, The types of navigation system are (1) Text Links, Text links are words (text) which are surrounded by the anchor set of tags to create clickable text which takes the visitor to another page within the system, a downloadable document from the system, or to another system on the Internet. (2) Breadcrumbs, Breadcrumb navigation shows the user the path within the system to the page they are currently on. (3) Navigation Bar, a navigation bar is the collection of system navigation links all grouped together. A navigation bar can be horizontal or vertical. (4) Tab Navigation, is where the system navigations links appear as tabs, similar to the tabs user use in a binder to divide the contents into sections, (5) Sitemap, is a page within the system that lists all the sections and pages that are contained within the system.

A traditional sitemap provides navigation for user should they get lost, a shorter path to the different areas of the system for those who know what exactly they are looking for and a means for the search engines to find all the pages within the system. (6) Dropdown Menu, is a style of system navigation where when the user places their mouse over a menu item, another menu is exposed. A dropdown menu can include a fly out menu or see the next item. A dropdown menu system can create accessibility issues and a problem as far as the search engines not being able to read the links in the menu, but if constructed properly, these issues can be overcome. (7) Fly out Menu, is constructed similar to the dropdown menu. When the user places their mouse over a link, another menu fly out, usually to the right, from the link where the mouse is placed. Fly out menus face the same challenges as dropdown menus but if constructed properly, they can be accessible and readable by the search engines. (8) Named Anchors, Named anchors are the type of links that take user directly to a spot on the current page or on another system page.

C. Method

The method of study using experiment method and for analysis data using SPSS. The process of experiment study performed in step by step will run in individual sessions for \pm 60 - 90 minutes. As seen in Figure 1, this study will be conducted in 3 steps:

1. *Hypermedia Implementation Training,*

Participants are trained to use hypermedia, such as navigation system, hypertext and using multimedia materials. The material and content of hypermedia for training are different from the content of hypermedia which is applied for the experiment. The training will be conducted in individual session. After training step, participant are randomly assigned to study in hypermedia with three group navigation system conditions.

2. *Studying hypermedia (Searching, Browsing, Gaming),*

Participants is randomly assigned to three groups based on navigation system conditions. There are three navigation conditions (Basic Navigation System Condition, Global Navigation System Condition and Advance Navigation System Condition). They should study using hypermedia learning depend on the group. The content of hypermedia is material, concept map, learning video, game education, quiz, online test, user disorientation scales, and reporting based.

3. *Learning Disorientation scaling,*

The purpose of this step is to collect scale of learning disorientation by participants that would like to be reported. User filling the table of learning disorientation scale in hypermedia, there are 7 statement or question and 7 answer choice item.

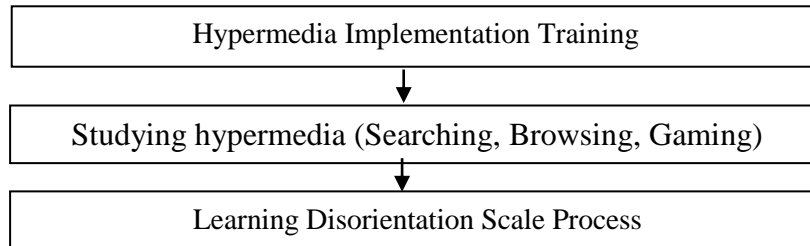


Figure 1: Steps of Experiment

There are 300 males and females students that participated, they are come from primary teacher education Semarang state university Indonesia that have age 19 – 24 years old. For measurement learning disorientation using seven items perceived disorientation measure on seven point scales ranging from never to always (Ahuja & Webster, 2006) by online including hypermedia system. Learning disorientation can be assessed subjective and objectively. The subjective assessment of learning disorientation can be done by implementing the scale methods. One of the most popular learning disorientation scale is Perceived Disorientation Scale (PDS) which is developed by (Ahuja and Webster, 2001) with 300 university students. The scale incorporate the perceived disorientation. The PDS consists of seven items with seven points scale ranging from “never” to “always”. (Ahuja and Webster, 2001) report that the alpha reliability of the Perceived Disorientation Scale is 0.89. Consistent with Ahuja and Webster’s study, the other studies also have shown that the PDS has high reliability. For instance, Amadeu, Tricot, and Marine (2009) showed that the alpha reliability of modified perceived disorientation scale is 0.86. Cangoz and Altun (2001) modified the PDS in Turkish version. The study involved 216 university students. The result showed that the alpha reliability of the Perceived Disorientation Scale-Turkish (PDS-TR) is 0.84. Disorientation Scale measured using Disorientation Scale (Ahuja & Webster, 2001) consists of 7 item (1 (never) – 7 (always)).

No.	Deskripsi	1	2	3	4	5	6	7
1.	Saat browsing di hypermedia, saya merasa teresat	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.	Saat saya browsing di hypermedia, saya merasa seolah-olah saya berputar-putar dalam lingkaran	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.	Saat saya browsing di hypermedia sulit untuk menemukan halaman yang sudah saya lihat sebelumnya	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4.	Saat saya browsing di hypermedia, navigasi antar halaman merupakan suatu masalah	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5.	Saat saya browsing di hypermedia, saya tidak mengetahui bagaimana menuju lokasi/halaman yang saya inginkan	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6.	Saat saya browsing di hypermedia, saya merasa berdisorientasi	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7.	Setelah browsing sebentar, saya tidak tahu ke mana tujuan berikutnya	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Keterangan: 1 = never 7 = always

Process

Figure 2: Page of Hypermedia Disorientation Scale

D. Results And Discussion

The researcher conducted an orientation in order to design this study within two semesters prior to the development of a hypermedia system. The orientation was also intended to establish a good relationship between the students and the lecturer and to

know the objective of the research directly. Data collection was performed by measuring the different variables to be analyzed, namely; Navigation system of hypermedia learning, Disorientation, and Users' performance. The researcher worked in the field to collect data, explain the purpose, objectives, background, benefits and did some measurement. He also explained (guarantee) the confidentiality of the source data collected, after that the next measurement tools were distributed with an explanation how to fill. The participants generally responded very positively and enthusiastically during the data collection process.

Disorientation was measured through a questionnaire in seven scales, scale one represented 'never' and scale seven represented 'always'. The 'never' answer cumulatively will produce lower scores, the hypothesis of $7 \times 1 = 7$ illustrates the user did not lose any purposes in browsing. On the other hand, the 'always' answer will cumulatively yield high scores, the hypothesis of $7 \times 7 = 49$ illustrates that the users lost their purposes in browsing. The mean answer cumulatively will generate moderate scores, the hypothesis $7 \times 4 = 28$ illustrates moderate. The result of the measurement yielded a mean score $\bar{x} = 16.51$ in group one, $\bar{x} = 14.90$ in group two, and $\bar{x} = 13.32$ in group three. Explaining the hypermedia learning in the advanced navigation reduced the 'lost' compared to global and linear model. The 'lost' score on the three models was less than < 28 , it interprets that the disorientation was moderate or relatively small.

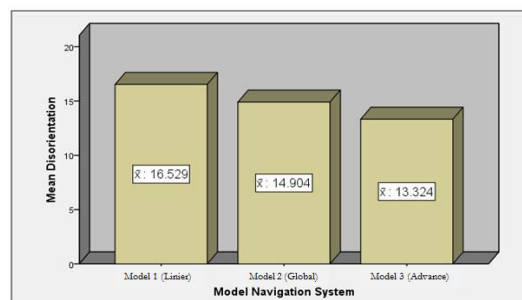


Figure 3: Histogram Disorientation

The data analysis of the study used a statistical tool parametric Ancova followed by a further test (post-hoc test) with LSD. The Prerequisites that must be met before the Ancova test are: (1) the distribution of the data follows a normal curve tested with a normality test sample distribution; and (2) the variance of each homogeneous group is tested with the homogeneity of variance test. Homogeneity of variance in the pre-test data is also a sign that the students in each group are comparable, thus changes after the experimentation can be interpreted as impact of hypermedia learning. The second Analysis is the track test or path analysis. Considering the models having only one predictor, the pre requisites that must be met is only normality of data distribution.

Disorientation of Student using advanced navigation system of hypermedia learning is smaller than students using the global navigation system (Model 3 < Model 2), smaller than students using global navigation system ((Model 3 < Model 1), and global navigation system is smaller than linier navigation system (Model 2 < Model 1). These findings support the fourth hypothesis that there are differences navigation system hypermedia in learning disorientation. Thus, the hypothesis is accepted.

In summary, based on the result of analyst data strongly clearly that all of hypothesis is accepted and two research question could be answered clearly. The model 3 (advance model) as the most advanced product of navigation system that developed this study founded well-to-do good alternate media based on website for decrease user disorientation learning using hypermedia.

Each learning material is well presented with a hyperlink so that the respondents can access all of the material. The users of this navigation model will be more focused on one

material because one page only presents one material. The changing of the material will be managed by the provided hyperlink. (3) Model 3 or advance model is a featured model of this study. It is a combination model between model 1 and model 2. The clarity of the material in this model is more focused and conceptual because each of the material is separated with a menu in the learning content. The findings of the study show that there is a significant difference in disorientation, the users will not be lost if the navigation system is well organized and managed or vice versa. Moreover, the score achievement in users' performance increase significantly in the model group.

E. Conclusion, Recommendation and Limitation

The conclusion of analyst data for experiment study that using hypermedia as media learning for college students can be explained follow:

1. Navigation system of hypermedia learning is negatively significant to disorientation ($\gamma = -0.226$, $p < 0.01$).
2. There are significant differences of disorientation related to Navigation system of hypermedia learning ($F = 9.009$, $p < 0.01$).

The above conclusions agree to the importance of navigation system of hypermedia learning on learning based web, it is easy however to accept the conclusions of the study as the use of web in learning is generally known to have good influence. Yet, the conclusions of the study highlight that the navigation system of hypermedia learning can be a media for other variables to decrease disorientation user. Although the mediation in the conclusion is disorientation, it may give the same influence when it is related to the internet world. Hence, in accordance with the development of programming techniques and advances in digital technology, it is recommended to create and manage system in the next research, in fact it can be expanded to manage other variables. It will be beneficial if this study is researched with different mediations.

The study has limitations on disorientation instrument and users' performance may not been able to reveal completely essential matters and the participants answers may not reveal the true conditions as the researcher did not confirm their answers further.

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The Students Thinking Process in Problem Solving on The Sequence and Series Material

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Abstract: This research was an exploratory research with a qualitative approach that aims to describe the students thinking process in problem solving on the sequence and series material. The assessment of this process is based on the thinking process of Piaget's assimilation and accommodation. When someone is facing a problem, there will be a process of adaptation that involves a process of assimilation and accommodation. According to Piaget, the assimilation is the process of integrating a new stimulus into the scheme that has been formed. Accommodation is the process of integrating the new stimulus through the creation of a new scheme to adapt with the stimulus received. When the really new schemes is established, then, those called thinking process of abstraction.

This research was conducted in the vocational high school 2 Malang grade XII that has received the sequences and series topics. The data collection was performed by the method of Think-Out-Loud (TOL) or commonly called the Think Aloud. In TOL method, students were asked to express what he was thinking hard.

This research shown the students thinking processes in problem solving offered by Polya , as follows: (1) *understanding the problem*, identifying the sentence in the form of statements and questions, sentences are classified as known statement and question sentences are classified as what is asked, and write the known statement and the questions with the assumption variables, (2) *devising out plan*, presupposition using variables, symbols, equations, and mathematical models, (3) *carrying out the plan*, solving equations using algebraic properties (sum, subtraction, multiplication, and division and substitution), and (4) *looking back*, check the conformity between the results and the completion of what is known.

Keywords: thinking process, problem solving, sbstraction, assimilation, accommodation, sequence and series

A. Introduction

One of the characteristics of mathematics study is an abstract concept. Learning mathematics is a mental activity is high. According to Hermes (Sudirman, 2011) all possess an abstract mathematical concept because it only exists in the human mind. Only the mind can "see" objects of mathematics.

Therefore, a teacher must try to bridge using concrete objects to "reduce" the abstract nature of mathematical objects, so that students can catch a math lesson at school. A math teacher in accordance with its development, should see to it that the facts, concepts, operations, or principle in mathematics was seen concrete (Soedjadi, 2000 in Sudirman, 2011).

But, in fact, there is a mathematics teacher who taught without notice it. This is one of the factors that cause the majority of students have a negative impression of mathematics, for example: mathematics regarded as a scourge (Yaniawati, 2007), mathematics scary (Sulaepin, 2007), math is hard and boring (Becker and Schneider, 2006), mathematics unpleasant (Zainuri, 2007), mathematics is a science that is dry, theoretical and only contains formulas, as if it were "outside" float away, and does not intersect with the reality of students (Sriyanto, 2007).

In studying mathematics and solving a math problem, students do a thinking process. It runs in their mind until they can find an answer. In mathematics study, generally teachers give less attention to thinking process. Teachers only pay attention to the results of the final settlement of the students without regarding to how the students can actually arrive at the answer. If the student answers is different from the usual key answer, they will

directly blame their students without doing exploration about the reasons why the answer is chosen. Yet according Yulaelawati (2004) one of the teacher's roles in learning mathematics is to help students express how the thinking processes running in their mind when solving problems, for example by asking students to tell the steps they had in their mind. It is necessary to determine the errors that occurred and organize the students thinking process.

The thinking process occurs in the human brain. Incoming information is processed in it, so what already exists in the necessary adjustment even change at all. This process is called adaptation. Adaptation scheme can be done in two ways: assimilation and accommodation where it depends on the type of information or experience into the mental structure. The process of assimilation and accommodation will continue until there is a balance.

Knowing the students thinking process in solving a mathematical problem is very important for teachers. Teachers need to understand the way of students thinking process and how students process the incoming information while directing the student to change his way of thinking if it turned out to be necessary. By knowing the students thinking process, teachers can keep track of the location and the types of mistake made by the students. The mistakes made by students can be used as resources for student learning and understanding. Besides, the point that is equally important is the teachers can design learning in accordance with the thinking of students. So, the students thinking process in solving mathematical problems is very important to know, because the learning process experienced by a person is different from the others. The difference is caused by the many variables that influence that ultimately produces something different thoughts.

The research question is how the students thinking process in problem solving on the sequence and series material. The research objective is to describe the students thinking process in problem solving on the sequence and series material. In detail the purpose of this study is to describe the students thinking process in understanding a problem, planning a solution, implementing the settlement plan issues, and rechecking the results of the settlement.

B. Research Method

This research is classified as exploratory qualitative by selecting three students in the vocational high school 2 Malang grade XII that have received the sequences and series material. Three students are classified to the following criteria: high math ability student, medium math ability student, and low math ability student.

The main instrument is the own researcher and student worksheets. The data collections are performed by the method of Think-Out-Loud (TOL) or commonly called the Think Aloud and interview. Interviews are only used to explore problem or clarify the thinking process expressed by students. Therefore, the interviews is used unstructured interviews.

C. Results and Discussion

The research findings are described as follows:

1. The S1 thinking process in understanding the M2 and M3 before the interview is not yet complete, namely S1 less write what is known in M2 and M3, and after the interview S1 can explain it, namely on M2 she mentioned $n = 15$ and the M3 he mentioned $n = 6$. Thus it can be said that the S1 do the thinking process of assimilation in understanding M2 and M3.
2. The S2 thinking process in understanding M1 before the interview showed that there is a mistake in writing a variable as it is known, so when substituting these variables into the equation that had been developed there is ambiguity, namely substituting $S_1 = 43$ into a . However, after the interview, explaining that the written S is actually a U . In

addition, S2 also explained about the row he wrote in M1, which is the arithmetic sequence 43,40,37,...,1 means $b = 40 - 43 = -3$, whereas if it is reversed into a 1,...,37,40,43 then $b = 43 - 40 = 3$, so define the rows behind it or not, the important thing is not to make mistakes in determining b so as to obtain the correct result. Thus it can be said that the S2 do the thinking process of assimilation in understanding the M1.

3. The S2 thinking process in developing and implementing the settlement plan M1 in equation S_{15} , before the interview and after the interview still get the same results, that students can not explain about the similarities she wrote, because the scheme that she had not in accordance with the structure of problem.
4. At M2 and M4, S2 do things different from other subjects, namely the M2 in finding the value of b and the M4 in menacari r . On M2 in finding the value of b in a way $b = \frac{U_{11}-U_6}{11-6} = \frac{10}{5} = 2$, while on the M4 in finding the value of r by way of $r = \frac{U_1+U_2}{1.2} = \frac{6}{2} = 3$.
5. The S3 thinking process in implementing the settlement plan M2 equation $S_{15} = \frac{n}{2} (2a + (n - 1) b)$, before the interview, S3 make mistakes in summing integers, ie write $(-8 + 28) = -20$, and after interview, S3 able to justify it, the result is 20. Thus, it can be said that the S1 doing the thinking process of assimilation in implementing the settlement plan M2.
6. The S3 thinking process in the plan completion of the M4, namely by writing the equation series arithmetic whereas in the question has been clearly written that the series is a geometric series, resulting in implementing the settlement plan also contained an error, and in this case S3 can not explain, the students only silence and looks confused. In this case the S3 have a scheme which is not in accordance with the structure of problem.
7. At M4, S3 can not check back completion of the M4 because S3 do not have a scheme in accordance with the structure of problem. Constraints on the S3 difficulty in obtaining information, S3 tend to shy and silent when it conducted the interview.
8. The process of thinking S1 in completing the M1, M2, M3 and M4, both in understanding the problem, planning, implementing the plan and rechecking the settlement, S1 think assimilation. Thinking process of assimilation seen from S1, they can integrate information obtained immediately after reading the issue into the existing scheme of his mind.
9. The S2 thinking process in completing the M2, M3 and M4, both in understanding the problem, to plan, implement the plan and rechecking the settlement, S2 think assimilation. Thinking process of assimilation seen from S2 can integrate information obtained immediately after reading the issue into the existing scheme of his mind.
10. The process of thinking S3 in completing the M1, M2, and M3, both in understanding the problem, planning, implementing the plan and rechecking the settlement, S3 think assimilation. Thinking process of assimilation seen from S3 can integrate information obtained immediately after reading the issue into the existing scheme of his mind.

Based on the research findings above, it is obtained as follows:

1. S1 can actually complement what is known in M2 and M3, but did not want to do it or write it down because he wanted to resolve the matter as quickly as possible. For S1 to write what is known on the matter might be considered just a waste of time or may S1 never told to write what is known on the matter. If this assumption is correct then S1 can solve problems and produce the correct answer, and it is evident that S1 could finish M2 and M3 correctly.
2. S2 actually understand what he meant of the line is known at M2, S2 can explain it with two rows of similar but distinct difference because of ranks behind, but S2 is less

consistent in determining the unknown variables so that seeing the answers S2 will be confused. In this case S2 may be unfamiliar to write what is known on the matter so that there are inconsistencies in write variables that are known and it is seen from the students answers when substituting variables into the equation.

3. S2 do mistakes in writing the equation to complete the M1, S2 may not be able to change their got a scheme, because after the interview also still generate the same answer. This means S2 can not directly integrate information obtained after reading the matter to the existing scheme his mind.
4. S2 conduct its own uniqueness in the search for b in M2 and M4 are looking for r on. S2 owned scheme is valid only on the matter of M2 and M4 because S2 can not prove that the formula obtained can be made for all the questions and S2 call in a fast way. So the scheme owned S2 in determining b and r in accordance with the structure of matter. In this case S2 probably already familiar with ways of quickly due to the S2 is considered more easily memorized and simpler to get the final result.
5. S3 problem in implementing the settlement plan to use the properties of algebra, one on M2 has done a summation of integers and in this case S3 do something but does not conform to the schema owned. After the interview S3 is able to justify that which is done in accordance with the scheme already owned. Perhaps it is S3 haste in the count so do not realize that the results are wrong, because when done straight S3 interview could justify it and admitted that one of the final results obtained.
6. S3 do mistakes in writing the equation to complete the M4, and in fact this is realized by S3 but may S3 not be able to change the scheme their got, this means that S3 can not integrate directly on information obtained after reading the issue into existing schema her mind. After the interview S3 also does not change the answer, so maybe S3 are not able to resolve the M4.
7. S3 are not able to check on the M4, it may be because S3 can not draw up and implement the settlement plan. And in checking the M4 is not enough to write what is known only to S3 does not have a scheme in accordance with the structure of problem.
8. S1 can integrate information obtained immediately after reading the M1, M2, M3, and M4 into the existing scheme of his mind.
9. S2 can integrate information obtained immediately after reading the M2, M3, and M4 into the existing scheme of his mind.
10. S1 can integrate information obtained immediately after reading the M1, M2, and M3 into the existing scheme of his mind.

CASE 1				
Polya Procedures		S1	S2	S3
Understand ing The Problem	Process	Identifying the sentence in the form of statements and questions, Sentences are classified as known statement and question sentences are classified as what is asked,	Identifying the sentence in the form of statements and questions, Sentences are classified as known statement and question sentences are classified as what is asked, Write the known	Identifying the sentence in the form of statements and questions, Sentences are classified as known statement and question sentences are classified as what is asked, Write the known statement and the questions with the

		Write the known statement and the questions with the assumption variables	statement and the questions with the assumption variables	assumption variables
	Thinking Criteria	Assimilation and reflective abstraction	Assimilation and reflective abstraction	Assimilation and reflective abstraction
Devising Out Plan	Process	presupposition using variables, symbols, equations, and mathematical models	presupposition using variables, symbols, equations, and mathematical models But the equation S_{15} written is not appropriate	presupposition using variables, symbols, equations, and mathematical models
	Thinking Criteria	Assimilation and reflective abstraction	schemes that are not held in accordance with the structure of problem.	Assimilation and reflective abstraction
Carrying Out The Plan	Process	solving equations using algebraic properties (sum, subtraction, multiplication, and division and substitution) And substituting the value of n to the equation S_n	S_{15} written equation does not fit that in carrying out the plan does not succeed	solving equations using algebraic properties (sum, subtraction, multiplication, and division and substitution) And substituting the value of n to the equation S_n
	Thinking Criteria	Assimilation and reflective abstraction	schemes that are not held in accordance with the structure of problem.	Assimilation and reflective abstraction
Looking Back	Process	Summing all series ranging from 1 to 43 with different series is 3	Summing all series ranging from 1 to 43 with different series is 3	by examining the steps work

	Thinking Criteria	Assimilation	Assimilation	Assimilation
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CASE 2				
Polya Procedures		S1	S2	S3
Understanding The Problem	Process	Identifying the sentence in the form of statements and questions, Sentences are classified as known statement and question sentences are classified as what is asked, Write the known statement and the questions with the assumption variables	Identifying the sentence in the form of statements and questions, Sentences are classified as known statement and question sentences are classified as what is asked, Write the known statement and the questions with the assumption variables	Identifying the sentence in the form of statements and questions, Sentences are classified as known statement and question sentences are classified as what is asked, Write the known statement and the questions with the assumption variables
	Thinking Criteria	Assimilation and reflective abstraction	Assimilation and reflective abstraction	Assimilation and reflective abstraction
Devising Plans	Process	presupposition using variables, symbols, equations, and mathematical models	presupposition using variables, symbols, equations, and mathematical models	presupposition using variables, symbols, equations, and mathematical models
	Thinking Criteria	Assimilation and reflective abstraction	Assimilation and reflective abstraction	Assimilation and reflective abstraction
Applying the Plans	Process	solving equations using algebraic properties (sum, subtraction, multiplication, and division and substitution) And substituting the value of b to	solving equations using algebraic properties (sum, subtraction, multiplication, and division and substitution) And substituting the value of b to the equation	solving equations using algebraic properties (sum, subtraction, multiplication, and division and substitution) And substituting the value of b to the equation $2a + 13b =$

		the equation $2a + 13b = 18$	$2a + 13b = 18$	18
	Thinking Criteria	Assimilation and reflective abstraction	Assimilation and reflective abstraction	Assimilation and reflective abstraction
Rechecking	Process	Summing all series ranging from -4 to 24 with different series is 2 And substituting value a dan b to the equation written as as known statement	Summing all series ranging from -4 to 24 with different series is 2 And substituting value a dan b to the equation written as as known statement	By examining the steps work
	Thinking Criteria	Assimilation	Assimilation	Assimilation

CASE 3				
Polya Procedures		S1	S2	S3
Understanding The Problem	Process	Identifying the sentence in the form of statements and questions, Sentences are classified as known statement and question sentences are classified as what is asked, Write the known statement and the questions with the assumption variables	Identifying the sentence in the form of statements and questions, Sentences are classified as known statement and question sentences are classified as what is asked, Write the known statement and the questions with the assumption variables	Identifying the sentence in the form of statements and questions, Sentences are classified as known statement and question sentences are classified as what is asked, Write the known statement and the questions with the assumption variables
	Criteria Think	Assimilation and reflective abstraction	Assimilation and reflective abstraction	Assimilation and reflective abstraction
Devising Plans	Process	presupposition using variables, symbols,	presupposition using variables, symbols,	presupposition using variables, symbols, equations, and

		equations, and mathematical models	equations, and mathematical models	mathematical models
	Thinking Criteria	Assimilation and reflective abstraction	Assimilation and reflective abstraction	Assimilation and reflective abstraction
Applying the Plans	Process	solving equations using algebraic properties (sum, subtraction, multiplication, and division and substitution) And substituting the value of r to the equation S_6	solving equations using algebraic properties (sum, subtraction, multiplication, and division and substitution) And substituting the value of r to the equation S_6	solving equations using algebraic properties (sum, subtraction, multiplication, and division and substitution) And substituting the value of r to the equation S_6
	Thinking Criteria	Assimilation and reflective abstraction	Assimilation and reflective abstraction	Assimilation and reflective abstraction
Rechecking	Process	Summing all series ranging from 3 to 96 with $r = 2$	Summing all series ranging from 3 to 96 with $r = 2$	By examining the steps work
	Thinking Criteria	Assimilation	Assimilation	Assimilation

CASE 4				
Polya Procedures		S1	S2	S3
Understanding The Problem	Process	Identifying the sentence in the form of statements and questions, Sentences are classified as known statement and question sentences are classified as what is asked, Write the known statement and the questions with the assumption	Identifying the sentence in the form of statements and questions, Sentences are classified as known statement and question sentences are classified as what is asked, Write the known statement and the questions with the assumption variables	Identifying the sentence in the form of statements and questions, Sentences are classified as known statement and question sentences are classified as what is asked, Write the known statement and the questions with the assumption variables

		variables		
	Thinking Criteria	Assimilation and reflective abstraction	Assimilation and reflective abstraction	Assimilation and reflective abstraction
Devising Plans	Process	presupposition using variables, symbols, equations, and mathematical models	presupposition using variables, symbols, equations, and mathematical models	presupposition using variables, symbols, equations, and mathematical models. But the equation written is not appropriate with the structure of problem.
	Thinking Criteria	Assimilation and reflective abstraction	Assimilation and reflective abstraction	schemes that are not held in accordance with the structure of problem.
Applying the Plans	Proses	solving equations using algebraic properties (sum, subtraction, multiplication, and division and substitution) And substituting the equation (1) to (2), and then substituting value of r to the equation (1)	solving equations using algebraic properties (sum, subtraction, multiplication, and division and substitution) And substituting value of r to the equation $a + ar = 6$	The equation written does not fit that in carrying out the plan does not succeed
	Thinking Criteria	Assimilation and reflective abstraction	Assimilation and reflective abstraction	schemes that are not held in accordance with the structure of problem.
Rechecking	Process	Substituting value a and r obtained to the equation $U_1 + U_2 = 6$ and $U_4 + U_5 = 162$ as known statement	Substituting value a and r obtained to the equation $U_1 + U_2 = 6$ as known statement	
	Thinking Criteria	Assimilation	Assimilation	

D. Conclusion and Suggestions

Based on the data analysis described above, this research proposes several conclusions:

1. The student thinking process in understanding problem is assimilation and reflective abstraction described as follows: (a) Identifying sentences from statement and

question, (b) statement sentences are which knowable and question sentence be what questined, (c) write which known and asked with supposition variable.

2. The student thinking process in arranging the problem solving planning is assimilation and reflective abstraction described as follows: supposition with variable, symbol, equation, mathematic model.
3. The student thinking process in implementing problem solving planning is assimilation and reflective abstraction described as follows: resolve equation with aljabar characteristics (addition, reduction, multipliction, division), and substitution.
4. The student thinking process in checking the problem solving results is assimilation with checking comformity between resolve the result and what is known.

Based on the conclusion, some suggestions are stated as follows:

1. In teaching mathematics, teacher should emphasize problem solving stages offered by Polya.
2. In teaching mathematics, teacher should attention to the students thinking process that includes: assimilation, accommodation, empirical abstraction , pseudo-empirical abstraction, and reflective abstraction.

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Technological Pedagogical Content Knowledge among Islamic Elementary School Teachers

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Abstract: Information Communication Technology (ICT) has been developed rapidly and has been used in all areas of knowledge, including in the field of education. Realizing the importance of information technology in education, Islamic elementary school teachers should utilize the technology to assist the learners achieve their goals and to ease them in understanding and using the concepts of content which they learn. The purpose of this study is to identify exact experience to guide Islamic elementary school teacher in integration technology in ways that develop Technology Pedagogical Content Knowledge (TPACK) in teaching. The TPACK framework describes the kinds of knowledge that teachers need in order to teach with technology, and the complex ways in which these bodies of knowledge interact with one another. Library research was used in this study. In conclusion, TPACK requires Islamic elementary school teachers to have: i) an understanding of how to represent concepts with technology; ii) pedagogical skills that utilize technologies constructively to transfer content; iii) fundamental knowledge of subject matter concepts as difficult or easy to grasp; iv) knowledge of learners' existing knowledge and their learning styles; and v) knowledge of how to utilize technology to construct new knowledge using learners' existing knowledge.

Keywords: TPACK, Islamic Elementary School, teacher

A. Introduction

Indonesia is facing growing challenges from global development-oriented technology. The digital technology have already changed the way we live, communicate with each other, play and learn. In many ways newer technologies demonstrate that many innovations of teaching and learning methods. Because of this rapid rate of change of innovations and levels of technologies, the young people understand the world in very different way. Laptop, tablet, smart phones, touch pods, text messaging, and other digital words have changed the social landscape forever. One of outstanding aspect of such technologies is the vary array of knowledge and information can be accessed digitally. Based on the survey conducted by Ministry of Communication and Information of Indonesia (2014) was found that 79.5 percent of children and adolescents are technology users. This study also revealed that 69 percent of respondents use the computer in their daily lives. About a third, 34 percent use laptop, and a small part, just 2 per cent are connected to the use of video games. Children and adolescents have three main motivations for accessing to the internet: (i) to seek information, (ii) to connect with friends (old and new) and for (iii) entertainment. Information search conducted frequently driven by school assignments, while the use of social media and entertainment content is driven by personal needs.

As a country with the world largest Muslim citizens, so many Islamic schools have been growing in Indonesia. The rapid rate of change in digital world is a challenge for Islamic elementary school teachers, as technology become obsolete as quickly as they arrive. There is increased pressure on teachers to learn the new ways to incorporate technology into their teaching. Pineda (2011) maintained that the educational uses of technology seemingly appear to be one of the teacher competencies for educational reform

efforts in 21st Century. This is because if technology is appropriately and effectively integrated, it can improve students' achievement. Therefore, teacher professional development arrangements on how to integrate technology into instruction or teaching become essential nowadays.

Lawless and Pellegrino (2007) argue that such professional developments are critical to ensuring that teachers keep up with changes in students' performance standards, become familiar with new methods of teaching in the content areas, learn how to make the most effective instructional use of new technologies for teaching and learning, and adapt their teaching to shifting school environments and an increasingly diverse student population.

In fact that teaching subject matter is applied to almost all schools including Islamic elementary schools in Indonesia tend to be text book oriented, less associated with the daily life of students, teachers-centered learning and teaching is stuck with traditional ways of teaching (Budiman, 2011; IMSTEP-JICA, 1999). Most teachers in teaching still pay less attention to students' thinking ability, or in other words, not leading their students to creative learning. The methods used are varied, however, most of them are not meaningful.

As a result, the motivation of students in learning the subject is low. They tend to memorize the contents mechanically. There is a variety of methods in learning contents in addition to strategy to optimize the potential of every student. Teacher's efforts in arranging a wide range of learning methods and strategies are important parts in the success of students in achieving the purposes of subject matter in Indonesian schools. The learning must be meaningful and related to daily needs for the students. However, the majority of Islamic elementary school teachers in Indonesia are still not able to apply and develop proper PCK, methods of learning and strategies in acquiring content and skills of the subject.

Furthermore, Regulation of National Education Minister No. 16 of 2007 on Standards of Academic Qualification and Teacher Competencies and the Regulations of Indonesia Government Number 74 of 2008 have explained that integrating ICT into teaching has been one of pedagogic competence component. The competence required by teachers in order to implement active learning through effective, interesting, and fun learning (Ministry of Education and Culture of Indonesia. (2007). . The aim is to improve professionalism in teaching. Professionalism is absolutely necessary in achieve of the national goals of education, and to attain a competitive standard within ASEAN nations and the world.

One of the competencies expected for every educator to acquire is the competence in the field of information and communication technology (ICT). The stakeholders of Indonesian education demanded that modern information technologies be included into the school curriculum. The manifestation of this competence is that every teacher should have ability to master computer-assisted instruction, such as the ability to use internet and the ability to develop ICT-based learning. Part of this effort that has been made by the national and the provincial department of education is the training of teachers in modern technologies (computers, internet, multimedia, communication technologies) as well as the creation of suitable educational software available for teachers and students.

Teachers' pedagogy and the use of information and communication technologies as instructional tools are factors that help teachers and schools meet the challenge of preparing students with the essential skills necessary for success in the 21st century

(Schoen & Fusarelli, 2008). The use of ICT will increase and extend the existing classroom practices beyond the classroom teaching, a gradual process of pedagogical evolution that is apparent to the teacher. Developing and trialing new strategies specifically designed for mediating ICT supported learning so that, the pedagogical implication is important when ICT is added in the mathematics teaching and learning process (Tay, Lim, Koh, 2012; Hennessy, Ruthven and Brindley, 2005). The results of research above have shown that teachers' attitudes towards modern technologies considerably influence the effective use of these technologies at school learning.

International Society for Technology in Education (2002) highlights that teacher should know and be able to apply technology in teaching effectively and develop professionally in an increasing digital world. The teachers should facilitate and inspire student to learn and develop their creativity; design and develop digital-age learning experiences and assessments; model digital-age work and learning; promote model digital citizenship and responsibility; and engage in professional growth and leadership.

Moreover, an approach that is commonly encountered in development of professional teachers is the treating of technology, pedagogy and content as different and independent from each other (Sahin et al, 2013). They should be able to combine them together and become an approach which is called Technological Pedagogical Content Knowledge (TPACK).

It is important that educational reforms that involve technology integration should carefully consider how to provide effective opportunities for teachers to enhance their technology knowledge and establish self-efficacy belief with the aim of improving technology integration. More specifically, a teacher's belief about their TPACK are pivotal in terms of using technology in the classroom because a teacher's beliefs about their capability to use technology is a powerful predictor how effectively they will actually use technology (Lee & Tsai, 2010).

B. Technology in Islamic Elementary School

The necessity of the essential of forming technology literacy appears rapidly in the early 1980s that led to the creation of many methods of teaching and learning, that is towards more meaningful and innovative learning (Scanlon, Buckingham & Burn, 2005; Clausen-May, 2008; Aktaruzzaman, Md Rashedul Huq & Clement, 2011). By using the ICT-based learning, students can access instructional materials or structured tasks without being limited by distance and time. There are three types of users of ICT in the learning process: the users who use the computers to deliver of learning materials, users who spread teaching materials through the internet, and users who make use of ICT as a communication base (Heinich et al., 1996). Moreover, Aktaruzzaman et al., (2011) analyze that the roles of ICT in education are as follows: i) ICT encourages learning anytime and anywhere; ii) ICT helps in gaining access to remote learning resources; iii) ICT sets up individuals for the workplace; iv) ICT increases the quality of education; and iv) ICT turns learning environment into learner-centered.

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practices beyond the classroom teaching, a gradual process of pedagogical evolution that is apparent to the teacher. Developing and trialing new strategies specifically designed for mediating ICT supported learning so that, the pedagogical implication is important when ICT is added in the teaching and learning process (Tay, Lim, Koh, 2012; Hennessy, Ruthven and Brindley, 2005). The results of research above have shown that teachers' attitudes towards modern technologies considerably influence the effective use of these technologies at school learning.

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Meanwhile, there are a few factors that should be taken into consideration when attempting to integrate technologies into classroom:

1. Look at the needs of the curriculum.
2. Consideration must be given to the costs and numbers needed to maintain technologies. High technological resources often require time, familiarity of the technologies (equipment) and improving.
3. A central concern should be the effectiveness of the teacher in integrating technologies into the learning process and standard pedagogical procedures. Sometimes teachers have the misconception that the technology will do the job for the teachers. Without creativity, technologies become no more than sophisticated forms of entertainment for the students and often a source of fright for the teachers. To the contrary, technological integration should be a tool to enhance education and help open up a broad variety of channels to students used to world saturated with information. The teacher who experiences success with technological integration is one who is both creative and an agile technological user.

C. Technological Pedagogical Content Knowledge (TPACK)

TPACK Model was built based on a model developed by Shulman (1986) explaining how teachers' understanding of Knowledge & Technology by relationship with each other in the creation of effective teaching practices. PCK generally is defined as the knowledge developed through the knowledge base that is the synthesis of three content knowledge, pedagogy knowledge and context knowledge. Shulman's model emanating through Venn diagram is shown in Figure 1

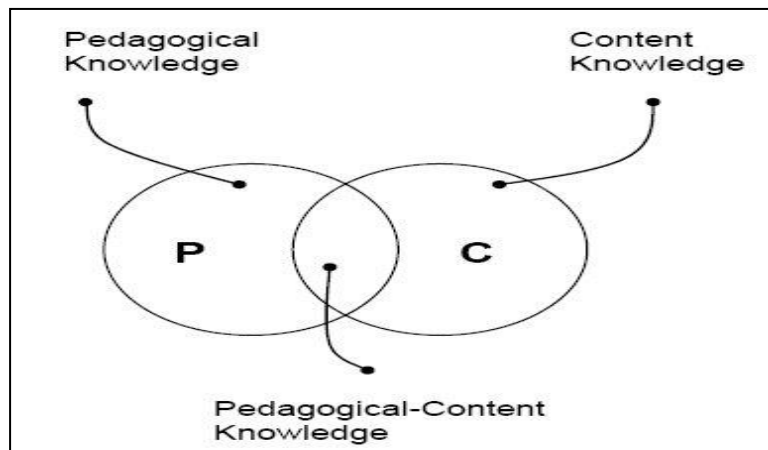


Figure 1.1 PCK Model by Shulman. Adapted from "Technological Pedagogical Content Knowledge: A Framework for Teacher Knowledge" by Misra, P. dan Koehler, M.J., (2006), *Teachers College Record*, 108 (6), p. 1019.

This idea was later developed by Mishra and Koehler (2006) by adding a third set of Technology and Knowledge and develop into TPACK. These are teaching and learning process based on the content and must make use of advances in technology. This Model can be illustrated through the TPACK diagram Venn in Figure 1.2

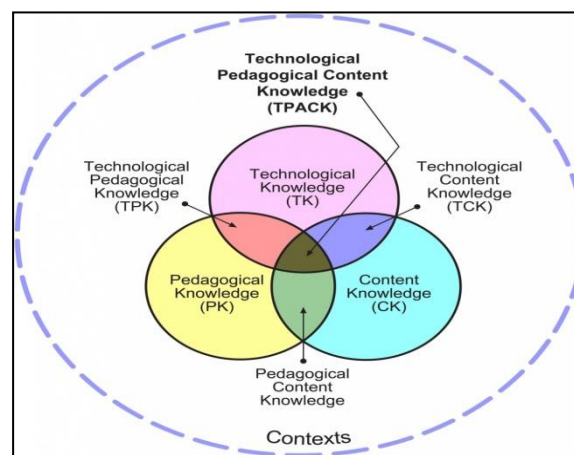


Figure 2. Technological Pedagogical Content Knowledge (TPACK). Adapted from "Technological Pedagogical Content Knowledge: A Framework for Teacher Knowledge" by Misra, P. dan Koehler, M.J., (2006), *Teachers College Record*, 108 (6), p. 1020.

Based on figure 2, it is illustrated that the TPACK not only constructed of three primary knowledge i.e. content knowledge, pedagogical knowledge and technology knowledge, but there are three more sets of their combined knowledge that are also considered to be important in the TPACK namely: pedagogical content knowledge (PCK), technological content knowledge (TCK) and technological pedagogical knowledge (TPK). In addition, technological aspects are systematically considered in the following ways:

1. Content Knowledge (CK)

Content knowledge is the knowledge about the actual subject matter that is to be learned or taught. Knowledge of content is of critical importance for teachers. As Shulman (1986) noted, this would include: knowledge of concepts, theories, ideas, organizational frameworks, knowledge of evidence and proof, as well as established practices and approaches towards developing such knowledge. Ma (1999) defined content knowledge as a thorough understanding of the breadth and depth of the relevant topics in content, including awareness of their interconnections. It is clear that teachers' knowledge of content should be much deeper than that of their students.

2. Pedagogical Knowledge (PK)

Pedagogical Knowledge is deep knowledge about the processes and practices or methods of teaching and learning and encompasses (among other things) overall educational purposes, values, and aims (Koehler & Mishra, 2008). This knowledge generally involve knowledge about the ability of students' learning, classroom management, lesson planning, development, implementation and evaluation of teaching. According to Idris (2005), pedagogy in teaching discuss various aspects that involved in the teaching and learning process, such as the contents of mathematics, mathematics curriculum, learning theories, teaching methods, classroom management, use of technology and the development of self-concept. Pedagogical knowledge in class is the aspect that has to be faced on a daily bases with an aim of making teaching more effective. Teachers who have a deep knowledge of pedagogy can teach the subjects better and understand how students construct their knowledge and skills and how to develop positive thinking towards learning.

3. Technology Knowledge (TK)

Technology knowledge (TK) is the knowledge about standard technologies, such as books, chalk and blackboard, and more advanced technologies, such as the Internet and digital video. This involves the skills required to operate particular technologies.

The International Society for Technology in Education (2002) stated what teacher should know and be able to apply in teaching effectively and grow professionally is an increasing digital world. The teachers should be able to facilitate and inspire student learning and creativity; design and develop digital-age learning experiences and assessments; model digital-age work and learning; promote and model digital citizenship and responsibility; and engage in professional growth and leadership.

Roblyer & Doering (2006) explained the elements underlying a rationale for using technology in teaching: i) motivation consists of ways of gaining learner attention, support for manual operation in high level learning, illustration of real world relevance, engagement in production work, and connections with distance audiences; ii) enhanced instructional methods consist of interaction and immediate feedback, visual demonstrations, illustrative connections between skills and applications, opportunities to study system in unique ways, unique information sources and populations, self-paced learning, access to learning opportunities, and cooperative learning; iii) increased productivity consist of saving time on production tasks, grading and tracking student work, faster access to information sources, saving money on consumable

materials; and iv) required information age skills consist of technology literacy, information literacy, and visual literacy.

Furthermore, Oster-Levinz, A., & Klieger, A. (2010) suggested that the best ways for integrating the technological knowledge must be examined, such that the focus will not be on learning technological tools but rather on the integration of pedagogy in technology. It is necessary to start from the field of knowledge and the teaching methods appropriate for this particular field of knowledge, and to integrate technology. Optimal integration will lead to a change in teaching and relevance to the students and to meaningful learning.

4. Pedagogical Content Knowledge (PCK)

Pedagogical content knowledge is consistent with, and similar to Shulman's idea of knowledge of pedagogy that is applicable to the teaching of specific content. PCK covers the core business of teaching, learning, curriculum, assessment, and reporting such as the conditions that promote learning and the links among curriculum, assessment, and pedagogy. An awareness of common misconceptions and ways of looking at them, the importance of forging links and connections between different content ideas, students' prior knowledge, alternative teaching strategies, and the flexibility that comes from exploring alternative ways to looking at the same idea or problem are all essential for effective teaching (Koehler & Mishra, 2008).

5. Technological Content Knowledge (TCK)

Technological pedagogical knowledge (TPK) is the knowledge of the existence, components, and capabilities of various technologies as they are used in teaching and learning setting and conversely, knowing how teaching and learning setting, and conversely, knowing how teaching might change as the result of using particular technologies (Koehler & Mishra, 2008).

6. Technological Pedagogical Knowledge (TPK)

TPK is knowledge about enhancing pedagogical practices, components (i.e., teaching, assessment, motivation etc.) with the implementation of technology into teaching and learning activities. In this knowledge base, teachers need to seek ways to enrich or support his or her teaching by use of specific technology (Koehler & Mishra, 2008).

7. Technological Pedagogical Content Knowledge (TPACK)

TPACK is an emergent component for the knowledge that goes beyond all there components (content, pedagogy, and technology). Technological pedagogical content knowledge is an understanding that emerges from an interaction of content, pedagogy, and technology knowledge (Koehler & Mishra, 2008). TPACK is different from knowledge of all three concepts individually.

TPCK is a basis of good teaching with technology and requires an understanding of the representation of concepts using technologies; pedagogical techniques that use technologies in constructive ways to teach content; knowledge of what makes concepts difficult or easy to learn and how technology can help redress some of the problems that students face; knowledge of students' prior knowledge and theories of epistemology; and knowledge of how technologies can be used to build on existing knowledge and to develop new epistemologies or strengthen the old ones.

TPACK aims to support skill development of teacher for acquiring and explaining how technology-related subject-specific knowledge is applied during teaching and learning activities (Koehler & Mishra, 2009).

D. Developing Islamic Elementary School Teachers' TPACK

In an Islamic context, a major portion of pedagogical knowledge is simply having a grounded understanding of who we are as Muslims here in this country. There can absolutely be no grid for pedagogy if teachers do not understand the Muslim youth that Islamic elementary schools aspire to educate.

In order to prepare students for the work force of the 21st Century, Islamic elementary school teacher must encourage them to tap into, use, and enhance their creative skills. In order to create creative learners, Islamic elementary school teacher must integrate technology into content. According to the TPACK model, technological content knowledge occurs when a teacher selects and use technologies to communicate particular content knowledge (Harris, J., & Hofer, M., 2009). By implementing technologies, Islamic elementary school teachers will be better be able to engage students in the learning process and content knowledge. Islamic elementary school teachers must be willing to stop outside their comfort zones and create opportunities for students to excel in classroom and in the real world.

When many teachers hear about integrating technology into the content, they think it is enough to just teach using technologies. It is not sufficient enough for the teacher to use technology in the classroom, but the students need to be the ones implementing and experimenting with technology. Islamic elementary school teacher must responsible for designing and facilitating lesson plans that allow the students opportunities to use meaningful and varied technologies. Once the students are allowed and encouraged to use the technologies they will become more comfortable not only in the technologies but also in the content knowledge.

When implementing technologies into the content knowledge the teacher should take certain steps into consideration. Prior to beginning a lesson the teacher should create a rubric and divide the tasks that the students will have to complete. The students should be presented and made familiar with the rubric and the tasks that they are going to complete. The more transparent the teacher is to the students with regards to the expectations the better the students will perform. Next, the teacher should explain the basic parts of the technology with the students. It is not necessary to teach step by step, but instead provide the students with a general overview and allow them the opportunity to experiment and discover the technology on their own. Student can learn to connect content knowledge to real life. The teacher is a mediator and facilitator student in making their own decisions and taking responsibility for their learning. The students are to share their finished products with the class and then as a last step the student should reflect on their experiences.

There are examples of ways to integrate technology into content knowledge:

1. Web Quests: having students complete certain tasks by visiting certain websites that have been carefully chosen by the teacher.
2. Voice Thread: having students create slideshows with narration.
3. Auto-Tune: Students write and sing songs that are related to content knowledge.

4. Wiki Spaces: Students are given opportunities to comment on content knowledge through discussion boards; that are carefully monitored by the teacher.

Furthermore, Polly (2012) provides descriptions for both low and high-level enactments of TPACK and its various components. By teasing out the 7 TPACK components, as in Table 1 teachers and professional developers can attend to developing components of knowledge during professional development.

Table 1. Low and High-Level Enactments of TPACK

TPACK Components	Low Level Enactments	High Level Enactments
Technology Knowledge	No technology used by teacher or students.	Teacher supports student technology use.
Pedagogy Knowledge	Teacher's pedagogies support only low-level knowledge.	Teacher's pedagogies support students' higher-order thinking skills.
Content Knowledge	Teacher does not teach correct content.	Teacher teaches correct content.
TPK	Teacher does not use technology to support students' higher-order thinking skills.	Teacher uses technology to support students' higher-order thinking skills.
TCK	Teacher does not use appropriate technology to teach the content.	Teacher uses appropriate technologies to teach the content.
PCK	Teacher does not address higher-order thinking skills while teaching the content.	Teacher addresses higher-order thinking skills while teaching the content.
TPACK	Teacher does not use technology, appropriate pedagogies or correct content.	Teachers use technology and appropriate pedagogies to teach correct content.

The TPACK teacher standards are arranged around the TPACK idea as adapted by Niess (2005) from Grossman's four components of PCK. The themes examine the teachers' knowledge in incorporating technology in teaching as the knowledge and beliefs of a teacher that are and should be consistent to:

1. An overarching conception about the purposes for incorporating technology in teaching subject;
2. The knowledge of students' understandings, thinking, and learning with technology;

3. The knowledge of curriculum and curricular materials that integrate technology in learning and teaching; and
4. The knowledge of instructional strategies and representations for teaching and learning with technologies.

According to Leendertz et al. (2013) that TPACK requires teachers to have: i) an understanding of how to represent concepts with technology; ii) pedagogical skills that utilize technologies constructively to transfer content; iii) fundamental knowledge of subject matter concepts as difficult or easy to grasp; iv) knowledge of learners' existing knowledge and their learning styles; and v) knowledge of how to utilize technology to construct new knowledge using learners' existing knowledge.

E. Conclusion and Implication

Teachers are important component for facilitate students to use technology and for teachers to use technology as a tool for teaching. Moreover, the teachers have to be skillful enough to integrate information technology into learning and teaching, in ways that will enhance thinking and creativity in students. This is important ability that teacher would need to obtain.

Understanding of TPACK, especially as it relates to specific content areas, is imperative because of the importance of technology use in teaching and learning. TPACK describes the kinds of knowledge that teachers need in order to teach with technology, and the complex ways in which these bodies of knowledge interact with one another. The TPACK framework includes seven components; they are content knowledge (CK), pedagogical knowledge (PK), pedagogical content knowledge (PCK), technology knowledge (TK), technological content knowledge (TCK); technological pedagogical knowledge (TPK); and technological pedagogical content knowledge (TPACK).

TPACK requires teachers to have: (i) an understanding of how to represent mathematical concepts with technology; (ii) pedagogical skills that utilize technologies constructively to transfer content; (iii) fundamental knowledge of what brands mathematical concepts as difficult or easy to grasp; (iv) knowledge of how technologies can assist learners in solving mathematical misconceptions; (v) knowledge of learners' existing mathematical knowledge and their learning styles; and knowledge of how to utilize technology to construct new knowledge using learners' existing knowledge.

For further research, the writer suggest for other researcher to study more depth about effect on the TPACK of Islamic elementary school teachers to teach and the barriers of developing TPACK among Islamic elementary school teachers.

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The Effectiveness of Islamic Approach and Cognitive Behavior Modification Approach to Boost the Anger Management Skills of Students in *Madrasah Tsanawiyah Negeri (MTsN) I Batu*

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Abstract: This study aimed to test the effectiveness of the Cognitive Behaviour Modification approach (CBM) with the Islamic approach in improving the abilities of managing anger for adolescents. The subjects of the study were students of State Islamic Junior High School I in Batu as many as 10 people who were in the early stages of adolescent development. The design of one-group pretest-posttest was used as the effectiveness test of this study. Data were obtained from the angry scale control, observation, and interviews, and the anger journal that is filled by the study subjects. The obtained data were analyzed using quantitative and qualitative approaches. The results showed that the differences between the posttest and pretest scores was 3 or an increase of 19.2% (Judging from the category, there is an increase skill from lack of capable to be capable). And the analysis of anger management showed the difference between the average scores of pretest and posttest by 3.5 or an increase of 23%. (at the time of pre-test, students were in the category of capable enough and at the post-test they were in a capable level).

Keywords: Islamic approach, cognitive behavior modification, abilities of anger management, teenager

A. Introduction

On today's society, adolescents often face everyday situations that can lead to upset them. Many factors have caused it, for examples economic problems, divorce, physical and psychological violence, neglected by environment, etc. Teens also often faced with situations of conflict that worsened as the number of violence impressions by media that can lead to the emergence of aggressive expressions.

The teens inability to cope with feelings of anger proportionally can cause teens hurt themselves or others, experience disruptions in relationships, low self-esteem, as well as health problems (Deffenbacher, 1992: Spelberg, 1988). Usually angry teenagers with a very high intensity will experience internal disturbances and distress, and significantly affects the physical health, social welfare, education and employment (Deffenbacher, 1996).

By facing of angry feelings that they experienced, some teens tend to express it through dysfunctional actions, rebelled against all authority, intimidate others, or other ways that could hurt themselves and others. In fact, if the anger is be more intense, teens could pull out of themselves and their environment by using drugs and alcohol (Gardner, 1996).

The conditions of vulnerable adolescents that experiencing emotional turmoil by manifested itself in a variety of anger, if it is not matched with the abilities to manage anger, resulting in losses for both teens and parents, the community, and nation. Departing from the reasons that triggered the need for train the abilities of anger management for adolescents with strategies that are easy to learn, understand and apply by adolescents in everyday life.

In the school settings, adolescents are individuals who are studying in junior high school and senior high school (SMP / SMA or students in Islamic junior high school and Islamic senior high school (MTs / MA). In this regard, it is expected that the teacher or counselor can help students develop the abilities to manage anger. Many approaches can be used to train students to develop the abilities to manage anger. One of them is Cognitive Behaviour Modification (CBM). Charlesworth (2004) stated that the CBM is more focused on making students aware of what is being said to ourself (self-talk) and train them to develop more effective self-talk, so that they are able to cope with similar situations more effectively and independently in the next time.

Islam as *Rahmatan lila'alamin* having greater attention to the emotion of anger. Allah says, " ... and those who restrain their anger and forgive others, and Allah loves those who do good . " (Al 'Imran : 134) . Similarly, the Prophet Muhammad SAW said that "Who can keep his temper, while he can forget it, then Allah will call him in front of all creatures. Afterwards, Allah told him to pick an angel of heaven and married him to whom he wants. "(HR by Ahmad).

Prophet Muhammad SAW also provide guidance to the Muslims about how to manage and express anger properly, such as by the way of silence. Rasulullah SAW said , "Teach, make it easy , and do not trouble. When any one of you get angry, better is keep silent . " (HR by Ahmad). Rasulullah also teaches Muslims to change position when angry. Change position when angry is an indication and command of the Prophet Muhammad SAW. Rasulullah SAW said , " If any one of you get angry while standing, it's better to sit down . If anger is not gone as well , then better to lie down. " (HR by Ahmad).

And if you still can not control anger, the Prophet Muhammad SAW advocated for taking an ablution or bath. According to Sayyid Murtaza Musavi Lari , anger is a fire of demon that can cause blood boiling and nerves burning. " Therefore, ablution, bathing or using cold water can eliminate the anger and turmoil of blood, " and the highest is forgiving and patient (<http://hauzahmaya.com/2013/06/28/psikologi-islam/>). Angry people are appropriately grant a pardon to the person who made them angry . Allah praised His servants " ... and if they are angry, they forgive. " (Surat ash- Syuura : 37) .

This research will be focused on the students of Islamic Junior High School (MTs). In accordance with the characteristics of the MTs students that learn based on Islamic values, then the abilities of anger management that will be trained to is a blend of the Islamic approach and the concepts or theories of behavior modification cognitive.

Starting from this conceptual background, *this study aimed to test the effectiveness of the Islamic approach and cognitive behavior modification in improving the ability to manage anger for Islamic Junior High School students. And specifically, the purpose of this study was to determine the effectiveness of training to manage anger in improving students' ability for 1) identifying and understanding the upset, 2) identifying, changing, and challenging the thoughts of anger trigger, 3) relaxation , 4) problem solving.*

Related to the phenomenon of the increasing number of violent and aggressive behavior among adolescents, this study has important value in an effort to help MTs students as a teenager who has the ability to manage anger. The training of anger management that is given to MTs students are expected to have value in some aspects, that is *emotionally*, 1) MTs students will be able to realize thoughts that gave rise to emotions, 2) controlling these thoughts to overcome disturbing emotions, 3) to learn how they affect

the behavior , and 4) have the abilities to use effective techniques to control or change behavior (Kendall , 1993). *Biologically*, MTs students will be more relaxed and have a lower stress hormone levels and indications of emotion generation. *Socially*, MTs students will be accepted by peers and adults, such as teachers and parents as they were considered jaunty , does not have behavioral problems, such as rough and aggressive. While the *academic or cognitive*, MTs students will have a concentration toward their learning activities, so that students will become more effective and successful in the field of academic, social, and emotional.

B. Methods

The research design used in this study is a pretest posttest design. Before and after receiving the treatment, the abilities to manage anger of the subjects measured using the scale of anger control. The subjects in this study were students of MTsN 1 Malang who met the criteria that have been established, namely students that have irritability of anger in a way that does not fit, for example attacking or withdrawing from his friends, and students who exhibit destructive behavior, either in school or at home, behaving aggressively when angry.

Measuring instruments used in this study is an anger scale measurement that is developed by the researcher its self. The scale of anger control was developed to measure a) the ability of students to understand the anger, b) abilities to manage the anger. This anger control scale has gradations 1-5 always = 5, often = 4, sometimes = 3, occasionally = 2, Never = 1). To determine the level of students abilities before and after the training, ability level categorization is used to understand the anger and managing the anger based on the average score obtained by the students before and after training. Categorization to understand the level of anger and the abilities to manage anger can be seen in Table 1 and 2 below.

Table 1. Abilities Score Categorization of Understanding the Anger

Score Classification	Criteria
$5 \leq 9$	Incapable
$9,2 \leq 13$	Less Capable
$14 \leq 17$	capable enough
$18 \leq 21$	Capable
$22 \leq 25$	Very Capable

Table 2. Abilities Score Categorization of Managing the Anger

Score Classification	Criteria
$3 \leq 4$	Incapable
$5 \leq 7$	Less Capable
$8 \leq 9,2$	Capcapable enough
$11 \leq 13$	Capable
$14 \leq 15$	Very Capable

2) self-report in the form of anger journal , 3) observation and interview guides. The treatment instrument used in this study is a package of anger control training that has been developed by researchers with the topics 1) anger awareness and 2) anger management. There are two approaches of data analysis used by researchers to analyze the data that has been collected through various data collection techniques, namely visual analysis of graphs and descriptive qualitative analysis.

C. Results of Pre-Test and Post Test

1. Results

From the results of data collection through the pretest and posttest using the instrument in the form of angry control scale, the data obtained as listed in Table 3.

Table 3. Obtained Results of Pretest and Posttest Score in Understanding and Managing Anger

Sort Number of Subjects	Anger Understanding		Anger Managing	
	<u>Pretest</u>	<u>Posttest</u>	<u>Pretest</u>	<u>Posttest</u>
1	9	15	11	13
2	15	16	11	14
3	16	19	11	13
4	13	18	13	12
5	17	18	9	13
6	14	20	5	11
7	17	19	9	13
8	17	18	10	12
9	14	18	6	12
10	16	17	13	14
Average	14,8	17.8	9,2	12,7

Wilcoxon statistical test is used to determine the differences of mean scores on the pretest and posttest significantly in training of understand and manage the anger, it can be seen in Table 4.

Table 4. Wilcoxon Test Results against the Average Score of Pretest and Posttest in Training of Understanding the Anger

Different Types of Abilities	Pretest	Posttest	Balance	%	Z test	Z sign
Understanding the Anger	14.8	17.8	3	12%	-2,283	0,005
Managing the Anger	9,20	12,7	3,5	23%	-2.677	0, 007

In Table 4 , it can be seen that the magnitude of the differences average scores before and after the training to manage the anger. The results analysis obtained an average score of pretest and posttest for abilities to understand the anger of 14.8 for the pretest and the posttest mean score is 17.8, so there is a difference between posttest and pretest scores of 3 or an increase of 12 % . Z-test obtained the value of Z at -2.283 with a significance of 0.005. It shows that there is an increase of students' ability to understand the anger after being given training on managing anger.

Terms of the acquisition of the average score before the training undertaken , the level of students' abilities in anger understanding was at capable enough category (score 14.8), then after anger management training were applied, the students abilities included in the *able* category (score 17.8). It can be concluded that an increase in the ability level of students in the understanding of furious anger, from capable enough to capable.

In Table 4 illustrates the increase in the average score on the posttest compared with the average score obtained by the students on the pretest in abilities to manage anger. From the analysis of managing anger as in Table 4 obtained an average score of 9.2 pretest and posttest mean score of 12.7, the results of this calculation concluded that the difference between the pretest and posttest average scores is 3.5 or an increase of 23 % . By using the Z-Test for the obtained value on-2.677 and the significance at 0.007. This indicates that there has been an increase in abilities to manage the anger after the training. In terms of skill level category managing anger before training, it can be seen from Table 2, the average student is in the category of capable enough, after receiving the training the average student in managing anger is at a capable level.

Quantitative improved abilities to manage the anger corroborated by the results of an assessment of the tasks to be done by the students during the training session, the anger journal that must be filled every time they feel the emotion of anger. From the results of assessment of the completed anger journal shows that generally students have understood the anger, it can be seen from their accuracy to describe the anger aspects. So it is with the note that contains records of anger management process through mind-altering techniques.

D. Discussion of Findings

Anger is one of the unpleasant emotional feeling. Meichenbaum (1998) stated that the anger is a normal response when a person feels his dignity or his integrity is threatened. Meichenbaum (1998) stated that the upset is the result of the way a person perceives an event which is managed by a way of thinking that will produce a healthy or

unhealthy expression of anger. This opinion is based on the assumption that emotions are experienced by the individual and influenced by the perception of the events that occurred in his life (Dunbar, 2004). So it isn't the events that led to furious, but what people think about the events that led to furious itself. Therefore the Islamic approach suggests, when people began to feel the signs of anger, it's better for them to say *istighfar* and remember Allah. As what the Prophet Muhammad SAW said " If someone is upset and saying ; ' *A'uudzu billah* (I seek refuge with Allah SWT) will undoubtedly anger subsides. " (HR Ibu ' Adi in al – Kaamil.) (Shaykh Muhammad Fu'ad Abdul Baqi).

The main goal of the treatment is to help participants to manage the anger in recognizing that anger as a normal emotion and to develop skills that will enhance their ability to express emotions in a way that showed great respect towards themselves and others.

CBM has three interrelated stages of treatment or training to manage the anger (Meichenbaum, 2005), namely: 1) education and conceptualization stage, on this stage participants are taught and trained to recognize and realize the anger components through the process of self-observation, 2) the achievement and consolidation phases, in this phase participants start a new internal dialogue. Participants are thought to recognize and neutralize the anger trigger thoughts, and 3) teach new abilities stage, namely the step of administering behavioral abilities such as relaxation abilities that can be used as a way to reduce the perceived anger escalation.

Based on the training results of anger management with CBM approach and the Islamic approach gained increasing posttest average mean scores compare to the pretest score. The ability to understand the anger is an early stage in the training of anger management. The purpose of anger understanding training is to help students improve their ability to understand the issues that sparked anger and realized early signs of the emergence of anger. There are five components of anger in this study that needs to be recognized and realized by the participants when they are angry, namely the events or circumstances, emotions that arise, upset triggers thoughts , body reactions, and behavior.

The improvement ability to understand the anger impact on the participants sensitivity to recognize the anger from the beginning of the situation, thoughts, feelings, physical reactions, and their behaviors. In practical terms, the impact has been felt by all participants, as they reveal at the reflection sheet in the end session of the study. According to Meichenbaum (2005) the sensitivity of anger signs serve as the basis for a person to be able to manage their anger.

In this research, the opinion is evidenced by an increase of the average post-test scores on anger managing skills compared with the average pretest score. Thus the study showed an increase in students' abilities in managing anger. Some research that supports the results of this study are the research conducted by Tanmie , R. (2003) stated that teaching teens the abilities of self-control has a positive influence in helping teens reduce negative emotions such as anger and depression. Hains invention has similar statement to the previous findings that conducted by Deffenbacher, Demm, & Brandon (1986) which proved that the techniques of cognitive and relaxation can reduce the anger.

Theoretically, the increasing of the average post-test score on the training to understand and manage the anger is related to Meichenbaum and Genest statements (in King , 1988), that self-control training can help people to (1) be aware of the thoughts,

situations, and behaviors that cause anger interference, (2) change the self- statements, and (3) learn cognitive skills and behavioral abilities.

The increasing of the average post-test score in this training also in accordance with what Kendall was said (1993) that self-control training can help adolescents to (1) understand the role of the mind which can bring anger, (2) control these thoughts to overcome the disturbed anger, (3) learn how it affects the behavior, and (4) have the abilities to use effective techniques to control or change the behavior.

E. Conclusion

Based on the obtained findings in this study, it can be concluded; First, generally the Islamic approach and CBM approach are effective to increase adolescent abilities to manage the anger. The effectiveness is demonstrated by achieving the indicators that have been specified in the provision of treatment with both approaches, such as an increase in the understanding of angry, a reduction of angry experience frequency and intensity of strength, as well as a change in the behavior of the participants, when they get mad at themselves, to a more appropriate form of behavior to response the situations that provoke the anger emotions.

Second, in particular CBM approach and Islamic approach effectively improve (1) the teens' abilities to realize and understand the components of anger, (2) the abilities for managing the anger. In the side of realizing the anger, this effectiveness can be seen from the difference in the average score of anger understanding abilities before and after the treatment. After the treatment stage, the average score of participants was higher than the average score before the treatment.

The effectiveness in this aspect can also be seen from the self-report of participants as experiencing the anger. After getting the anger management training with CBM approach, they can correctly name events or situations, emotions that arise, thoughts, physical reactions, and behaviors when they get angry. Similarly, the aspect of the abilities to start a new internal dialogue, the effectiveness of CBM approach and the Islamic approach can be seen from the difference in the skill level of new internal dialogue before and after the treatment. The increase can be observed from the conversion process of internal dialogue that generates new thoughts which are revealed in the participants' self-report in the anger journal. In addition, the increasing of abilities to start a new internal dialogue can also be seen from the change of participants anger behavior. As basis premis of CBM approach stating that internal dialogue has an important influence for the desired behavior change.

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**The Development of Teachers' Performance through Competencies, Commitment and
Work Motivation
(A Case Study in Madrasah Aliyah, Yogyakarta Municipality)**

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Abstract: The present research is aimed (1) to describe the performance, competencies, motivation and commitment of teachers in Madrasah Aliyah, Yogyakarta Municipality, (2) to critically analyze on the influence of competencies, motivation and commitment on teachers' performance in Madrasah Aliyah, Yogyakarta Municipality, and (3) to recommend a hypothetical model of the development of teachers' performance in Madrasah Aliyah, Yogyakarta Municipality. The research method employed here was descriptive and explanatory survey. The data were collected through questionnaires that were distributed to selected respondents as samples. The result of data collection with primary data source was obtained from the total sample of 161 respondents. The analysis method employed in this research was Structural Equation Modeling (SEM). The results suggest that: (1) Partially, the competence, commitment and motivation have significantly positive influence on teachers' performance of Madrasah Aliyah, Yogyakarta Municipality, (2) Simultaneously, the competencies, commitment, and motivation have significantly positive influence on teachers' performance in Madrasah Aliyah, Yogyakarta Municipality.

Keywords: competencies, commitment, motivation, and teachers' performance.

A. Introduction

Teachers are one key element in the education system, particularly at schools. All other components, starting from the curriculum, facilities and infrastructure, costs, and so on will not mean significantly if the essence of learning that is the interaction between teachers and students is not qualified. In fact, there is growing public awareness that no teachers, no formal education. There is no qualified education without the presence of professional teachers in sufficient number. The tremendous importance of teacher role in transforming education inputs leads to the point where many experts stating that there will be neither changes nor improvement of schools' quality without the changes and improvement of teachers' quality.

Efforts to improve the education quality, hence are inseparable with the efforts to improve the teacher's quality. Nowadays, there are a number of issues related to teachers' condition in Indonesia. Some works, for example, those conducted by Iskandar (2010), Mulyani (2013), and Mardiyoko (2013) found that: (1) the diverse teachers' abilities in the learning process and knowledge mastery, (2) the absence of accurate measurement in determining the teachers' abilities (3) the coaching done is not reflecting the needs, and (4) the inadequate teachers' welfare. If those mentioned are left unaddressed, it will yield impacts on the poor quality of education.

The low quality of education is determined numerous essential issues, among others, according to research performed by Priansa (2014: 6) as the result of the factors of educational effectiveness, efficiency, relevance and standardization; inadequate educational facilities and infrastructure, uneven educational opportunities, high cost of education, learners with low achievement, and the low quality of teachers.

Low teacher quality is surely resulted from the low performance quality, the inadequate competence and abilities of the teachers, low work commitment and motivation, which in turn will influence the teachers' performance in improving the quality of education in general, and the learning quality in particular. Indeed, according to Danim (2006: 168), "one of the critical characteristics of the education in Indonesia is the teachers who are not capable of showing adequate performance". It indicates that the teachers' performance is yet fully supported by the degree of sufficient mastery of the competency, hence comprehensive efforts are required to improve the teachers' competence and efforts on its development.

A number of researches on teachers (Rahardja, 2004; Inayatullah, 2011; and Yasnawati, 2013) find the fact, that besides the issue of teachers' professional abilities, commitment, discipline and motivation, teacher performance also is no less importance. The performance of a teacher is said to be good if the teacher has performed elements, comprised of high loyalty and commitment to teaching duty, mastering and developing learning materials, the discipline in teaching duty and other duties, the creativity in the teaching process, cooperation with the entire school community, leadership that becomes role modeling for students, good personality, honest and objective in fostering the students, and responsibilities in carrying out duties.

The non-optimal teachers' performance, according to research done by Mardiyoko et al. (2013: 85) can be seen that, among others; 1) work-avoidant behavior, 2) abandoning the teaching hours prior to finish hour, 3) work idleness, 4) great amount of complaints by teachers, 5) low work performance, 6) low quality of teaching, 7) disciplinary and other negative symptoms. Such condition is certainly not conducive to the school's progress, whereas teachers' performance is an important goal in the management of human resources, as it directly or indirectly influences work productivity.

The teachers' performance is indeed complex and involves various factors. Similarly, Mathis and Jackson (2010: 247) state there are many factors affecting the individual performance, including teachers' performance, including: 1) abilities, 2) motivation, 3) the support received, 4) the existence of the work they have done, and 5) their relationship with the organization. Varied efforts have been made in improving the teachers' performance, including; improving teachers' professionalism by means of training, seminars, courses or formal higher education, as well as the coaching and development to support effective learning. In the implementation, we are not only demanding the expertise from developers of teacher competence but also considering various factors influencing the teachers' performance.

Prolonged, continuous improvement and development on teacher's condition above is absolutely necessary in order to conform to the expected qualification and competence. In order to obtain qualified teachers, it is impossible to happen and available by itself, instead, the preparation and development should be pursued in a planned and sustainable manner. This happens so because the demands of quality standards and the needs in the field constantly change, and the development in the same pace with the rapid development of invention and innovation in science and technology, alongside engineering in all areas of life globally.

The issues above should receive attention and in-depth studies, primarily for the world of education, policy makers, teachers, prospective teachers, and anyone having a

commitment to develop the education quality in Indonesia. Thereby, this research is urgent and significant to conduct.

B. Research Methods

The present research was descriptive and verification. It was descriptive for illustrating something as it was, according to the characteristics of the object. It was verification for testing the truth of causal relationships (cause-and-effect), namely the relationship between the independent variables (affecting) dependent variables (the affected).

The method employed in this research was descriptive and explanatory survey. The data were collected through questionnaires distributed to selected respondents as samples. The result of data collection with primary data source obtained from the total sample was 161 respondents. The analysis method used in this research was Structural Equation Modeling (SEM).

C. Results and Discussions

The hypothesis testing proposed can be seen from the value of T-statistics. The limit to reject and accept the hypothesis proposed with a sample of 161 at a significance level of 5% (one-tail) is ± 1.658 , in which if the T value lies in the value range of -1.658 and 1.658, the hypothesis will be rejected or, in other words, the null hypothesis (H0) is accepted.

1. Significant and Positive Effects of Performance on Teachers' Competence of Madrasah Aliyah

The analysis results of hypothesis testing can be described as follows:

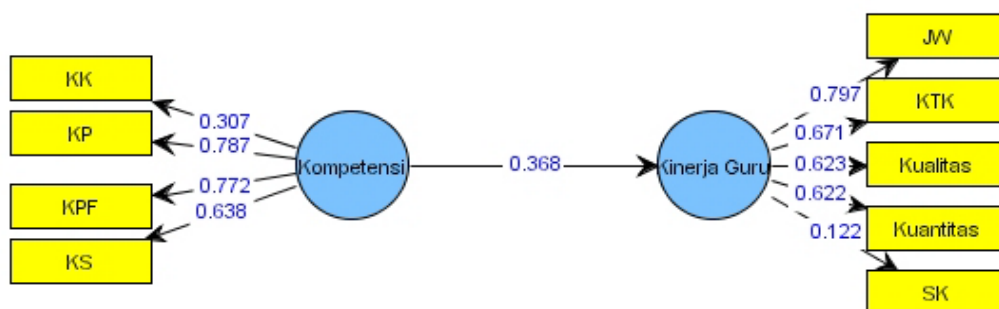


Figure 1. Analysis Model of Hypothesis 1

KK = Kompetensi Kepribadian/Personality Competence
KP = Kompetensi Pedagogik/Pedagogic Competence
KPF= Kompetensi Profesional/Professional Competence
KS = Kompetensi Sosial/Social Competence

Based on the structural model above, it appears that competence has an effect of 0.368 on teachers' performance. It means that the competency has a positive effect on teachers' performance at 36.8%. Meanwhile, for the dimension of competence, it has successively loading value of 0.307, 0.787, 0.772 and 0.638; for the dimension of

teachers' performance, it has loading values of 0.797, 0.671, 0.623, 0.622 and 0.122. On the basis of the results, it can be seen that the competency has a positive effect. The better the competence of a teacher, the better the performance will be. The competence is a characteristic or personality (traits) of an individual that is permanent which can influence one's performance. Competence covers various technical and non-technical factors, personality and behavior, soft skills and hard skills, and then it is widely used as an aspect being assessed to view the teachers' performance in schools. In general, competence is defined as proficiency, skills, and abilities. Competence is a determinant key factor for someone to produce an excellent performance. In a collective situation, the competence is a determinant key factor for the success of the organization.

2. Significant and Positive Effect of Motivation on Teachers' Performance at Madrasah Aliyah

Results of analysis testing this hypothesis can be described as follows:

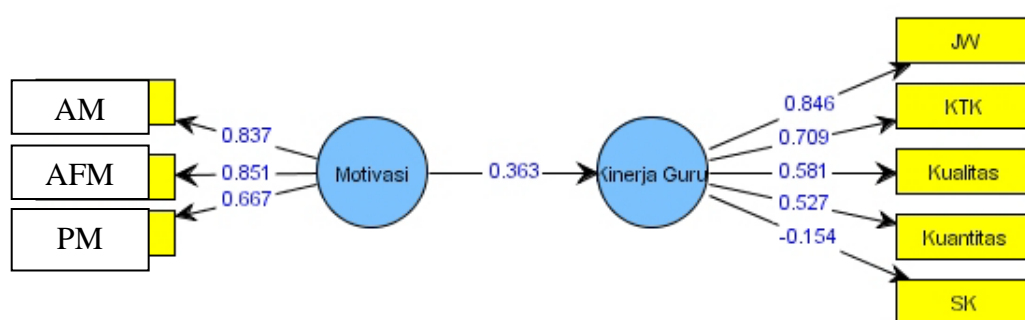


Figure 2. Analysis Model of Hypothesis 2

AM= Achievement Motivation

AFM = Affiliation Motivation

PM = Power Motivation

Based on the structural model above, it can be concluded that the motivation has an effect of 0.363 on teachers' performance. It means that the motivation has a positive relationship with the teachers' performance at 36.3%. Meanwhile, for the dimension of motivation, it has successively values of 0.837, 0.851 and 0.667 for the dimension of teacher performance has loading values of 0.846, 0.709, 0.581, 0.527 and -0.154. Based on the results of this hypothesis testing, it can be seen that motivation variable affects the teachers' performance. The effect is positive, meaning that the higher the motivation, the teachers' performance is likely to be higher. Teachers having a high motivation from within can be seen, among others; having a high responsibility in carrying out duties, carrying duties with a clear target, and prioritizing the achievement of the position more. The presence of motivation for achievement will make teachers work hard in order to improve the quality of their work quality in developing their schools. Besides the inner motivation (intrinsic), great extrinsic motivation will affect teachers in their work. This result supports the previous research conducted by Rodiyah (2010), that motivation affects the performance of accounting teachers at vocational schools (SMK) in Semarang. Sunarno (2005), in his research, found a significant effect between work motivation and teachers' performance in Tegal

Regency. The research results by Sudharto (2012) also imply significant effects between work motivations on the performance of high school principals in Ex-Residency of Semarang.

3. Significant and Positive Effects of Teachers' Commitment on Teachers' Performance at Madrasah Aliyah

The analysis results of this hypothesis testing can be described as follows:

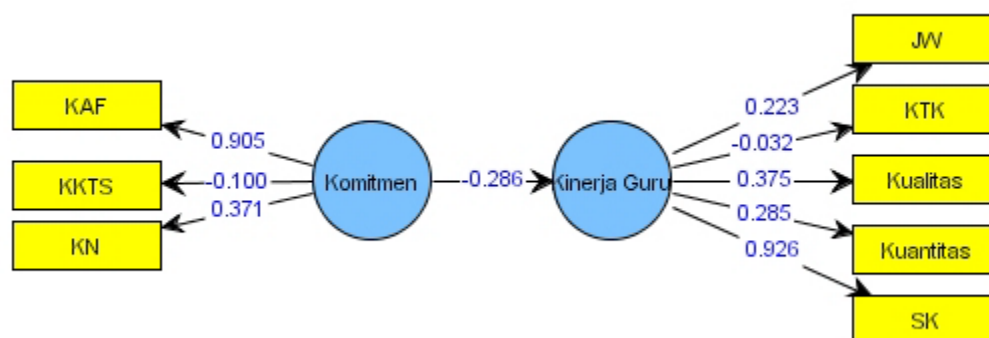


Figure 3. Analysis Model of Hypothesis 3

In the structural model above, the commitment has effect of 0.286 on teachers' performance. It means that the commitment has a positive relationship with the teachers' performance of 28.6%. Meanwhile, for the dimension of the commitment, it has successively loading value of 0.905, 0.100 and 0.37; for the dimension of teachers' performance, it has loading values of 0.223, 0.032, 0.375, 0.285 and 0.926. Based on the analysis, it appears that the commitment has a positive effect on teachers' performance. It indicates that the teachers have high commitment and seek to perform their job properly, and vice versa, the teachers with low commitment not do his job well, but teachers with low commitment are likely to prioritize their personal business than their work. Commitment is the ability and willingness to align personal behavior with needs, priorities and goals of the organization. According Kreitner & Kinicki (2005: 274), organizational commitment reflects how an individual identifies him/herself with the organization and is bounded by the objectives. Organizational commitment gives special emphasis on the continuity of commitment factors that suggest the decision to stay or leave the organization that is eventually reflected in the statistics of attendance and labor turnover. Someone who is not satisfied with their jobs or those who are less committed to the organization will withdraw from the organization by absenteeism or signing in and out. These results are in contrast with previous researched done by Arlina (2008), stating that the teachers' commitment and perceptions of the style of principal leadership affect the teachers performance in high schools at Sawahlunto.

4. Simultaneously Significant and Positive Effects of Teachers' Competence, Motivation and Commitment on Teachers' Performance

The result of analysis testing this hypothesis can be described as follows:

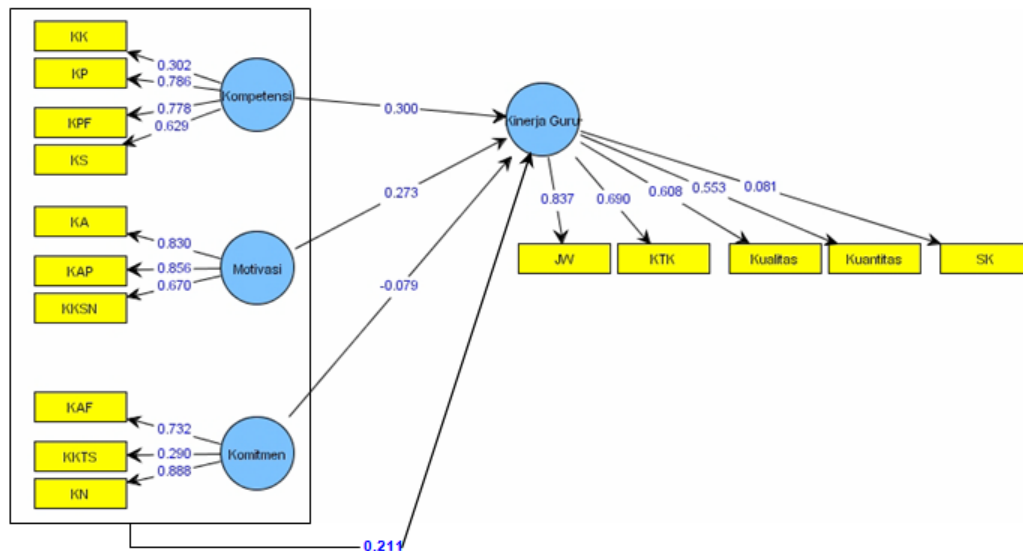


Figure 4. Analysis Model Hypothesis 4

Based on the structural model above, it appears that joint/ simultaneous competence, motivation and commitment have effects on teachers' performance of with R2 values of 0.211 or 21.1%. Meanwhile the remaining, i.e. 78.9% can be affected by other models outside of this research. The result provides a general overview that the teachers having competence, motivation and commitment will affect on the performance. It will indirectly affect the teaching quality being conveyed.

In the framework of the national education management, by micro, the teacher's position is a human resource teachers at schools having pivotal role in developing the school. As educators, teachers must be able to apply management functions, covering planning, organizing, mobilization, monitoring and evaluation to all school resources that have been planned by the school principal. In order to make this goal into reality, efforts are needed to maintain and improve the performance of teachers.

The teachers' performance is extremely important in achieving the school's goals. Therefore, the school needs to lead and foster their teachers thus they have a high performance in performing their duties, especially in the implementation of the basic tasks and functioning as teachers.

With adequate teachers' performance, the learning process can be completed in accordance with established standards, a great quantity of tasks and work that can be completed in accordance with the targets stipulated, the high frequency of task and work completion, good cooperation of teachers, the teachers yield latest ideas and measures to resolve the arising issues and high motivation to carry out new tasks possessing large responsibility.

A person's performance is affected by three (3) factors, namely: 1) Individual factors, comprised of capabilities and expertise, background, demographics. 2) Psychological factors, comprised of perception, attitude, personality, learning and

motivation. 3) Organizational factors, comprised of resources, leadership, respect, structure and job design (Gibson, 2005). Meanwhile, Mulyasa (2007) affirms that the factor that is able to affect the teachers' performance of is the teachers' competence. It is consistent with the statement by Simanjuntak (2007), pointing that the factors that are to affect the individual performance are; 1) Individual competency, covering abilities and work skills, work experience, education and motivation training and work ethic. 2) organizational support, including organizing, provision of work facilities and infrastructure, selection of technology, the comfort of work environment, as well as the condition and terms of employment. 3) Managerial support, including work system and industrial relations.

D. Hypothetical Management Model for the Quality Development of Teachers' Performance

The model development being offered here is the result of the process of construction, interpretation, transformation, and reconstruction based on the empirical data of this research and relevant theoretical studies. The formulation of management framework for the quality of teachers' performance in Madrasah Aliyah includes basic assumptions, inputs, processes, outputs, and outcomes expected, as well as the operating strategy.

1. Basic Assumptions

The development management for teachers' performance quality for Madrasah Aliyah is based on the assumptions as follows:

- a. Teachers have a strategic role in the success of the schools, as they provide multidrivers on the success of a madrasah. The quality of teachers' performance, besides being influenced by the competencies acquired through pre-service education, is also determined by the in-service education, self-motivation, commitment, and a conducive environment where the teachers work, such as awards, placement, and fostering patterns done by the institution authorities.
- b. Professional abilities and teachers' performance do not contribute to the quality of graduates (outputs), but also contributes to the performance quality and services of graduates (outcomes) in the development, which eventually will show their influence on the quality of civilization and the dignity of life in the society, nation and humanity in general.
- c. The development of the quality of teachers' performance should be pursued in a continuous, planned and sustainable manner, as the demands of the standards and requirements in the field will always undergo changes and developments in a similar tune with the rapid development of science and technology.

2. Input

In accordance with the basic assumptions above, the inputs expected are to generate outputs and outcomes are the teachers having the competence, motivation and commitment. Teachers are expected to master a set of competencies (pedagogical, personality, social, and professional) in accordance with statutory provisions, so as to perform their duties in a professional manner. In performing their duties in a professional manner, besides the obligation to plan learning, implementing qualified teaching and learning, as well as assessing and evaluating the learning outcomes,

teachers are also obliged to improve and develop competence, self-motivation and commitment on an ongoing basis in line with the development of science, technology and art (Law No. 14/2005 Article 20.b).

Based on such consideration above, every teacher must seek to improve the quality of their competence, motivation and commitment. In order to become professional and qualified teachers in managing the learning (as a representation of their duties and functions), they are required to have at least four clusters of competency standards, i.e. that mastery of contents of study field, the understanding of learners' characteristics, carrying out educating lesson, and the potential for the development of professionalism and personality. By the improvement of teachers' competence, it is expected to improve the learning quality as well.

3. Process

The process in question on this context is how the process of changes in inputs into outputs in the form of internalization a set of competency capabilities by teachers in educational institutions (*madrasah*) where they work, and in turn, it will produce outcomes in the form of increased learning quality, both in academic and non-academic. Besides continuously improving the competence, teachers also need to improve their self-motivation and commitment. Various ways can be done to improve the competence, motivation and commitment, either done individually by relevant teachers or planned activities conducted by madrasah institutions. Therefore, in this process, the madrasah institutionally needs to perform the management of quality development of teachers' performance in a planned and ongoing basis by taking the concept of management and sustainable improvement/ refinement in form of; Plan, Do, Check and Action (PDCA). The actualization of this process is inseparable from the question of who is involved and how the involvement of the people and/ or parties engaged in the process is. The parties involved in this process are: education providers (government, in this case is Ministry of Religion), the Regional Education Board, and the Foundation; the administrative of Madrasah, especially Principals, the community/ parents (School Board or the School Committee) as educational stakeholders; and teachers who are required to improve their competence, motivation and commitment.

The four parties directly involved in this transformational process has different functions and roles, but it eventually leads to one goal, namely the improvement of learning quality, through the quality improvement of teachers' performance. The education provider formulates policies on the requirement for the development of the quality of madrasah teachers' performance. The Government, jointly with the Regional Education Board in cooperation with the foundation and administrative seek to/ assign the teachers to attend the competency improvement programs, motivation and commitment of the teachers, and later evaluate it on an ongoing basis.

Several teachers' performance coaching model that can be conducted are; (1) for the competency development; PTK training and other researches, training for scientific writing, training for IT-based learning development, ESQ training and religious fostering, out bond, reward and punishment, lesson study, education and training for teachers' professional ethics, and MGMP; (2) to increase the motivation and commitment; ESQ training, religious fostering, training on self-motivation, out bond, reward and punishment.

4. The Expected Outputs and Outcomes

Based on the assumptions above, then *madrasah* is expected to generate outputs and outcomes as follows:

a. Outputs

Teachers' performance will improve, which is described as follows:

- 1) Dimension of quantity; the number of works produced is in conformity with the target expected, whether in the field of instructional planning, implementation and evaluation.
- 2) Dimension of quality; having the professional abilities as teachers, whether related to pedagogical, personality, professional and social field, thus the work outcomes performed are success optimally.
- 3) Dimension of time period; the entire good work that is associated with learning planning, implementation and evaluation can be implemented on time according to the targets set by the *madrasah*.
- 4) Dimension of presence; always present in class on time to teach so as to improve the students' learning outcomes through increased academic activities.
- 5) Dimension of cooperative attitude; capable of working, both with fellow teachers and other parties.

b. Outcomes

- 1) The quality of the learning is increased, with indications as follows; (1) the learning atmosphere takes place in conducive manner, in class environment in particular, and *madrasah* environment in general, (2) learning activities can be run well and the students can focus on learning materials provided, (3) the learning is done based communication technology, (4) the students' learning outcome is increasing.
- 2) The improvement in non-academic achievement, among others; in emotional and spiritual intelligence, curiosity, self-confidence, discipline, social solidarity, and increased achievement in extracurricular activities.

The overall description on the hypothetical model of management for teachers' performance development can be described schematically as follows.

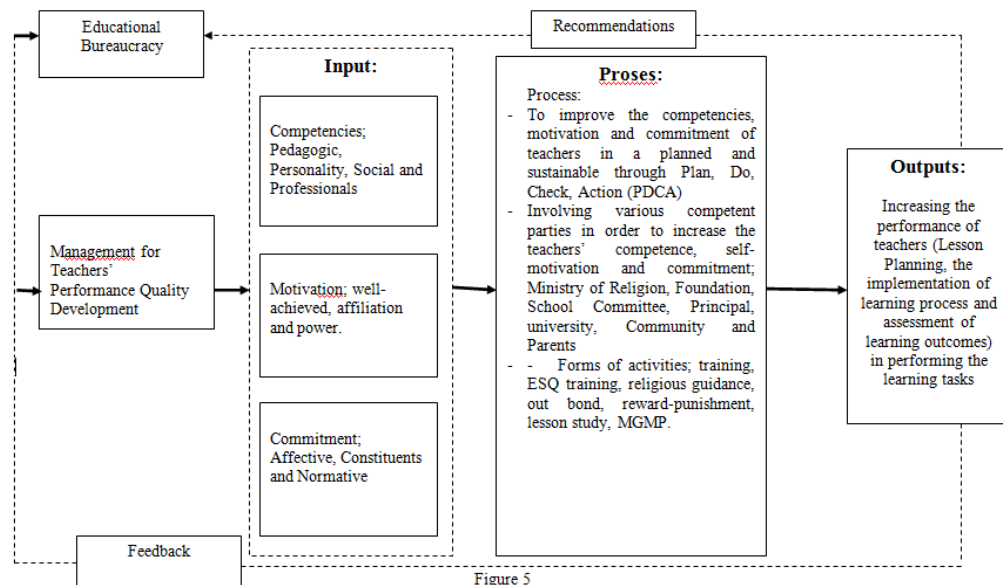


Figure 5
 The Management Model of Teachers' Performance Quality Development

E. Conclusions and Implications

1. Partially, the research results suggest that the competency has positive and significant effects on teachers' performance in Madrasah Aliyah, Yogyakarta Municipality. It implies that to increase teachers' performance, the teachers' competency should be noted, including pedagogical, personality, professional and social competencies. The competency possessed by the teacher is the human capital that needs to be constantly and continuously multiplied, thus in turn, it will become a multiplier effect. Therefore, the teachers' competence has significance and strategic meaning for improvement of teachers' performance, which ultimately will affect the improvement of learning quality, hence should be constantly developed, which in the study of educational administration is a function of the development of educational resources.
2. The research results further confirm that the motivation has positive and significant impact on teachers' performance, implying that to increase the teachers' performance, the teachers' motivation, both internal and external, should be noted.
3. The teachers' commitment is proven to have positive and significant effects on teachers' performance. It implies that in order to improve teachers' performance, it should be done by increasing the teachers' commitment, both the commitment related to their profession as educators, and the commitment in improving the quality of the institution where they work. In addition, the aspect of teaching ability possessed by a teacher should taken into account as well. The indicator of a teacher's applicative teaching abilities can be described through eight teaching skills.
4. Simultaneously, be it the competence, commitment and motivation have positive and significant effects on teachers' performance. It means, the teachers' performance, both related to their main duty as educators, and other duties which are additional will improve if they have high competence, commitment and good motivation.

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Developing Interculturality in Islamic Education; the Case Study of Deakin University “In-country Program” in UIN Malang

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Abstract: Deakin University “In Country Program” is a program that provides a 'total immersion' experience for Deakin university students in studying and experiencing Indonesian language and culture in UIN Maulana Malik Ibrahim Malang, Indonesia. The 6 weeks program enables the Australian students to build interaction and communication with Indonesian people in a daily activities. In understanding the students' cultural experience built from the program, this paper will discuss the question of interculturality that is experienced among the Australian students attending the “In-Country Program.” By observing and interviewing the students, the study shows that interculturality is an important aspect to be built in Islamic education. Interculturality is a perspective to understand different culture, different identities and able to build his/her own identities through the interaction and communication in different cultural context. Through the intercultural competence shaped, the students are able to build a more positive, emphatic understanding towards other culture that is different from their own and that is often misunderstood such as Islamic religion and Muslim people.

Keywords: Developing Interculturality, Islamic Education

A. Introduction

Deakin University “In Country Program “ in UIN Maulana Malik Ibrahim Malang is a program that provides a 'total immersion' experience for Deakin university students in studying and experiencing Indonesian language and culture in Indonesia. This program is held biannually under the cooperation between Deakin University (Faculty of Humanities and Arts) and UIN Malang (Faculty of Humanities). The program was firstly held in 2008-2009 with 27 students attended the program, followed by the year 2010-2011 (38 students), in 2013 (48 students), and the latest 2014-2015 (23 students).

For UIN Maulana Malik Ibrahim Malang, this program strengthens its dimension as the world class university. This program is also aimed at promoting Indonesian culture especially Indonesian moderate Islam for international students, because during the program the students are involved in the learning process in Islamic educational institution, and with Muslim students of UIN Malang. Deakin University who attended the “Indonesia in-Country Program” especially looking into the interculturality competence built among the students.

B. Interculturality through “Indonesia in- Country Program”

Intercultural understanding is a term that is popular in Australian education and the concept has been widely used, yet its meaning remains elusive. Its use is problematic if its use is limited to knowledge of cultural other. The limitation of the definition risks initializing the other as a set of static cultural attributes that can be objectified as something to be learned (Welsh in Missbach and Purdey, 2015:168). Indonesia in-country program has the aims, one of which is to build intercultural understanding between the Australian and Indonesian students. The program is arranged in six week, mainly divided into two

parts, the intensive Indonesian language class in 5 days a week and 4 hours a day. And the other part is attending one of the cultural courses offered, such as batik course, traditional dance, and karawitan (traditional music instrument). The other activity that is not less interesting is excursion, visiting some cultural and historical sites surrounding Malang and East Java that is scheduled at the weekend.

The intercultural encounter that enables to build the intercultural understanding is influenced by the scope of social interaction in which meaningfully engagement experienced. The six week in-country program gives intercultural understanding for the students better than the attendants of shorter program or merely tourists. The program enables students to study Bahasa Indonesia in classroom intensively and build dialogue and communication with Indonesian natives and students. In Indonesia in-Country program, the intercultural encounters is built through the students activities in scheduled agenda and in the informal daily interaction between the Australian students and the Indonesian students and people. These encounter enables the young Australians to experience a lot of things such as intensive Bahasa Indonesia and daily Indonesian or Javanese culture like language, food, fashion, custom and tradition.

The immersion enables the students encounter much more meaningful experience in their life. Not only their perception or understanding shift but also they are able to construct transformative identity through the understanding of the Indonesian culture in their daily observation and interactions. The students build perceptions on what they call positive and negative traits of the cultural aspects. The daily positive traits of Indonesian people that they observe, for example, patience, more relaxed life, care to the others that they identify as good characteristics that are different from their own culture. They perceive them as positive traits that to some extent they try to apply in their life

However, the students also observed some negative trait of Indonesian people such as “kepo,” a popular informal word meaning asking too many questions, especially to the other people whom they do not know well. Many people consider that “kepo” make other people uneasy because the questions raised are too personal. The questions like, “do you have girl friend?” “Have you married?”, “do you have any children yet?” “What is your religion?” are considered by many Australian young people as weird questions because they are personal questions that in their culture are taboo to be asked, moreover when the questions are raised at the first time they encountered with the people. For the Indonesian who asks those questions, that means they want to know the other people closely. However, after some time, the young people get to understand that such question is just the way they get to know each other, or the way they build cohesiveness, not a question of having bad intention. Such personal questions are influenced much by the culture of the speaker. Javanese people, for example, are used to be closed and know as much as possible their friend or the people surrounding them, so that such questions are not considered as personal in Indonesian culture. Responding the different ways of communication, the Australian students are firstly shocked or surprised, but mostly they would just answer in short statement. But then they feel relaxed when they realize that the questions do not do any harm for them. In this point, they got a new understanding of common people’s way of communication.

C. Students' Experience in Building Interculturality

1. Understanding the language in formal and informal context

The students of Deakin University joining the "Indonesia in-Country Program" are usually enthusiastic coming to Malang for learning Indonesian language and culture. For many of them it is the first time visit to Indonesia. They learn Bahasa Indonesia intensively in the classroom 4 hours a day, five days a week with Indonesian native teachers. Besides, they also have greater chance to practice their ability to speak Bahasa Indonesia with Indonesian native speaker anytime, so that their Bahasa Indonesia will improve significantly.

Many of them are eager to know not only Bahasa Indonesia they learn in the classroom, that is mostly formal language use, but also interested in learning the language that is daily used by Indonesian people in daily conversation. They can identify the language used by people surrounding them such as at "warung" where they want to buy some food and drink, or the language used when they go to campus from hotel by getting on "angkot" (public transportation). Some of the students have experienced the encounter with the local family, especially when their counterpart Indonesian students (pendamping) invite them to their homes, in which they get to know the parents and neighbours. The students are able to differ the formal language used in the classroom and the informal language they can use in their daily conversation. A few of them are able to use the "slang" terms that are often used in the daily conversation in many context, such as "martabak terang bulan itu mak nyuus..." to say that the food is very delicious. They said "keren" to say that something or someone is "cool". They also say in some modified terms such as creating new word like "mungks" to say "mungkin".

The understanding and ability in practicing Bahasa Indonesia used in daily conversation is a good experience and knowledge. Some of them are able to differ the formal and informal one. The understanding of daily language is the achievement that shows their involvement and observation on the people's daily communication. The informal language is not learnt in the classroom, instead, it is practiced by the native speaker of the language in the social context. Ability to understand this informal language will benefit them in daily communication and build better comprehension on many cultural aspects of people's life.

2. Understanding Muslim in Daily Life

Most of the students joining the in-country program were not familiar with Muslim at the first time they arrived in Indonesia, except those who was born in (Pakistani or Indonesian) Muslim family. Most of them did not have any Muslim relatives or friends. Mostly the Australian students knew Muslim and Islam from the media such as television and newspaper as well as from the new media such as internet and social media, especially in the context of the terrorism discourse. According to the students, most of the older generation in Australia perceive Muslim as what is presented by news from television and newspaper. They also realized that this brings consequence that the powerful media will influence much on the people's perception on many social and political matters in the daily life, including their perception on Islam. The perception on Islam that is built by media, is that the religion is almost always associated with terrorism and violence issues. This assumption is strongly believed by

the media audience in Australia, especially when some violence cases broke in Muslim Middle East states or terrorism case, such as the war and conflict in Syria, Iraq, Afghanistan, Taliban, ISIS, WTC bombing, and the latest Paris bombing.

During the intercultural encounters between the Australian students and Indonesian students and people, they did build much communication and interaction. All of UIN students are Muslim and many of them live in the campus dormitory with the daily routine that can be observed by the Australian and on the other side, the UIN students are also able to observe their western counterparts. This interaction give a greater chance for the Australian to know and learn Muslim in a real context. They got to know how their Muslim friends think, behave, and do their daily religious activities, without a formal subject learning Islamic theology. This learning by doing give a greater chance for the students to make dialogue and build understanding on Muslim and Islam in its social and cultural practice. Through this they build their perception on Indonesian Muslim and Islam.

The cultural encounter with Indonesian Muslim in this program also built the students' feeling of secure to be in Indonesia, especially when there was a violence case that was associated with Muslim terrorism. In December 2014 there was a terrorist bombing Sydney while at the same time the Deakin students stay in Malang for this program. Some of their parents were worried with their son and daughter knowing that they lived in Muslim communities and Muslim is presumably associated with terrorism. The parents who are worried are mostly those who believe much in media on the terrorism discourse. In responding to such an uncertainty on the violence or bombing issues, the students are usually able to cope with more responsible answer to their parents. They responded in much better and relaxed ways to the parents. They called the parents and explained that they were just fine and Muslim in Malang is just fine, good, friendly and not terrorist. Many of the students said to their parents and family that Muslim in Malang and in Java they meet are just common people that they had no reason to be feared with.

The students who have encountered with Muslim in Malang will build their perception on Islam and Muslim based on their daily observation and interaction with Muslim fellows. They got better understanding that Muslim are not as scary as the media (in Australia) say about them. Some of them even said that they also gave empathy to the Muslim because Muslim around the world are demonized by the international media as the bombing and violence cases happened anywhere in the world. They realized that this Islam phobia give bad impact for the Muslim especially those living in Western and European countries, including Australia. Understanding Muslim by their first-hand experience, made the students do believe that Muslim in Indonesia is not the same with the Muslim in Middle East, and even different from the description of Muslim terrorist as portrayed by medias, instead, they are able to criticize them. They are able to share their opinion on Muslim and Islam to their family and friends based on their experience living in Muslim society in Malang.

In Islamic State University of Maulana Malik Ibrahim Malang, the Deakin university students did not learn Islam specifically as a subject, instead they saw the Muslim students in their daily life, they observed on how the Muslims do prayers five times a day in the mosque that is located in the campus complex. Many of them think

that it is very wonderful to find out how 'diligent' are the Muslim students, especially when they compare that most of young people in Australia do not care much on their religious practice as Christian, or in Lala's term "the young in Australia just want to be relax" in their religious life. Sometimes they discussed Muslim religious practices and thoughts with UIN students. They also observed how people do their daily activities based on their understanding and interpretation on the religion. Lala, for example is interested in how Muslim people are different each other in practicing their religion. For example, she observed that some of Muslim women wear "jilbab" (head cover) and some others do not. She observed that for Muslim, body contact for different sex is mostly avoided so there is no shaking hand, no hugging and no kissing. This is not easy for her and her friends whose culture has more body contact like hugs anytime they meet and welcome friends. However, she was impressed that her Muslim friends in Malang understand this difference so that she was not embarrassed when she unintentionally did mistake. Her observation on Muslim life is that Muslim are very diligent and diverse in their daily social practice. All of this cultural encounter gives her knowledge and understanding on Muslim so that she respects the Muslim more and she is able to share her positive opinion and impression on her Muslim fellows to her families and other people when she is back in Australia.

3. Understanding local people and culture

As young Australian who firstly visited and lived in Javanese community, most of them have greater opportunity to experience people's "cultural other" in daily interaction. The students get to know many cultural aspects of Indonesian people's daily life. They can taste many kind of food provided in local "warung" or in local restaurant, all of which is different from their daily food at home. One student had to be sent to hospital because of eating too spicy food or too much *sambal*, but she remembered this experience with a laughter. She remembered that when hospitalized in pale and sickness, the nurses and staffs in the hospital unpredictably wanted to make photograph together with her. That is a funny experience, she recalled it. Many of them went to warung makan, instead restaurant, to get many kinds of food everyday. They said they were getting fatter when they were in Malang, because they ate *nasi*, *martabak terang bulan*, and others that they enjoyed very much.

Local food and dishes for the daily consumption is mainly with rice and other "lauk" such as fish, chicken, *tempe*, and vegetables. Many of them are in love with rice "nasi" (they used to eat bread instead of *nasi*), that they eat everyday. They like eating rice with *soto ayam*, *sate ayam*, *gado-gado*, *tempe*, *tahu*, and others. Many of them get their first experience of eating Javanese food, and this first encounter make them in love with the flavor so that some of them continue to consume rice and 'Indonesian' dishes, after they were back to Australia. In the follow up interview in Australia on November this year, it is found out that they still wanted to experience the Indonesian taste by cooking rice and eat the food that they ate in Indonesia. They continue their Indonesian food culture for daily consumption. Many of them get used to eat Indonesian food and Indonesian flavors, such as *sambal*, *nasi goreng*, *mie goreng*, and they continue this food culture when they are back in Australia.

Some of them even continue their bond with their Australian mate after they are back home. Before they go to Indonesia for this program, most of them do not know

each other and everybody was just very busy with their own routine. However, the interaction and closeness among them were built when they were in Indonesia, staying at the same place and activities for six week. This is meaningful for most of them, building their cohesiveness. They know each other much better when they were in Indonesia instead of in Australia. Some of them build a very good relationship and continue this after the program when they are back in Australia. Nia and Fe moved to a new rented house in their home town together after the program. They said that they built the same feeling of “love to be Indonesian Australian”. By being in the same house, they can share the experience of being “Indonesian” in the sense that they build good understanding and care each other, an experience that they cannot find and share with other Australian friends.

One of important things they have in common is that they agree that Indonesian people are genuinely friendly, want to care others, not as selfish as Australian people according to some of them. Australian people tend to be very busy in their daily life and have no time to care the other people. One of them said that Indonesian people are also busy but they tend to be generous in sparing the time for others. For this reason, although at first some of them felt awkward with the private questions raised by strangers as mentioned above, they soon realized that people did that genuinely, because of care or want to know, not for doing any harm for them. This understanding then even made them feel closed to the Indonesia students personally, and made them wanted to go back visiting their Indonesian fellow after the program. Meaningful relationship as the outcomes of the interaction between Australian and Indonesian students give a richer nuances of the inter-individual relationship. This personal relationship often endures much longer, years after.

Australian sees that Indonesian people are very flexible. To some extent the flexibility tends to be negative such as the habit of not being on time or popularly known as “jam karet”. They found many times of this “jam karet” in their activities during the program, except the tightly-scheduled program such as Bahasa Indonesia class. Such ‘jam karet’ would never happen in Australia. Australian people never have such flexibility in schedule. “It is a shame if we are late for an appointment. That is very bad,” many of the Australian students share their opinion. However, many Australian students were able to realize that after observing some time in Indonesia, some of them conclude that there is the good side of this flexible habit of “jam karet”, that is the culture of relax, not in a rush, and less stressful. This psychosocial condition is on the contrary to the Australian people who are always in a rush, highly competitive and do not have time to care others so that they are easily getting stressed, depressed and feeling lonely, especially when they are old and retired. The community responds this problem by building an institution or house for caring the old people, in which the old peoples with all their physical and psychological problems can live and be cared together. To enjoy this facilities they have to pay much money for being cared in this house.

Some of the students said that Australian people are more materialistic in defining the success, such as the possession of good home, good car, good job giving much money so that they can are forced to be very competitive. Australian young people are also more independent from their parents in early age. Almost all of the

students in Australia have a job for the first time when they are in 15 years old, when they are still in high school. Usually the students get more than one part-time jobs such as a waitress in restaurant, staff in supermarket or stores. They are paid around 17-20 Australian Dollars per hour, and this is a good money for them, so that they get freedom financially and take care of their own. On the other hand, according to the Australian student observation, Indonesian people put success in building happiness by valuing family life more than the other, and more respect to the elder people.

The students' opinion above shows that there is Australian students' self-awareness and the ability to look oneself from the other point of view. They are aware how the young Australian look like with its positive and negative sides and at the same time they are able to look their own value by comparing to the other Javanese people's value. Their ability to look into their own values and other values, also encourages them to engage with other different culture. One of the students attending batik course in Batu, while she learnt how to make drawing on the white cloth, she also made a good conversation with the women labor working daily in the batik workshop. As the result, the Australian student knew not only how to make batik, but she also knew the real people, the women labors behind the batik crafts. She asked about labors' job, salary, their neighbor's migrant workers and the social economic problems they encounter. This talk built her empathy on the women labor social condition, something that she did not find in Australian labor system, in which she is able to get one or more than one jobs since 15 years old with per-hour salary that is more than enough for her own. She listened with empathy to the workers talking about migrant workers from around the village, about their problems and challenges.

The dialogue between the young Australian with local people has a significant impact on the Australian's ability to see the world. They found out there were so many problems people encountered in the world or neighbors countries. In other word, they are able to see the world from the women workers' eyes. They are able to draw the sameness and otherness especially on the economic and social access, in a detailed portrait, not in general portrait of data from census bureau. We can say that the activities such as batik class became a meaningful engagement, so that they are able to understand the complexities nature of the culture. They are not only to build skills of knowing many kinds of batik motifs, and drawing batik with 'wax' and 'canting' on a piece of white clothes, but the most important is their engagement with the real local people, recognizing the individuals of other culture, in daily context as a way to understand and appreciate the cultural other.

D. Conclusion

Interculturality covers an understanding of wide aspects of culture, while intercultural competence encompasses all the strategies and approaches that any given person might use to shift from a monoculture to a more multicultural view of any subject (Crozet and Liddicoat, 1999: 113 – 125). The Deakin university "Indonesian in-country program" that is arranged in six week immersion activities of language and cultural learning in Indonesia, is expected to build students' intercultural competence. The strategies of delivering 'cultural courses' such as *karawitan*, batik and traditional dance enable students to learn many aspects of culture as well as building social interaction with

local people. The intercultural encounters between young Australian students and local people also give a rich and meaningful result in the form of understanding many aspect of daily cultural and social activities of Indonesian or Javanese people. The daily interaction also leads to more important aspect of appreciating the complexities of the other culture. Dialogues with local students and people also builds better perception on Indonesian Islam and Muslim, much better than their Australian fellows who do not have the chance to build such communication with cultural other. For Islamic educational institution, the interculturality is important to be developed for many reasons, one of which is building an emphatic image of Muslim people among the misleading and discredited image of Muslim in international media. The interculturality aspect in Islamic education also strengthen the paradigm of Islam as a “rahmah” for the universe.

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Stress and Coping Stress: Study on Teachers in Central Java

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Abstract: Teachers are professional educators that nurture, teach, guide, direct, train, value, and evaluate students. Hence, it is understandable that teachers bear great responsibilities and this in turn might cause stress. This research is aimed at figuring out factors causing stress, its symptoms and effects, forms of coping with stress, and also factors affecting those types of coping. This research utilizes *indigenous psychology* approach that focuses on the way an individual think and behave based on his/her culture.. The tool to be used to acquire data is open-ended questionnaire. Participants to join the research are teachers in Central Java. The result of categorization of work stress are as follows (1) Work load, (2) Burnout, (3) Unhappiness, and (4) Missed work target. The result of categorization of the main factors causing work stress are as follows (1) Students, (2) Physical condition and health, (3) Work environment factor, (4) Emotional condition. The result of categorization that teachers do to cope with stress are as follows (1) Refreshing, (2) Prayers, (3) Positive thinking, (4) Showing no attention to solve problem, (5) Having an attempt to find solutions, (6) Sharing with friends, (7) Taking a break. The result of categorization of the factors that affect coping stress is as follows (1) Self – efficacy, (2) Social support, (3) Work environment, (4) Work load, (5) Entertainment, and (6) Spirituality.

Keywords: stress, coping stress, teachers

A. Introduction

Teacher is one of the defining elements to the quality of education and the students themselves. When teachers first enter the profession, they express idealism and enthusiasm for their new adventure. They want to make a difference in students lives and that of the society. They also want to have a sense of purpose in their own lives. The Indonesian government has set four basic competence teachers must have in its National Education Standard: (1) Pedagogical; the ability to manage students' learning, (2) Personal; a wise, assertive, and charismatic individual that sets examples for the students, (3) Professional; the ability to master learning materials comprehensively, and (4) Social; the ability to get along with components of a society such as students, fellow teachers, staff, parents, and other community members (Ambara, 2010).

This significantly high standard makes stress a common phenomenon among teachers. For centuries, teaching has been characterized as a profession that is "emotionally taxing and frustrating (Lambert, O Donnel, Kusherman and Mc. Carthy, 2006) Studies have shown that teaching is a stressful career (Mc. Carthy, Lambert, O Donnel & Melendres, 2009). Teachers stress has negative impacts on classroom performance, job satisfaction, and teacher attrition.

Studies conducted in the West reveal that one third of teachers experience stress (Pithers and Soden, 1998). Whereas studies conducted in the East show that stress level among teachers is very high and it is spreading (Kyriacou and Chien, 2004; Meng and Liu, 2008). Studies carried out in the Arab world also indicate high levels of stress among

teachers (Al Mohanandi and Capel, 2007). Impacts of teacher stress have implications which can affect the entire school population, teachers' personal lives, and the learning environment of students.

Prior research into the causes and impacts of teacher stress has been conducted by only a few research that focuses on the role of coping mechanism among teachers are available.

B. Literature Review

1. Stress

Stress is a mediational process in which stressors (or demands) trigger an attempt to adapt or find resolution that results in individual distress if the organism is unsuccessful in satisfying the demand. Respond to stress occurs at physiological, behavioral, and cognitive levels. Stress is more than just an acute subjective or physiological activation, but it has potential to cause more deleterious health effects when it becomes chronic (Linden, 2004).

Kyriacou (2001) further expands that finding by incorporating these definitions of stress and adding as context the stress teachers feel while in the course of performing their duties, or teacher stress. Teacher stress, he explains, is what causes teachers to feel unhappy, anxious, or otherwise depressed, and these conditions threaten their security or confidence. Later on the concept was define as a situation that creates negative feelings such as frustration, tension, worry and anxiety (Abel and Sewell, 1999; Byrne, 1998). Comish and Swindle (1994), has defined stress as a mental and bodily state that influences a person's productivity, efficiency, health and the quality of work that he performs.

Stress is usually caused by constraints within the workplace, interpersonal conflict, paperwork, professional isolation, student misbehavior, time management, and work overload, to name but a few (Dussault, Deaudelin, Royer, & Loiselle, 1997; Kyriacou, 2001; Lazuras, 2006; Zurlo, Pes, & Cooper, 2007), but also by trying to stay on track with the curriculum, address the needs of all students, and make sure students are prepared for the high stakes of the standardized exams (Hughes, 2006).

Teacher stress can come from a variety of sources. Kyriacou (2001) delineated the top stressors in the general teaching population into factors which include: teaching pupils who lacked motivation, maintaining discipline, keeping up with time pressure and workload, and coping with change. These factors of stress are similar to the stress factors in the *Teacher Stress Inventory* (Fimian, 1984) which includes stress coming from the following sources: time management, work, professional, discipline and motivation, and professional investment.

Teacher stress, makes a teacher anxious or otherwise uneasy during the course of performing daily duties and activities (Kyriacou, 2001). Impacts of teacher stress have implications that can affect the entire school population, teachers personal lives, and the learning environment of students.

2. Coping with Stress

Every individual will have to deal with pressing situations in life. But each person is also equipped with ways to cope with those problems, hence the term coping comes forward. Coping literally means the way an individual deal with pressing issues. It refers to all attempts to ease difficult situations regardless whether those efforts are futile or not. Lazarus and Folkman (Smet, 1999), Baron and Byrne (Pestonjee, 1992) state that coping is a response against stress. That is everything an individual try, think of and feel to take negative situations into control.

According to Folkman, et al., (Smet, 1994) there are two kinds of coping:

a. *Problem-focused coping*

A cognitive strategy to handle stress or a coping mechanism an individual uses to deal with and solve his/her problem. To ease stressors, an individual tends to try this strategy whenever he/she is certain it will work.

b. *Emotion-focused coping,*

This strategy is used to respond against emotional stress. This is reflected in the behavior of individuals such as alcoholics who try to forget unpleasant facts of cognitive strategies. If an individual cannot cope with a stressful condition, he/she tends to control his/her emotion. One of the strategies put forward by Freud (Smet, 1994: 146) is the self defense mechanism. This strategy does not necessarily change a stressful situation, instead it only alters the way a person think of certain situations and it has an element of self denial in it.

Vitaliano, Russo, Carr, Maiuro, and Becker (Mitchel and Kamfe, 1990) further divide *emotion-focused coping* into three dimensions:

- a. *Self-blame; coping with a problem by admitting that the problem is due to an individual's own mistake.*
- b. *Avoidance; coping with a problem by running away from it.*
- c. *Wishful thinking; coping with a problem by taking the problem as non-existent or that it is actually solved.*

It is also known that effective coping strategies make the effects of stress less damaging and hence such knowledge would make it possible for the leaders in teacher education to help students develop adaptive ways to handle their stress. Student teachers will thus have to maintain high levels of performance which will otherwise be compromised by stress that is not well-handled.

C. Methodology

This study uses the survey approach. It is one of the best methods available for researchers who are interested in collecting data to describe a population that is too large to be observed directly. (Morissan, 2012).

The data collected from the open-ended questionnaire were analyzed using indigenous psychology approach. The process of data analysis starts from the tabulation of response data that has been collected from the participants open-ended questionnaire.

Afterwards, the answers are categorized for preliminary coding, axial coding, and cross-tabulation (Tukiran in Primasari and Yuniarti, 2012).

The questions in the open ended-questionnaire include:

1. Definition of stress at work
2. Main causes of stress at work
3. The *coping mechanism taken*
4. Confidence in the ability to handle stress
5. Factors that affect coping

The samples are taken using the snow ball sampling method in which the researcher contacted qualified volunteer for samples and asked them to recommend a colleague, relative, or acquaintance that they deem suit the criteria of a respondent the researcher needs (Morissan, 2012).

The participants of this research are 487 respondents; comprising Javanese teachers in Central Java, the main criteria of which are that they are Javanese and are teaching in either private or state schools.

D. Research Findings

Table 1. Distribution of participating teachers according to background data

		Number	Percentage
Gender	Female	257	52.77
	Male	230	47.23
Age	20–30	226	46.41
	31–40	237	48.67
	41–50	15	3.08
	>50	9	1.85
Employment Status	Civil Servant	311	63.86
	Private	62	12.73
	Wiyata Bhakti	114	23.41
Type of Employment	Secondary School Teacher	126	25.87
	Junior High School Teacher	267	54.83
	Senior High School Teacher	94	19.31
The Latest Education	Diploma	161	33.06
	Undergraduate and graduate Degree	326	66.94
Certification Status	Certified	230	47.23
	Not Certified	257	52.77
Length of Employment	<5 Years	12	2.47
	5-15 Years	234	48.05
	>15 Years	241	49.49
Total		487	100.00

Table 2. Definition of stress at work

No	Category	Number	Percentage
1	Workload	139	28.54%
2	Burnout	149	30.60%
3	Unhappiness	101	20.74%
4	Missed Target	98	20.12%
Total		487	100.00%

The result of the final categorization of work stress are as follows:

1. Work load
Work load is a depressed feeling due to the inability in working which result in stress at work.
2. Burnout
Burnout at work is a condition of decreasing of work motivation because of boring job, feeling lazy to work, tired and lethargic.
3. Unhappiness
Unpleasant condition which happens to teachers resulted from unhappy feeling due to workload.
4. Missed work target
Excessive work load results in an unfinished work.

Table 3. Main factors of stress at work

No	Category	Number	Percentage
1	Student	169	34.70
2	Health and physical condition	112	23.00
3	Work environment	109	22.40
4	Emotional situation	97	19.90
Total		487	100.00%

The result of the final categorization of the main factors causing work stress are as follows:

1. Students
Work stress can be caused by students misbehavior.
2. Physical condition and health
Impaired physical condition is a factor contributing stress.
3. Work environment factor
The factors that cause work stress at work place is inconducive working environment, economic/inadequate salary, co-workers, leadership, organization, infrastructure and lack of reward of teacher's performance.
4. Emotional condition
Emotional conditions that causing stress are bored, tired and lazy

Table 4 Coping mechanism to deal with stress

No	Category	Number	Percentage
1	Refreshing	117	24.03
2	Prayers	105	21.57
3	Positive thinking	87	17.86
4	Forgetting the problem	72	14.78
5	Finding solutions	44	9.03
6	Sharing with friends	37	7.60
7	Taking leaves or breaks	25	5.13
Total		487	100.00%

The result of the final categorization that teachers do to cope with stress are as follows:

1. Refreshing
Refreshing is defined as an attempt or act to please someone to be able to reduce the pressure or stressor although not specifically resolve the problem or pressure encountered.
2. Prayers
When facing with the stress and stressful conditions, teachers will tend to turn to God. This confirms the character of Javanese people – being religious.
3. Positive thinking
Think positively is an attempt to minimize the impact of stressors by rethinking, maintaining stamina and health and introspecting
4. Showing no attention to solve problem
Showing no attention on the problems faced by doing things that are not related to stress and running away from the pressure.
5. Having an attempt to find solutions
One of the actions that the teachers do is to face the problems and find solutions by looking at the core of the problems and solve them.
6. Sharing with friends
Sharing with friends is done by discussing the problems with colleagues, senior teachers or a headmaster
7. Taking a break from all activities is an alternative way to reduce stress.

Table 5. Confidence in the ability to deal with stress

No	Category	Number	Percentage
1	Yes	413	84.80%
2	No	74	15.20%
Total		487	100.00%

Table 6. Factors that affect coping with stress

No	Category	Number	Percentage
1	Self-efficacy	153	31.40
2	Social support	88	18.07
3	Work environment	83	17.05
4	Workload	74	15.20
5	Entertainment	45	9.25
6	Spiritual	44	9.03
Total		487	100.00%

The result on table 6 shows that 413 teachers (84.80%) have faith to reduce stress level by sharing the coping that has been experienced.

The result of the final categorization of the factors that affect coping stress is as follows:

1. Self – efficacy
Coping stress done by the teachers is the result of a mindset that is based on the health condition, good physical condition accompanied by physical motivation and awareness of the need for tranquility and life comfort which eventually restore the decisions to cope stress on oneself.
2. Social support
Social support from co-worker, family and community will affect teacher's coping stress.
3. Work environment
Work environment affecting the teacher's coping stress is co-workers and superior.
4. Work load
System and teacher workload are considered overloaded with the variety of systems and the changes in the curriculum occurring almost every year which lessen the time to finish the work. Not conducive atmosphere, inadequate facilities and infrastructure with the insufficient financial support greatly influence the decision to cope stress.
5. Entertainment
6. Spirituality
Javanese value spirituality high, thus spirituality is an effective and efficient way to control and manage emotions.

E. Discussions

Based on the field findings, coping stress is defined as an attempt to reduce stress by a variety of ways. The ways are believed to significantly reduce stress and make minds much more peaceful to face stressor.

From the result of the categorization of the main factors causing work stress are students, physical condition and health work environment factor and Emotional conditions.

It is similar with research by Abel and Sewell, 1999; Adams, Heath-Camp and Camp, 1999; Byrne, 1998 that stated the main causes of stress were bad behavior of pupils, heavy demands, few promotion opportunities, low salary, lack of teaching accessories, crowded classrooms, and fear of violence. In the exploratory factor analysis (EFA) carried out by Travers and Cooper (1996) in the research they conducted among teachers in Britain, they defined nine factors: (1) pupil-teacher interaction, (2) culture and school organizational structure, (3) class size, (4) changes in the educational system and in educational policy, (5) teacher appreciation, (6) attitude of supervisors, (7) low status and no chance of promotion, (8) lack of security or instability in work, (9) ambiguity in the role of the teacher.

In a survey carried out by Howard and Johnson (2004) on the sources of stress, they found a number of factor categories: (1) Pupil-teacher interaction, (2) Time stress, (3) Conflicts and ambiguity in teacher role training, (4) Poor working conditions (5) Decision-making process (6) Bad relations among colleagues (7) Lack of personal adaptation (8) Extra-organizational stress factors.

Many researchers (Abel and Sewell, 1999; Byrne, 1998; Woods and Weasmer, 2002) believe that the main source for stress among teachers is the confrontation with pupils for bad behavior. This is also the conclusion reached by Taylor, Zimmer and Womack (2005).

The research conducted by Meng and Liu (2008) found that the five main causes of stress were: Pupils without motivation, pupils who showed a bad attitude towards class assignments; bad pupil behavior; a lack of teaching accessories, and of public understanding of the difficulties of the teaching profession. Less important causes were Special students in the class (e.g. with autism, attention deficit and hyperactivity disorder, low ability or low emotional intelligence), too many teaching subjects, overloaded tasks, and too few leisure hours, vocations and holiday.

Teacher in central java use coping which is dominated by emotional focused coping such as prayers, refreshing, positive thinking, sharing with friends. Another coping is problem focused coping which is used to find solutions. Javanese teachers in Central Java apply emotional focused coping such as prayers, refreshing, positive thinking, and ignorance to the the problems which are believed to be able to significantly reduce the stressors.

The above findings show the opposite of Jeffrey Springer's (2010). He states that teachers in America apply coping negative strategy to reduce stress although it is not permanent. Some coping negative include junk food, avoiding stress situation, procrastination, crying, showing weird attitude to the students.

On research done by Semra Unal (2000), teachers in Turkey cope the stress by studying, exercising rigorously, integrating socially and being involved in social and culture activities.

In addition, Robert A Kerr et al (2011) state that teachers in Ireland cope stress by discussing the problems with co-workers, consulting to senior teachers or to the headmaster and they also have some other ways like doing sports and socializing and solving the problems

Montgomery and Rupp (2005) note that as a result of the application or non-application of coping techniques, and sometimes as a direct result of stressful events, the individual experiences either positive emotions such as hope, pleasure, desire, enthusiasm, or negative emotions such as dread, frustration, disappointment, depression and even suicidal thinking. The individual can also experience feelings of satisfaction or dissatisfaction in work or in life in general, which influences his commitment towards his job. Finally, he may experience a feeling of exhaustion, depersonalization, or lack of fulfillment as aspects of burnout.

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Business Ethics of Kyai Pesantren Community in Malang

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Abstract: The research, which is conducted in Malang, has three research questions namely: 1) What are the meaning of ethics for Kyai Pesantren communities in Malang in conducting business activities, 2) What is the meaning of business for Kyai Pesantren communities in Malang in conducting their business activities, and 3) How do Kyais from those Islamic pesantren conduct their business? The results of this study is expected to give a contribution to knowledge, particularly to the development of Islamic knowledge, especially in the field of sharia economics (Islamic finance) studies, more specifically in the field of sharia business and a successful businessman in the world and in the hereafter.

The research is a qualitative study, and the type of the study that it used is discourse analysis, which focuses on extracting the meaning of business ethics from the perspective of Kyais and business basic concepts that is business ethics of Kyai pesantren communities in Malang. The employed approach is phenomenology which main objective is to understand the meaning, values, perceptions, and ethical considerations of a unique phenomenon from kyai to businessperson.

Phenomenology opines that what appears on the surface, including the pattern of everyday human behavior is only a symptom or phenomenon of what is hidden in the "head" of the businessperson. Any behavior appearing at the surface level can only be understood or explained if it can be revealed or dismantled from what is hidden in the world of awareness or knowledge of human as the businessperson. In fact, the reality is subjective and meaningful. It relies on the perception, comprehension, understanding, and people's assumptions. It sets as a complex grammatical consciousness within human beings. Phenomenology studies put the individual as a giver of meaning embodied in the actions of the meaning comes from everyday experience that is intentional. It lies the key to the answer to the subjective aspect expressed or implicated in three behavioral levels of Kyai as the businessperson. The business behavior of K.H. Badru Al Dīn Anwar (Yai Bad), and K.H. Luqman Al Karīm Fatah (Gus Luqman), and K.H. Zain Baik (Gus Zein) in Malang actually involves the meaning and interpretation process because it involves mental processes and meanings. It does not last mechanistically.

The theoretical contribution is expressed in the form of explanation based on field data concerning Islamic ethics as the basic concept of the business of kyai community in Malang which is expected to put kyai business ethics proportionally in the study of phenomenology. Meanwhile, the empirical results of this study are expected to be food for thought and consideration in the development of business with the ethics of Sharia perspective. The results of this study show that the community of kyai understands the principles of business ethics in Islam, namely: 1. Honesty, 2. Maintaining the quality, 3. give oath properly, 4. Tasamuh wa Tarāhum (generosity), 5. Interrelationship (sila al Rahim) to build good relationships among colleagues, 6. Comply with the administration, 7. Transparent in pricing. Another cause of the success of community of kyai in business is prioritizing ethics (akhlāq) based on strong 'aqidah (faith), the great values of spirituality, charismatic, discipline, tenacious, diligent, having a great work ethic, having an economics network, and good leadership management. It also includes a deep spirituality, great ethic, broad knowledge, and professionalism.

Keywords: ethics, business community, kyai (Islamic Scholar), pesantren (Islamic Boarding School)

A. Background of the Study

Malang has several Islamic Scholars or *Kyai* who run their business while being the stakeholders of their Islamic boarding school (*Pesantren*). The business that they run usually focuses on bringing the wealth to both their schools and their family in particular and all Moslems in general. In this research, the writer conducted his research by involving three *Kyais* from different *Pesantrens*: K.H. Muhammad Badr al Dīn Anwār¹, KH. Luqmān Al Karīm Fatah², and KH. Zain Baik³. These Islamic scholars are renowned not only for being the *Kyais* for respective *Pesantrens* but also for being a successful businessperson with billions of profit.

Being able to play two roles at the same times, those *Kyais* surely attract some curiosity because *Kyais* are usually portrayed as someone whose focuses are only at teaching religion at school and making good deeds. On the other hand, a businessperson is often depicted as somebody whose focus is on making money and profit. However, these three *Kyais* seem to have bent the view of being a *kyai* and a businessperson. The three have been able to build their business kingdom without sacrificing their duty as an Islamic scholar.

What one should know about the three is the fact they do not focus their business on single kind of business, but several kinds of business practices. K.H. Muhammad Badr al Dīn Anwār, for example, has several petrol station centers in Malang, a *Haj* and *Umroh* travel agent named An Nūr II Al-Murtaḍā, several farming fields, supermarket named An Nūr II Al-Murtaḍā, an auto shop named An Nūr II Al-Murtaḍā, a workshop named An Nūr II Al-Murtaḍā, and many other business practices⁴. In addition, K.H. Luqmān Al Karīm⁵ Fatah has several business practices running not only in Indonesia but also overseas such as property business, Haj and Umroh travel agent, store business, school cooperation, minimarket business, restaurant business, real estate business, clothing stores, and many more⁶. Furthermore, K.H. Zain Baik⁷ has a lot of business in transportation such as truck, car rent in Bali⁸, and many other business unrelated to transportation such as dairy farm⁹.

This success is certainly not solely related to their ability in conducting business calculations, but there is something in those three that makes them unique and different from the other businessperson. Islamic *Fikrah* (way of thought) and *shakhṣiyah* (personality) that has been firmly entrenched within *Pesantrens* as *uswah hasanah* (good example) for the wider community will be very influential in business path for the *Pesantrens* community. The use of ethics in conducting business activities are not much

¹ The advisor of *Pesantren An Nūr II Al-Murtaḍā*, Jl.Raya Bululawang 99, Bululawang, Malang, East Java

² The advisor of *Pondok Pesantren Bahru al Maghfiroh*, Malang, East Java

³ The advisor of *Pondok Pesantren & Mental Rehabilitation Facility*, Az Zainy, Malang, East Java

⁴ Taken from the interview with one of the administrators in *Pesantren An Nur II al Murtaḍā*, Saturday, March 21st 2015 in men's *pesantren* office at 19:30 pm.

⁵ The advisor of *Pesantren Bahr al Maghfiroh*, Jl. Joyo Agung 2, Tlogomas, Lowokwaru, Malang, East Java

⁶ Taken from the interview with the vice advisor, *Ustadz Humaidi* at the *Pesantren* office *Bahr al Maghfirah*, Saturday, March 21st, 2015, 07.30

⁷ The advisor of *Pesantren* and Mental Rehabilitation Facility, Az Zainy, Bangilan, Pandanajeng, Tumpang, Malang, East Java

⁸ Taken from the interview with the advisor of *Pesantren* and Mental Rehabilitation Facility, Az Zainy, Gus Zain, Bangilan, Pandanajeng, Tumpang, Malang, East Java

⁹ Taken from the interview with the advisor of *Pesantren* and Mental Rehabilitation Facility, Az Zainy, Gus Zain, Bangilan, Pandanajeng, Tumpang, Malang, East Java

different from what has been exemplified by the Prophet, SAW. Therefore, it is important for this article to examine the business practices that are conducted by the aforementioned Kyais in *Pesantrens* communities in Malang and to find out how business ethics in *Pesantrens* communities in Malang are used using the study of phenomenology. The current study believes that studying business ethics from the Kyais is important as it has found some uniqueness in the business that are pioneered by Kyais in the era that neglects having ethical business.

The method in this study should identify its purpose, which is to gain an holistic understanding about 1) The meaning of ethics for *Pesantrens* communities in Malang in conducting business activities, 2) The meaning of business for *Pesantrens* communities in Malang in conducting business activities, and 3) How the Kyais from those *Pesantrens* conduct their business. Additionally, phenomenology is used because the current study aims to understand the micro-subjective dimension in relation to macro-objective dimension¹⁰.

B. Approach and Research Method

In accordance with the objectives of the study, this research is considered as a case study with a qualitative approach. As previously mentioned earlier, the current study aims to find out how Kyais in *Pesantrens* can run a successful business. This study believes that their success is not solely related to their ability in doing business calculations. Additionally, it believes that there is something else in those Kyais that makes them unique and different from many other businesspeople. Islamic *Fikrah* (way of thought) and *shakhshiyah* (personality) that has been firmly entrenched within *Pesantrens* as *uswah hasanah* (good example) for the wider community will be very influential in business course for the *Pesantrens* community.

The use of ethics in conducting business activities are not much different from what has been exemplified by the Prophet, SAW. Therefore, it is important for this article to examine the business practices that are conducted by the aforementioned Kyais in *Pesantrens* communities in Malang and to find out how business ethics in *Pesantrens* communities in Malang are used using the study of phenomenology. The current study believes that studying business ethics from the Kyais is important as it has found some uniqueness in the business that are pioneered by Kyais in the era that neglects having proper ethical business.

Lately, there have been quite a number of Islamic boarding school that build their business as the form of independence for Islamic institution in term of its economy. Therefore, it is necessary to understand how the ethical business is run by the Kyais from those schools based on the point of view, perception, and their understanding. In other words, this research is aiming at understanding emic perspective before deconstructing it into ethical perspective¹¹. In order to obtain the information, the current study has to

¹⁰ Robert N. Bellah, *Beyond Belief: Essays on Religion in the Post-Traditional World* (New York-London: Harper & Row Publisher, 1976), xi. George Ritzer, *Modern Sociological Theory* (New York-Toronto: Mc Graw-Hill International Editions, 1992), 512.

¹¹ Muhammad Djakfar, *Anatomi Prilaku Bisnis Dialektika Etika dengan Realitas*, (Malang: UIN Press, 2009), 95, He mentioned that Emic Perspective is a description of culture from the point of view of subject under study ,

choose the correct method, which, in this case, is phenomenology¹². Edmund Husserl (1859-1938), who developed this idea as a method or approach in knowledge, brings phenomenology into the existence. Based on the principal theory that he suggests, phenomenology has to be brought back to data instead of thoughts. In other words, the data should be present and visible. The subject has to be released or, in the words of Husserl, put between brackets all assumptions and beliefs as well as a sympathetic personal view objects that is directed to it. This step is called *epoche*. Through this process, the object of knowledge is released from the elements that are not essential so that the *eidōs* (the essence of the object) will manifest themselves or constitute the self-consciousness. For Husserl, true knowledge is the presence of data in the consciousness of the mind, not engineering mind to form theories¹³.

In other words, phenomenology is an epistemology to think in a way that the subject must first free itself from tradition, prejudice subjectivity, or the experience that precedes. Then the object should be saved, meaning that we should not draw conclusions from what we reduce. The objects then are seen spiritually by an institution through three kinds of reduction, those are: reduction phenomenon, *eidōs* reduction, and the transcendental reduction¹⁴. Thus, phenomenology is not the philosophy of "there", but rather about the "essence" something that exists in the lives of around¹⁵.

In conjunction with the world of reality (read: social), phenomenology focused its study to methods that the researchers do in understanding and interpreting the social world by taking into account the application of the data (sense-data) into typifying or mental representations¹⁶. According to ethnomethodology perspective rooted in the American radical phenomenology that developed in the 1970s, that the method of conducting the most possible method for typifying is by doing the typification according to what is done by the actors¹⁷. This means that, in the tradition of phenomenology, what is called as the essence (*eidōs*) is the essence of which can be captured by researchers from the perspective of the actors themselves (objects) so that the so-called *epoche* can appear. This also means that the subject can escape from thoughts of subjective speculation, supposition, and so on, so that the subject can think objectively in viewing object.

From here, the reasons of why the current study uses case study with the qualitative approach could be more solidified in accordance to the aim of the study as what has been

while the ethic perspective is a description of culture based on the anthropological concept. See C. Seymour-Smith, *Macmillan Dictionary of Anthropology* (London: Macmillan Press Ltd., 1993), 186

¹² There are at least four schools of theory in social science that are associated with qualitative approach. They are 1) cultural theory, 2) phenomenology, 3) theory of ethnomethodology, and 4) theory of symbolic interactionism. See Sanapiah, S. Faisal, "*Filosofi dan Akar Tradisi Penelitian Kualitatif*", in *Badan Musyawarah Perguruan Tinggi Swasta Indonesia (BMPTSI) Wilayah VII*, Surabaya, East Java, *Kumpulan Materi Pelatihan Metode Penelitian Kualitatif*, 24-27 August 1998, 6

¹³ Mariasusai Dhavamony, *Fenomenologi Agama*, translated . A. Sudiarja, et al (Yogyakarta: Kanisius, 1995), 5

¹⁴ Koento Wibisono, *Filsafat ilmu*, Course subject, doctorate program at PPS IAIN Sunan Ampel, Surabaya, 2003. Compare with Juhaya S. Praja, *Aliran-Aliran Filsafat dan Etika (Jakarta: Prenada Media, 2003)* 179-187. See Clark Moustakas, *Phenomenological Research Method*, (London New Delhi: Sage Publications, 1994), 103-120. In this book, he does not see phenomenology as a theory but as a social research method

¹⁵ Harun Hadi Wijono, *Seri Sejarah Filsafat Barat 2* (Yogyakarta: Penerbit Kanisius, 1980), 148

¹⁶ Zainuddin Malikki, *Narasi Agung Tiga Teori Sosial Hegemonik* (Surabaya: Lembaga Pengkajian Agama Dan Masyarakat, 2003), 220

¹⁷ *ibid*

explained earlier. First, what will be researched is the meaning of an action or what is behind the action done by a person. The goal of this study can be obtained by utilizing phenomenology because what is being unveiled is what underlies the action of that very person, and every action should always be associated with what underlies the action¹⁸. The point is that, behind each business action done by the Kyais of those *Pesantrens*, there should be an understandable implication. Second, every action associated with the subjective meaning must be understood in the context of "expression" of their own. Therefore, it needs to be understood in the framework of qualitative research. According to Geertz, such concept is known from the native's points of view, which means that for understanding the phenomenon, one shall use a framework for understanding the phenomenon of informants or the local community (local knowledge)¹⁹. In this case, every act of community business Kyai, among others, needs to be understood in the context of their day-to-day utterances. Third, qualitative research provides an opportunity to understand the phenomenon from the emic perspective, while the research only acts limited to the people who are finding out about the outlook, concepts, images and so forth of the actor, before constructing it into the perspective of ethics. Fourth, in the face of the social environment, each individual has the ability to act for himself or herself.

However, it does not mean that the action was free from the influence from one or two factors alone. In fact, it may have been influenced by a variety of related factors in the action. In facing a phenomenon like this, qualitative study provides the flexibility to examine the phenomenon comprehensively. Yet, in this case, the theory of phenomenology should give more emphasis on the role of the actor (subjective) instead of giving the role of social structures (objective). Therefore, this is the reason why it not been enough for this research by using only phenomenological theory. This research still needs to use the theory of social construction in order to strike a balance between the role of the actor (micro-subjective) and the community (macro-objective).

The tradition of phenomenology that is more sociological than philosophical was given by Peter L. Berger and Thomas Luckman (1967). They departed from the premise that a man constructs social reality, though through a subjective process, but it can turn into an objective. In this case, the supposed process of habituation constructs it through actions that allow actors and other actors to find out that the actions are repeated over and over showing the regularity.

In terms of phenomenology, the actors should be able to do the typifying for the actions and motives in it²⁰. On the other hand, constructionist perspective believes that human beings always act as an agent in constructing the reality of social life. How they do it depends on how they understand or give meaning to their own behavior (in the case of Kyais). Therefore, the task of sociology (researchers) is to observe how the *Kyai* community interprets, and gives meaning to the reality. The meaning refers to the participant meaning,

¹⁸ According to Weber, the action as it is called rational action that aims or has some motives underlying such actions called as in order motive. See Muhammad Djakfar, *Anatomi ...* 2009: 97.

¹⁹ Furthermore, Djakfar believes that to understand the meaning of these, based on the conception of constructionism Berger and Luckman, there is no raw fact in science but there is a fact that has been put together with the structure of the relevance and meaning. The raw facts by Schultz are called as typication, while understanding or interpretation has always been on top of it, that is more abstract, or what Alvesson and Skoldberg referred as the understanding of understanding. (Ibid., Djakfar, *Anatomy*, 2009: 98

²⁰ Maliki, *naraion*, 234

that is the Kyai community that constructs reality through a process of participation in the life of where they live²¹. Strictly speaking in the context of this study, the researcher is trying to understand how the *Pesantrens* community (*Salaf*) makes sense of business ethics and eventually finds out how *Pesantrens* community businesses can succeed despite growing in the development of modern business which may neglect a proper business ethic.

Thus, compared to phenomenology, the social construction puts more effort than the phenomenology in term of how it tries to put a balance between structure (society) and individuals. Phenomenology puts the individual's role as the giver of meaning. The meanings, which are culminated in action, are based on the everyday intentional experience. Individuals choose something that "should" be based on the meaning of something, and take into account the objective meaning (people) about these things²².

Arising from such thinking is the tradition of Symbolic Interactionism, which is based on three main premises. First, humans act against something based on existing meaning of something, such as physical objects, people, social institutions and ideas or values. Secondly, the meaning is derived from the results of a person's social interaction with others. Third, these meanings are enhanced and modified through the process of interpretation in the process where social interaction takes place²³. With this premise, actors form objects, give meaning, assess the compliance with the action (action), and make decisions based on that assessment²⁴.

The relevance of constructionism theory in this study is intensified in order to dismantle the entire reality related with the ethics constructs and the expression (implementation) in the realm of business. It means that it should comprehensively explore both the micro and macro aspects, the subjective and the objective. Constructionism is considered as the lead that the researchers can look at, unpack and understand the subjective reality of micro-and macro-objective dialectic with macro-objective²⁵. This is done by tracing map cognition actors, or the individuals, as an agency under the assumption that each agents' action clings some reflective intention, including the reflection of the reality that surrounds all their actions, including reflection on the reality of their own subjectivity²⁶.

From the aspect of its birth, the social construction theory acts as an extension or derivation from the approach and the theory of phenomenology as a response to the

²¹ Ibid; 220. Also see Malcolm waters, *modern Sociological Theory* (London:Sage publications, 1994), 7

²² Ibid; 236.

²³ Herbert Blumer, *Symbolic Interactionism: Perspective and Method* (New Jersey: Prentice Hall, Inc, Englewood Cliffs, 1969), 2. Also see Joel M. Charon, *Symbolic Interactionism: An Introduction, An Interpretation and An Integration* (New Jersey: Prentice – Hall, Inc, Englewood Cliffs, 1979). And see also Tom Campbell, *Seven Social Theory*, peter. F.Budi Hardiman (Yogyakarta: Canisius, 1994) 251. In this book, it is said that the real name of Symbolic interactionism was created by a student of Mead, Herbert Blumer, in 1937. The name was intended to capture Mead's belief that social interactions include mutual understanding and interpretation of gestures, and the conversation is a key for human society. Mead argues that the social structures, roles and institutions affect the behavior of individuals only through shared meanings expressed in the symbols of the group, and how these symbols are interpreted in the exchange between individuals.

²⁴ Maliki, Narasi 236

²⁵ Zainuddin Maliki, *Agama Priyayi: Makna Agama di Tangan Elite Penguasa* (Yogyakarta: Pustaka Marwa, 2004), 71.

²⁶ Ibid., 73

theories of social facts paradigm that was initiated by Emile Durkheim. Structural functional theory, which put more paradigm to the social facts, over-dominated the structural role in influencing human behavior²⁷.

On the contrary, the action theory that put more paradigm on the social definition over-dominated the role of the individual as actors who have the ability (power) to determine their actions, regardless of the structure around them. In fact in this case, human beings (people) have the freedom to express themselves without being bound by the structure in which are living. Humans have their own subjectivity. Humans act as an agent for themselves. In a sense, through their consciousness, there is space on individuals subjectivity at the time they are taking action in the social world²⁸. Therefore, humans can act as an agent in the active construction of social reality, and when doing the action, that they cannot be separated from understanding or giving meaning to their actions.

With regard both paradigms of social theory, each of which can be said as two different polar, it can be understood that what motivated the birth of the theory of social construction was the accommodation two power roles, that are individuals and society (structure), as has been proposed by Berger and Luckmann. It is said that society is both an objective reality and a subjective reality. Both Durkheim and Weber recognize the separation between subjectivity and objectivity as two different entities, which seem to be in their respective positions. However, the point of the contrast between Durkheim and Weber can be understood from Durkheim's view in which he puts the objectivity over subjectivity while Weber puts subjectivity over objectivity. On the other hand, Berger looked subjectivity and objectivity as something that cannot be separated. It is said that in human life and society there is always the subjectivity and objectivity²⁹. Furthermore, it is also said that the individual acts as a shaper of society, while society acts as the shaper of the individual. Thus, it is social reality is not singular because in it, there are objective and subjective reality. Objective reality is the reality that is beyond the human self, while the subjective reality is the reality that is in a human³⁰.

The application of social construction theory in understanding the business behavior done by Kyais in *Pesantrens* can be understood in the way that the meaning and constructing up to business ethics expression by itself cannot be separated from the capacity associated with the congregation, students and alumni surrounding the *Pesantrens* community. *Pesantrens* community businesspeople act as actors who have a subjective ability to form and establish their own identity. On the other hand, they cannot escape from the power of objective reality in giving meaning and establishing ethical construct that can be implemented in a business they do.

Furthermore, in order to connect between what is subjective and objective, Berger discovered the dialectic concept, known as externalization, objectivation and internalization. Externalization is the adjustment to the world of socio-cultural as a human product. Meanwhile, objectivation is social interaction in inter-subjective world that is institutionalized or that undergoes a process of institutionalization. Lastly, internalization

²⁷ George Ritzer, *Sosiologi; Ilmu Pengetahuan Berparadigma Ganda*, Translated. Alimanan (Jakarta: CV. Rajawali, 1985), 17-18

²⁸ Waters, Modern, 11

²⁹ Peter L. Berger dan Thomas Luckman, *Konstruksi Sosial Atas Realitas* (Jakarta: LP3ES, 1990, 65)

³⁰ Ibid., 66

is the process of how individuals identify themselves in the midst of social institutions or social organizations in which they act as the members³¹.

The fundamental dialectic process of society that consists of three momentum runs simultaneously, so that it will be obtained an adequate view of society empirically. There is a process of pulling out (externalization) as if it is taken outside (objective) and then there is the pulling in process (internalization). In other word, something that is outside also seemed to also be something that is inside. The society is the product of the individual so that it becomes an objective reality through the process of externalization and individuals are also the product of society through a process of internalization³².

For Berger³³, Externalization is an anthropological necessity. Humans, according to empirical knowledge, are impossible to be apart from the constant outpouring of themselves into the world they occupy. Human selfhood cannot remain silent in themselves inside a sealed enclosure. They should move out to express themselves in the world around them through the process of externalization. Furthermore, related to the process of objectivation, Berger believes that the public is not sufficiently rooted in human activity. However, it also must be said, that the public is the objectivated human activity that is a product of human activity that has gained the status of objective reality. It is a social formations experienced by humans as elements of an objective world. The social objectivation world is produced through the process of externalization of the consciousness, facing the consciousness as an external facticity. However, this meaning cannot be described as internalization. Similarly, understanding the natural world cannot also be considered as internalization. Internalization implies that the objective facticity of the social world is also a subjective facticity. Individuals found some institutions not only as the subjective world of data outside themselves, but also as the data to their own conscience.

Society as an objective reality, in the view of Berger and Luckman, includes a process of institutionalization that is built on habituation (habitualization). There will be some undergoing process of deposition in order to become a tradition before it has experience needed for the transformation to the next generation, one of which is through language. Language are used by humans to objectivate these experiences to others. This is where the role in institutional settings happens, including in relation to traditionalizing the practice and the experience of transformation. Furthermore, another thing that includes the public as an objective reality is the legitimacy that functions to make objectivation, which has been institutionalized, make sense subjectively³⁴.

The method in this study should identify its purpose, which is to gain an holistic understanding about 1) The meaning of ethics for *Pesantrens* communities in Malang in conducting business activities, 2) The meaning of business for *Pesantrens* communities in Malang in conducting business activities, and 3) How the Kyais from those *Pesantrens* conduct their business.

³¹ Nur Syam, *Agama*, 38. Also see Peter L. Berger, *Langit Suci: Agama Sebagai Realitas Sosial*, translated. Hartono (Jakarta: LP3ES, 1994), 4-5

³² Nur Syam, *Agama*

³³ Peter, *Langit*, 5-21

³⁴ Nur Syam, *Agama*, 39

Seen from its dimension, which aims to understand the micro-subjective dimension in relation to the macro-objective³⁵, this study will use phenomenology as its paradigm. The paradigm³⁶, ontologically, understands that the reality itself is complex and holistic. In this part of the study, there will be several items that will be presented. First, it will present its kind, approach, and research method. Second, it will present its data source. Third, it will present its data analysis.

C. Conclusion

There are many factors that influence the way people behave. Religion just becomes some of the factors that may contribute, although not the only one. This gives rise to the fact that a good understanding of religion does not always breeds good behavior too. Similarly, it also applies to the business attitude and work ethic. A good understanding of religion that is implemented in earnest should managed to form a good behavior. The Religion that is only understood textually just cannot be a measure of actual business behavior and a high work ethic.

However, the religious values that are internalized and applied contextually has been proven to give much help for the businesspeople to keep on working hard at a time, and submit all results to the Almighty God. This is what can be presented from the result of this study. Therefore, although religious values has contributed to the development of economy of the society, it is only limited to the religious values that is contextual. The understanding of the *Pesantrens* community, especially the three *Pesantrens* which the author of this research use as the research object, proved once again that the *Pesantrens* are not only rich of religious knowledge and values, but also rich of the knowledge of how to do a proper business based on the teaching of their religion.

The *Kyais* from the *Pesantrens* under study have been proven that they are knowledgeable about Islamic business ethics, which are 1. Honesty, 2. Maintaining the quality, 3. give oath properly, 4. *Tasamuh wa Tarāhum* (generosity), 5. Interrelationship (*sila al Rahim*) to build good relationships among colleagues, 6. Comply with the administration, 7. Transparent in pricing. Another cause of the success of community of *Kyais* in business is prioritizing ethics (*akhlāq*) based on strong '*aqidah* (faith), the great values of spirituality, charismatic, discipline, tenacious, diligent, having a great work ethic, having an economics network, and good leadership management. It also includes a deep spirituality, great *akhlaq*, broad knowledge, and professionalism.

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³⁶ Robert C. Bogdan and Sari Knopp Biklen, *Qualitative Research in Education: an Introduction to Theory and Methods* (Boston: Allyn and Bacon, 1998), 30; Lexy J. Moleong, *Qualitative Research Methodology* (Bandung: Young Rosdakarya, 1990), 8. According to Bogdan and Biklen, the term paradigm is loosely defined as a collection of logical assumptions that are shared. The concept or proposition is the direct way of thinking and research. Orientation or theoretical perspective is a way of looking at the world, the assumption that is embraced people about something important, and what makes the world work.

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Promoting English Speaking Fluency for Mathematics Students: A Critical Reflection on Teaching Strategies

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Abstract: This study reports on how tutors promote English speaking fluency – not accuracy - in the tutorial program for Mathematics Education Department, IAIN Syekh Nurjati Cirebon. Why fluency? As endorsed by Brumfit (1984) and Hughes (2011), fluency is the effective operation of the language system so far acquired by the students. This study tries to reveal how teachers plan, implement, and evaluate fluency-related activities in the classroom to promote English speaking fluency. In this study, there are two tutors as respondents. Observation, interview and document analysis (data of students' rating) were conducted to collect the data. The data indicated that #R1 and #R2 plan the same thing before coming to the class by making some steps of instruction, preparing the media, and managing the time. In implementing English speaking fluency, students practice to speak English in #R1 classroom by using monolog, communicative game, and preparing talks. While in #R2 classroom, students mostly practice their English by using dialog, preparing talks, and giving questions but he/she sometime uses monolog when the topic is about describing. Then, #R1 and #R2 evaluate their teaching performance by asking students about their understanding and reporting to the advisor of English program everyday and the head of Mathematics Education Department every week.
Keywords: speaking fluency activities, teaching speaking strategies, critical reflection

A. Introduction

This study is primarily intended to capture teaching strategies which are in teaching processes; planning, implementing, and evaluating used by tutors to promote English speaking fluency in tutorial program for mathematics students. In teaching speaking process, strategy is essentially needed to help delivering material well and developing communication in the class. For teacher, understanding classroom communication, being able to 'shape' learner contributions and making strategic decisions in the moment-by-moment unfolding of a lesson are regarded as being crucial to developing second language acquisition in the formal, foreign language classroom context.¹ To promote speaking fluency, teaching speaking should be taught in attractive and communicative activities. Communicative activities have the big roles to achieve learning objectives as Harmer stated that there are some activities such as acting from the script, communication games, discussion, prepared talks, questionnaire, and simulation and role play.² Then, students' performance can be imitative, intensive, responsive, transactional (dialogue), interpersonal (dialogue), and extensive (monologue).³ Those speaking fluency activities and types of speaking performance were found by the researcher when observing the class as the step of pre-research.

Before discussing about teaching processes, knowing a language is not merely knowing the grammatical rules but also knowing when to say what and to whom, that is knowledge of how the system is put to use in the performing of social actions of different kinds. Accuracy and fluency are the two factors which determine the success of English language students in the future. It is a general problem faced by language teachers today, whether to focus on accuracy or fluency. Accuracy refers to the ability of the learner to produce grammatically correct sentences. The learner should not only know correct

grammatical rules of the language but also able to speak and write accurately. Fluency refers to a level of proficiency in communication. It is the ability to produce written and spoken sentences with ease, efficiency, without pauses or a breakdown of communication.⁴

Accuracy and fluency both are the important factors for learning any language. And in the case of foreign language there should be gradual shift from fluency based activities to accuracy based activities. A language teacher should try to make his/her classes learner centered, every activity should be contextual and task-oriented and focus should be more on fluency first then an accuracy as in case we learn our first language.⁵ In addition, the components of fluency are automaticity, prosody, accuracy and speed, expression, intonation and phrasing.⁶ As endorsed by Brumfit and Hughes, fluency is the effective operation of the language system so far acquired by the students⁷. These definitions suggest that fluency can be measured by looking at (1) the speed and flow of the language production, (2) the degree of control of language items, and (3) the way language and content interact. From a teacher's point of view, activities to develop fluency are those which focus the learner's attention on the message that is being communicated and not the language forms. The goal of fluency-directed communication activities is to enable the learners to integrate previously encountered language items into an easily accessed, largely unconscious, language system as a result of focusing on the communication of messages.⁸

In this paper, the researcher takes three papers as previous study. There are National, Goh, and Srivastava. First, Nation, Paul examined the improvement in fluency, grammatical accuracy, and control of the contents showed that during the short time spent doing the activity, learners performed at a level above their normal level of performance. It is argued that working at this higher than usual performance is a way of bringing about long term improvement in fluency. Second, Goh discussed the changing roles of teachers in a globalized world and highlights the implications for English language teaching and learning. The ideas are further related to teaching second language oration (speaking and listening) because of its centrality in developing important 21st Century skills in the globalized world. The paper also offers ways in which teacher education that takes cognizance of globalization forces can develop ESL/ EFL teachers' knowledge and beliefs to play their new roles more effectively. The last is Srivastava who talked about fluency and accuracy in the classroom. Teacher should not over emphasize on accuracy and fluency because learners can lose their confidence. Accuracy and fluency both are the important factors for learning any language. And in the case of second language there should be gradual shift from fluency based activities to accuracy based activities. A language teacher should try to make his/her classes learner centered, every activity should be contextual and task-oriented and focus should be more on fluency first then an accuracy as in case we learn our first language. So, the researcher take a position that is promoting English speaking fluency for mathematics students by focusing of a critical reflection on teaching strategies.

Teaching speaking now in IAIN Syekh Nurjati Cirebon has experienced revolution. It is changed after realizing that the key of communication in EFL context is the meaning can be delivery well. To hold that, the tutors of English for Mathematics students uses fluency as their orientation in teaching speaking. Fluency based activities need to be introduced in the language classes and learners involvement should be increased. The teacher should motivate and create tasks for the language skills like reading, writing, listening and

speaking and let them free to express themselves in natural classroom situation.⁹ This program appears by some long process. English becomes a plus value for IAIN students, that why all students must be able to speak English. So that IAIN Syekh Nurjati Cirebon has an intensive English program. All students must join that program in third and fourth semester which conducts every Saturday and Sunday. But, the new head of Mathematics Education Department consider it is not enough to practice English. By that situation, he makes a big decision by making English program for their students. He wants to use English in daily activities around Mathematics Education Department as their habit because the target of tutorial program in this semester focuses on speaking skill. From those phenomena, the researcher wants to explore the speaking fluency activities by researching question "How do tutors promote fluency-related strategies in the classroom?"

B. Theoretical Framework

1. The Nature of Spoken Language

This study reviews in the nature of spoken language, Hughes distinguish spoken language from written language.¹⁰ They point out that for most of its history. The teaching of language has not been concerned with spoken language teaching. This language comprises short, often fragmentary utterances, in pronunciation range. On the contrary, written language is characterized by well-formed sentences which are integrated into highly structured paragraphs. The former basically concerns the transfer of information. According to Nunan successful oral communication involves:¹¹

- a. The ability to articulate phonological features of the language comprehensibly
- b. Mastery of stress, rhythm, intonation patterns
- c. An acceptable degree of fluency
- d. Transactional and interpersonal skills
- e. Skills in taking short and long speaking turns
- f. Skills in the management of interaction
- g. Skills in negotiating meaning
- h. Conversational listening skills (successful conversations require good listeners as well as good speakers)
- i. Skills in knowing about and negotiating purposes for conversations
- j. Using appropriate conversational formulae and fillers

Moreover, he states that the teacher can apply the bottom-up-top-down approach to speaking. The bottom-up approach to speaking means that the learners begin with the smallest units of language, i.e. individual sounds, and move through the mastery of words and sentences to discourse. The top-down view, on the other hand, proposes that the learners start with the larger chunks of language, which are embedded in meaningful contexts, and use their knowledge of the contexts to comprehend and use the smaller language elements correctly. Speaking skill is always related to communication. Speaking skill itself can be stated as the skill to use the language accurately to express meanings in order to transfer or to get knowledge and information from other people in the whole life situation.

2. Teaching Speaking

Teaching speaking should be taught in attractive and communicative activities. There are many types of classroom speaking activities. Harmer states six classroom

speaking activities. They are acting from script, communication games, discussion, prepared talks, questionnaires, simulation, and role play.¹²

a. Acting from script

Playing scripts and acting out the dialogues are two kinds of acting scripts that should be considered by the teacher in the teaching and learning process. In the playing scripts, it is important for the students to teach it as real acting. The role of the teacher in this activity is as theatre directors, drawing attention to appropriate stress, intonation, and speed. This means that the lines they speak will have real meaning. By giving students practice in these things before they give their final performances, the teacher ensures that acting out is both a learning and language producing activity. In acting the dialogue, the students will be very helped if they are given time to rehearse their dialogues before the performance. The students will gain much more from the whole experience in the process.

b. Communication games

Games are designed to provoke communication between students. The games are made based on the principle of the information gap so that one student has to talk to a partner in order to solve a puzzle, draw a picture, put a thing in the right order, or find similarities and differences between pictures. Television and radio games, imported into the classroom, often provide good fluency activities.

c. Discussion

Discussion is probably the most commonly used activity in the oral skills class. Here, the students are allowed to express their real opinions. According to Harmer, discussion range is divided into several stages from highly formal, whole-group staged events to informal small-group interactions.¹³ The first is the buzz groups that can be used for a whole range of discussion. For example, students are expected to predict the content of a reading text, or talk about their reactions after reading the text. The second is instant comments which can train students to respond fluently and immediately is to insert 'instant comment' mini activities into lessons. This involves showing them photographs or introducing topics at any stage of a lesson and nominating students to say the first thing that comes into their head. The last is formal debates. Students prepare arguments in favor or against various propositions. The debate will be started when those who are appointed as 'panel speaker' produce well-rehearsed 'writing like' arguments whereas others, the audience, pitch in as the debate progresses with their own thoughts on the subject.

d. Prepared talks

Students make a presentation on a topic of their own choice. Such talks are not designed for informal spontaneous conversations because they are prepared and more 'writing like'. However, if possible students should speak from notes rather than from a script.

e. Questionnaires

Questionnaires are very useful because they ensure that both questioner and respondent have something to say to each other. Students can design questionnaires on any topic that is appropriate. As they do so the teacher can act as a resource, helping them in the design process. The results obtained from

questionnaires can then form the basis for written work, discussions, or prepared talks.

f. Simulation and Role play

Simulation and role play can be used to encourage general oral fluency, or to train students for specific situations. Students can act out simulation as them or take on the role of completely different character and express thoughts and feelings as they doing in the real world. Those activities can be used by teachers to teach speaking. Teachers can choose an activity that related to the topic and objective of the lesson. Besides, they must consider the situation, condition of the students and materials that will be taught. For example, they use simulation and role play activities when they teach expressions. Teachers can ask them to write some dialogues and after that they have to act them out in front of the class. It may be used by the teachers in using acting from script. In discussion, teachers can use some pictures or maybe videos in a certain situation. These activities can be used as the way to measure how far students can speak, say and express their feeling in English.

To address this, a model for planning tasks and activities for speaking classes has been proposed by Goh. The Cycle guides teachers in their instruction through seven phases:¹⁴

- a. Focus learners' attention on speaking.
- b. Provide input and/or guide planning.
- c. Conduct speaking tasks.
- d. Focus on language/discourse/skills/ strategies.
- e. Repeat speaking tasks.
- f. Direct learners' reflection on learning.
- g. Facilitate feedback on learning.

The different stages provide opportunities for learners to focus their attention on fluency as well as practice their use of language in both planned and spontaneous speech. More importantly, it increases the learners' metacognitive awareness by helping them reflect on their own experiences as speakers of another language and providing them with feedback on their learning. These experiences are often absent from speaking activities where students are often asked to complete tasks all by themselves with minimal input and feedback from teachers and peers, and where the value of individual reflection on learning is also often overlooked.

3. Types of Speaking Performances

Brown describes six categories of speaking skill area. Those six categories are as follows:¹⁵

a. Imitative

This category includes the ability to practice an intonation and focusing on some particular elements of language form. That is just imitating a word, phrase or sentence. The important thing here is focusing on pronunciation. The teacher uses drilling in the teaching learning process. The reason is by using drilling, students get opportunity to listen and to orally repeat some words.

b. Intensive

This is the students' speaking performance that is practicing some phonological and grammatical aspects of language. It usually places students doing the task in pairs

(group work), for example, reading aloud that includes reading paragraph, reading dialogue with partner in turn, reading information from chart, etc.

c. Responsive

Responsive performance includes interaction and text comprehension but at the somewhat limited level of very short conversation, standard greeting and small talk, simple request and comments. This is a kind of short replies to teacher or student-initiated questions or comments, giving instructions and directions. Those replies are usually sufficient and meaningful.

d. Transactional (dialogue)

It is carried out for the purpose of conveying or exchanging specific information. For example here is conversation which is done in pair work.

e. Interpersonal (dialogue)

It is carried out more for the purpose of maintaining social relationships than for the transmission of facts and information. The forms of interpersonal speaking performance are interview, role play, discussions, conversations and games.

f. Extensive (monologue)

Teacher gives students extended monologues in the form of oral reports, summaries, and storytelling and short speeches. Based on the theory above, it can be concluded that there are some points that should be considered in assessing speaking. The students need to know at least the pronunciation, vocabularies, and language functions that they are going to use. When the students have been ready and prepared for the activity, they can use the language appropriately.

C. Data Collection Procedure

This study takes two tutors – as respondents - of English tutorial program for Mathematics Education Department, *Tarbiyah* and Teacher Training Faculty at IAIN Syekh Nurjati Cirebon, West Java. The researcher chooses them as respondents because of some reasons. First, they are recommended to be respondents by the head of English Language Teaching Department as the advisor of this program. Second, they have good strategies in teaching. It can be evidences from the students' rating that shows their students who get rating three are more than five students. In addition, the researcher chooses IAIN Syekh Nurjati Cirebon because the researcher teaches there so that it makes the researcher easy to get the data. English in IAIN Syekh Nurjati Cirebon is a big project for the students. There are many programs that forcing students to have a skill in English. By that situation, the head of Mathematics Education Department make program namely, "English Tutorial Program for Mathematics Students" in order to grow up students of mathematics' skill in English. Now, not only ELT students but also Mathematics students must speak English in daily activities in campus area. Consequently, the study was positioned into a qualitative research. The reason took this method because the respondent could give the available and much deeper data. Descriptive accounts targeted to understanding a phenomenon, a process, or a particular point of view from the perspective of those involved. The central purpose of these studies was to understand the world or the experience of another.¹⁶ So, the researcher used observation, interview, and document analysis for collecting data. The instrument itself was interview guidance and data of students' rating (the result of the first

quiz after five meeting). After collecting the data, the researcher did organizing data, validating data, and representing data.

D. Findings and Discussion

In this section, the researcher focuses on how tutors plan, implement, and evaluate their teaching performance in English speaking fluency. It includes theoretical spoken language, the steps of good teaching, and communicative approach. When the spoken language is the focus of classroom activity there are often other aims which the teacher might have. For instance, a task may be carried out to help the student gain awareness of, or to practice, some aspect of linguistic knowledge (whether a grammatical rule, or application of a phonemic regularity to which they have been introduced), or to develop productive skills (for example rhythm, intonation or vowel-to-vowel linking), or to raise awareness of some socio-linguistic or pragmatic point (for instance how to interrupt politely, respond to a compliment appropriately, or show that one has understood).¹⁷ In this case, the researcher captures the phenomena of teaching speaking. Here are the findings of this research.

Table of Respondents' Answers

Categories	#R1	#R2
Teaching experience	Novice teacher	Novice teacher
Teaching class	Mathematics D / The first semester	Mathematics A / The first semester
Teaching speaking orientation	Fluency	Fluency
The meaning of speaking fluency	It is when someone speak English that can be understood by the others	Students can deliver their speech understandable even they make some grammatical errors, they brave to speak English to their friends and share their ideas.
Why fluency?	Because there is a need to teach oral communication	Because in my opinion, fluency is the most important in speaking. For beginner students, teachers have to introduce the message clearly. They should correct students pronunciation in the end of lesson
The differences between fluency and accuracy	Fluency is the way people talk where the others can understand the meaning. Meanwhile, accuracy is the way people manage grammar structure in	Fluency focuses on message delivery. Accuracy focuses on grammatical roles.

	sentence	
Strategies in planning teaching performance	Talking with other tutors, making some steps of instruction, preparing the media, and managing the time	Discussing with another tutors, making plan of option A and B, making detail for giving steps in the class, deciding goals for the topic, reinforcing vocabularies and pronunciation, and evaluating
Strategies in implementing teaching performance	<ul style="list-style-type: none"> - Speaking activities: communication games and prepared talks. - Students' performances: imitative, interpersonal, Extensive (monolog) <p>I believe that the first step in speaking classroom, students have a willingness and confident to speak English. <i>(Playing the game of 'who am I?' then, What does your best friend look like? After that, students describe it in front of the class).</i></p>	<ul style="list-style-type: none"> - Speaking activities: making review orally, let students exploring their ideas, giving example, making students into a group or pairs - Students' performance: imitative, interpersonal (dialog), responsive, and sometime using monolog <p>I believe that meaning of speech can be delivered well as the key of interaction. <i>(Put students in pairs, prepare their own question and practice it. The topic was describing people)</i> <i>(I did monolog when the topic was about describing favourite things)</i></p>
Strategies in evaluating teaching performance	Asking questions to students about their understanding ' <i>what do you get from this meeting?</i> ', checking students' competence by using scoring rubric, reporting to the advisor of English program, and reporting to the head of Mathematics Education Department	Sharing the weaknesses and strengthen with another tutors and the advisor of this program <i>(many students come late, then, the advisor said you have to assert to students that they can't come to the class)</i> , asking the best way to handle the problems, checking my teaching steps. The last, reporting to the head of Mathematics Education Department
Teacher' reflection	<ul style="list-style-type: none"> - Progress of students' competence: they are good. Their willingness to speak is enhancing. Their confidence is improved also. They have quick responses. 	<ul style="list-style-type: none"> - Progress of students' competence: even most of my students in the first rating, I appreciate their willingness to tell their ideas. I try to make their progress better

	<ul style="list-style-type: none"> - Kinds of increasing students' competence: their willingness to speak English, their confidence, their responses, and their knowledge of English - Students' rating: Rating 1: 11 students Rating 2: 17 students Rating 3: 7 students 	<p>than before. Finally, they are increased.</p> <ul style="list-style-type: none"> - Kinds of increasing students' competence: pronunciation, vocabularies, confidence, some of them can manage their speaking, and making a simple dialogue or monolog directly. - Students' rating: Rating 1: 6 students Rating 2: 20 students Rating 3: 9 students
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The table above is about respondents' responses toward this study. It was conducted from observation, interview, and document analysis of students rating. The scoring rubric of students rating – used when doing the first quiz – is adapted from *Authentic Assessment for English Language Learners* by J. Michael O'Malley and Lorraine Valdez Pierce, Addison-Wesley Publishing Company in worldview 2005 by Pearson Education, Inc. Permission granted to reproduce for classroom use. Then, the design of observation and interview was adapted from *Pokoknya Studi Kasus* by Chaedar Alwasilah, Kiblat Buku Utama, 2015. The result shows that R1 and R2 are still novice teachers which have just graduated and haven't had many experiences in teaching but they are always guided by the head of ELT department and they always consult to him every day. They believe that processes can increase their teaching performance to be better than before. It can be evidences from students' competences that are increasing after studying with them.

#R1 and #R2 realize that teaching is not simple. It is not only delivering material but also thinking the other points. As Richards stated that a sound grounding in relevant pedagogical content knowledge should prepare teachers to be able to do things such as the following: ¹⁸

1. Understand learners' needs
2. Diagnose learners' learning problems
3. Plan suitable instructional goals for lessons
4. Select and design learning tasks
5. Evaluate students' learning
6. Design and adapt tests
7. Evaluate and choose published materials
8. Adapt commercial materials
9. Make use of authentic materials
10. Make appropriate use of technology
11. Evaluate their own lessons

For good teacher, possessing relevant content knowledge made a substantial difference in how teachers planned their lessons. Teachers with relevant content knowledge should consequentially be able to make better and more appropriate decisions about teaching and learning and to arrive at more appropriate solutions to problems than a

teacher without such knowledge. #R1 and #R2 believe that before coming to the class, they have to think first what kinds of orientation, making a decision about the goal of their learning, what kinds of activities will be used in the class, and of course choosing the suitable topic. These are materials to be handled by a teacher experienced in group work as there is little guidance for the novice, but they will almost inevitably get students talking. In this sense, the book is solidly in the tradition of the past forty years in language teaching, which holds that it is imperative for the student to engage in activities that generate speech, and that such activities will promote language acquisition through processes similar to first language development.¹⁹

1. Planning

A repertoire of technique starts from planning. #R1 plans her performance by talking with other tutors, making some steps of instruction, preparing the media, and managing the time. #R2 plans her performance by discussing with another tutors, making plan of option A and B, making detail for giving steps in the class, deciding goals for the topic, reinforcing vocabularies and pronunciation, and evaluating. Keeping up to date with these kinds of results can help teachers plan the balance of the speaking syllabus, and can also account for contrasts between student progress in and outside the classroom, for example, if a student appears to be making good progress in pronunciation in controlled circumstances but remains difficult to understand when producing longer sections of speech.²⁰

2. Implementing

Then, in implementing process of speaking class #R1 uses in speaking activities communication games and prepared talks. From that, students' performance becomes imitative, interpersonal, and extensive (monolog). She believes that the first step in speaking classroom, students have a willingness and confident to speak English. As stated Srivastava that the teacher should motivate and create tasks for the language skills like reading, writing, listening and speaking and let them free to express themselves in natural classroom situation.²¹ Meanwhile, #R2 uses in speaking activities making review, exploring their ideas by students, giving example, making students into a group or pairs. From that, students' performance is imitative, interpersonal (dialog), responsive, and sometime using monolog. She believes that meaning of speech can be delivered well as the key of interaction. Because oral communication involves the negotiation of meaning between two or more persons, it is always related to the context in which it occurs. Speaking means negotiating intended meanings and adjusting one's speech to produce the desired effect on the listener.²²

Based on this instance, it is evident to us that a group oral discussion task of this kind has the potential to provide opportunities for students to demonstrate not only their linguistic competence, but also their interactional abilities to relate to each other in spoken interaction, for example, to initiate, expand, or close a topic, provided authentic conditions for communication are established, in particular topic engagement.²³ Whether a candidate is asked to interact with an examiner or with another student, the interactive nature of speech and the level of personal involvement which even formal speaking will lead to mean that it is extremely hard to eliminate the effects of one speaker on another.²⁴ This is in part because good oral communication is

founded on one speaker actually having an effect on another, and on the reactions and responses that take place between interlocutors.

3. Evaluating

Evaluation concerns itself with more than how well a teacher teaches. It is also about how a teacher works with the classes of students that make up a teachers teaching assignments. Teaching also concerns itself with the rapport a teacher has with the whole class, and not just with those in the class who understand and comport themselves in the manner thought by the teacher to be most appropriate²⁵. In evaluating activities, #R1 does some activities such as asking questions to students about their understanding '*what do you get from this meeting?*', checking students' competence by using scoring rubric, reporting to the advisor of English program, and reporting to the head of Mathematics Education Department. Whereas, #R2 usually does activities such as sharing the weaknesses and strengthen with another tutors and the advisor of this program (*many students come late, then, the advisor said you have to assert to students that they can't come to the class*), asking the best way to handle the problems, checking my teaching steps. That activity is same with Stronge' statement that the purpose of teacher evaluation is twofold. First to provide teachers with some feedback on the success of their teaching in light of their "lesson plans." At one time, lesson plans were not only expected but required of teachers on a weekly basis. A principal's task was to collect and review these plans, presuming the principal knew well how a lesson should develop and whether or not the plan was in keeping with the curricular goals of the course and subject.²⁶ The last, she reports to the head of Mathematics Education Department. In Hughes opinion that even the individual classroom practitioner attempting to create a small local speaking test for a particular group of learners will be influenced by similar issues to those outlined in the rest of this chapter once he or she starts to reflect in detail on the questions of what they want their students to achieve, what they regard as stronger or weaker performance, and how to evaluate these criteria consistently and fairly across several speakers.²⁷.

4. Teaching Reflection

#R1 and #R2 are novice teachers. They have just graduated from university and haven't had any experience yet in teaching. It doesn't mean they are failed because they have a quality in teaching. It can be seen from students' competences in speaking English after studying with them. Kinds of increasing students' competence are their willingness to speak English, their confidence, their responses, and their knowledge of English. And after doing the first quiz that show the students' rating is average in rating two from #R1 and #R2 classroom.

The initial challenge for novice teachers is to acquire the basic classroom skills needed to present and navigate their lessons. Teaching from this perspective is an act of performance, and for a teacher to be able to carry themself through the lesson, they have to have a repertoire of techniques and routines at their fingertips. These include routines and procedure for such things as: ²⁸

- a. Opening the lesson
- b. Introducing and explaining tasks
- c. Setting up learning arrangements
- d. Checking students' understanding

- e. Guiding student practice
- f. Monitoring students' language use
- g. Making transitions from one task to another
- h. Ending the lesson

What people normally mean by the term teacher training refers to instruction in basic classroom skills such as these, often linked to a specific teaching context. Training involves the development of a repertoire of teaching skills, acquired through observing experienced teachers and often through practice teaching in a controlled setting using activities such as micro-teaching or peer teaching. Good teaching from a training perspective is viewed as the mastery of a set of skills or competencies. Experiencing teaching in a variety of different situations, with different kinds of learners and teaching different kinds of content, is how a repertoire of basic teaching skills is acquired. Over time, experience is said to lead to the development of routines that enable these kinds of skills to be performed fluently, automatically, and with less conscious thought and attention, enabling the teacher's attention to focus on other dimensions of the lesson.

E. Conclusion

This study reveals that strategy is one of important thing for managing the class. It is the evidences from the situation of class effectively. The strategies are used in all teaching activities. Teaching activities start from planning, implementing, and evaluating. In planning activity, #R1 and #R2 plan the same thing before coming to the class by making some steps of instruction, preparing the media, and managing the time. In implementing English speaking fluency, students practice to speak English in #R1 classroom by using monolog, communicative game, and preparing talks. While in #R2 classroom, students mostly practice their English by using dialog, preparing talks, and giving questions but #R2 sometime uses monolog when the topic is about describing. Then, #R1 and #R2 evaluate their teaching performance by asking students about their understanding and reporting to the policymaker in this program. The researcher takes some points from this study. First, the teacher should motivate and create tasks for the language skills like reading, writing, listening and speaking and let them free to express themselves in natural classroom situation. Second, in all types of language activities, the purpose of interaction is to convey information. In order to make a conversation interesting there should be an element of doubt and information gap activities. Third, in a second language classroom students should be free to choose what they say within "real time / what they feel and do". The concept of selection or the freedom of expression is the basic to the process of fluent communication. The forth implication is to match what happens outside the classroom with the activities within the classroom. Outside the classroom the students constantly and spontaneously interact. They are not stopped when they mix two languages or two forms. But in the classroom teachers can monitor their own speech acts, and the speech act of their students.

This study can give the contribution in teaching speaking process that can be used as reference in the class. To promote English, the teachers can try using those activities and fluency as their orientation because in speaking the main point is people understand each other's. For the next researcher, it can be focused on how the situation in the class, feeling students in joining that activities, and feeling teacher used that. It also can be focused on

the topic that used by the tutors “are the topics relevant for the students? Or not” then, it can be focused on students’ perception towards English speaking fluency used by the tutors.

Endnotes

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Self Evaluation for Character Building through Peer Approach

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Abstract: Adolescence actually needs guidance and parenting, where the adolescent character formation begins from the family. The process of parenting includes the proximity of parents with teenagers, parental supervision and communication for parents with teenagers. Through communication, parents should be the primary source of information and educators. Conversely, if teenagers prefer peers as a place to vent, the function of the elderly is being crushed and replaced by the role of a friend. If the chosen friend is a good friend, bad risks are not a serious alert for the development of the adolescent, but the opposite is becoming a problem. Teens can imitate (imitation) mischief committed by peers. Self-evaluation (self assessment) is regularly done through formal, informal and non-formal form of guidance in schools, in the home by parents and the community to be part of the efforts directed towards a positive adolescent behavior. The self evaluation made by the teens themselves about himself and his peers will help teens determine whether he decides to have a good friend or be a good friend.

Keywords: self-evaluation, the formation of character, peers

A. Introduction

The number of teenagers in Indonesia is quite large , which is about 64 million , or 27.6 % of Indonesia's population (Sensus Penduduk , 2010). This is a remarkable asset owned by our country . These assets can be good or bad, it depends on how to manage them. Obviously we expected something better from these assets. Therefore, its need a good management and carefully and require great care in its development.

The influence of advantage in technology and globalization are unstoppable in this time, adolescents are particularly vulnerable to the risk of Triad KRR (Sexuality, drugs, HIV and AIDS). Based on data from the Ministry of Health in 2009 showed that 35.9% of adolescents in the four cities (Medan, Jakarta, Bandung, and Surabaya) have friends who've had sex before marriage and 6.9% of the respondents had have before marriage. This percentage is quite large when compared with the number of teenagers in the survey population. While based on data from the BNN (National Narcotics Agency) in 2008, showed that the drug users by 2008 is 115 404 cases, of which 51 986 cases of total users are those aged adolescents (16-24 years). Among the adolescent users consisting of high school students and university students amounted to 5,484 cases totaled 4,055 cases. For 49.5% of AIDS cases among them is the age group 20-29 years (Kemenkes RI, 2011). If it is associated with symptoms of AIDS that emerged after the 3-10 years later, it stands to reason that most of those affected by AIDS has infected at a younger age. Those problems of teenagers as described above is very complex and worrying. Those problems will reduce the chance of adolescents to practice a healthy behavior, as well as disrupt the planning of life of teenagers in the future.

Teen is defined as the period of transitional developmental between childhood and adulthood that include changes in the biological, cognitive and social emotional. In most cultures, adolescence begins at approximately age 10-13 years and ends approximately at the age of 18-20 years (Santrock JW, 2006).

B. Building Personality Characteristic of Adolescent

Character education goal basically is to encourage the creation of good generation (perfect man). Growth and development of good character will encourage learners to grow with the capacity and commitment to do things the best and do everything right and have a purpose in life.

According to Mochtar Buchori (2007), character development should bring the child to the introduction of the value in cognitive, appreciation of value in affective, eventually to the practice of value in real-life. Ki Hajar Dewantoro composed through a series of words "*cipta, rasa, karsa* " (create, feeling, doing). Introducing value to children and adolescents through verbal communication and real-life example is the initial phase in the establishment of character. Although this knowledge and understanding of value is just for knowing or understanding only, information about the value obtained will be the pattern in the establishment of character of child. In over time, the patterns of value that established will bind the individual to behave and act. Furthermore, he stated that in order to get to the practice phase, there is a very important thing to happen inside of children is occurring of a very strong willing to practice value. This event is called Conatio, and steps to guide the child in willingpower called a conative step

Adolescence where they already feel not children anymore but they have not actually mature or immature. we can say that adolescence is a period of instability, especially in the aspect of emotional development. Adolescent attitude which are generally easily influenced to the environment, are particularly vulnerable to negative influences. Mostly they judge something quickly. So that the action taken was more dominated by ego. During this period the good guidance continuously and intensively is very important. Those continuously and intensively mentoring will help in the process of establishment of good character in adolescents. And of course it requires the support of the various elements that will reinforce the expected character.

C. Peers and Building a Personality of Characteristic of Adolescent

The word "adolescent" is derived from the Latin is *adolescere* 'which means to grow or to grow maturity which in Indonesian "*tumbuh*" or "*tumbuh untuk masak, menjadi dewasa* (Izzati, 2008). Another term to indicate that adolescent understanding of puberty is more emphasis on sexual development.

Adolescence is a period of transition from childhood to adulthood. So it can be said in this period of adolescence has not demonstrated the properties of childhood, and also has not shown the nature as an adult. Hurlock in Izzati (2008) stated early adolescence lasts roughly from thirteen to sixteen or seventeen. In this stage the teenager has reached the stage of cognitive development that is sufficient to determine its position.

Adolescence has special characteristics that differentiate the period before and after. Hurlock (1991) describes the characteristics of the following :

1. Adolescence is a critical period, because of it have a direct effect to attitudes and behavior and long-term effects, also due to the physical and psychological consequences. The development of rapid and significant physical, accompanied by the rapid development of mental raises adjustment and shaping the new attitudes, values and interests.

2. Adolescence is a period of transition, adolescence is the transition from childhood to adulthood, so they had to leave everything that is childish and learn new patterns of behavior and attitudes to replace the behavior and properties that have been abandoned. At this time adolescent is no longer a child and not an adult.

In adolescence, influence of the environment in determining behavior admittedly quite strong. While adolescents have reached a stage of cognitive development that is sufficient to determine his own actions, but the determination of adolescents behave much influenced by pressure from the peer group (Conger, 1991). Recognized peer group can influence the deliberations and decisions of a teenager on behavior (*Beyth-Marom, et al., 1993; Conger, 1991; Deaux, et al, 1993; Papalia & Olds, 2001*). Conger (1991) and Papalia & Olds (2001) suggested that the peer group is the main reference source for youth in terms of perceptions and attitudes related to lifestyle. For teenagers, friends become a source of information, for example about how to dress an interesting, music or movies what is good, and so on (Conger, 1991).

Adolescence is a period in which the dependency on the parents has begun to diminish. In general, adolescent are already self-sufficient and capable of taking decisions. For teenagers environment closest to him is the family and friendship environment. The dominant influence between the two environments will be highly dependent on adolescent self. Comfortable feeling that perceived by adolescent will largely determine the dominance of the environment that influence him.

Demographics Population Survey Indonesia (IDHS, 2003), which showed that teenagers prefer to tell the matter to peers (71%), and to the parents (31%). This means that most teens prefer as a friend lamented. Of course, many factors that cause adolescent choose peers as a place to share feelings.

Other research conducted by lecturer of Psychology UIN Maliki, Elok Halimatus Sa'diyah, which examined 500 teenagers - comprising 295 young women and 205 young men in four high school in Malang found that adolescents closeness to parents is affected by how much teens gain the trust of parents in the transition that is loaded with the changes and demands. Meanwhile, teenagers proximity to peers is influenced by how harmonious communication is established and trust teens to their peers. Of the 500 teens surveyed, 35% indicated sebanayal mother as the main figure, followed by peers 33% and 33% father figure. Results of this study suggest that mothers, fathers and peers have a huge effect or can be regarded as an important figure in the adolescent age children. Proportion of the comparison between the three can be said of this figure almost equal. The third meaning of this figure is crucial adolescent development.

Based on some of the above research, it's clear to say that beside parents, peers also has a very strong influence on adolescent development. And this should be anticipated and watch out for directing the adolescent tendency that has been very closely with their peers. This can not be avoided and are also can not to be prevented because it is part of a social activity that must be lived as part of the community. Social interaction undergone by adolescents is part of the fulfillment of their needs as a social beings. And this should not be violated because it is his right as a human being. Needs to be done is to guide and direct them to know proper limits.

Actually, adolescent are still in development of parents. The adolescent character built begins from the family. The process of parenting parents include the proximity of

parents with teenagers, parental supervision and communication for parents with teenagers. Through communication, parents should be the primary source of information and educators. But if it turns out teenagers prefer peers as a place to vent, the function of the elderly on top of being crushed and replaced by the role of a friend. If the chosen friend is a good friend, bad risks will be the development of the adolescent is not alarming, but the opposite is becoming a problem. Teens can imitate (imitation) mischief committed by peers.

D. Discussion

1. Self Assesment : Have a Good Friend and Be A Good Friend

Human behavior is controlled by the brain. Bad behavior like fighting, throwing with damaging public facilities, indicating that the mind of the brain are the things that are not good. The cause of it is the lack of character education and finally environment would be more dominated in establishment character. If the environment is good, then he become a good people but instead he become a bad. Because the human brain can not distinguish between good information and bad. All information coming into the brain is good or bad will be fully accepted by the brain. Human behavior can be shaped, changed and learned. The problem is how establishment appropriate behavior expected (Aisyah; 2015).

Self-evaluation is a concrete activity we should do to see how far the effectiveness of our attitudes and actions, whether to produce something that is optimal for ourselves, others, or the environment in which we are (Murdoko, 2004). Self-evaluation will open veils of dark about themselves that had been missed or purposely we hide in our lives. In quiet situations, we try to have a dialogue with ourself through introspection, so that the evaluation process can be carried out effectively. There are several things that can be used as a tool to conduct self-evaluation, namely: 1) realized the power: we need to do an evaluation or self-assessment of the strengths or advantages that are currently in real terms we have and it strongly supports our activities, b) aware of the weekness: even a little weaknesses if unrecognized in early, will gradually become a stumbling block to ourself.

Some experts in human development believe that adolescent than children more often use social comparison (social comparison) to evaluate themselves (Rubel et.al, 1980 in Santrock JW (2003)). It could be said that the ability to judge themselves have appeared in the adolescent self. Even the children had been able to make an assessment of themself. This ability has existed in conjunction with the emergence of the ability of judging good and bad, right and wrong, good and bad, and so on.

Develop self-evaluation capabilities for adolescent may not be easy. This is because of at this age adolescent embarrassed if it was revealed the motives of their social comparison (Harter, 1990 in JW Santrock, 2003). Teens are sometimes reluctant to admit that they use social comparisons to evaluate themselves. According to them, the unfolding of social comparison motives of them will endanger their popularity.

But on the other side, adolescent has a self-conscious than children and more concerned about her understanding (Santrock, JW 2003). With these teenagers become more introspective, where it is part of their self-awareness and self-exploration.

From both of statement, we can say that environment can really helping young people to maximize their potential ability with stimuli. Environment (people around him) can help how adolescent evaluate themselves so that adolescent can examine (introspection) themselves whether they had been friends with good people (have a goofriend), and can he be a good friend to his peers (be a good friend).

To build self assessment capabilities with knowledge only is not enough. Having knowledge of the goodness does not guarantee a person is able to act according to their knowledge. The ability of self-evaluation will be formed completely through habituation. If someone is not trained (become a habit) to do good, of course a character will only be limited to knowledge only without any form of appreciation and behavior of living.

2. Suporting of Parents, Teacher and Community of Region

Behavior established through habituation. Behavior that has become a habit will become the characteristics of an individual. Is that a good character or a bad one? Certainly we expect the character that is established is a good character.

In this study build a good personality of character in teenagers is done through a self-evaluation by teenagers. Habituation is built on teenagers to perform a self-assessment in a friendship. An adolescent should be have a peers. A peers, as stated previously had a significant influence in shaping the personality character of adolescent. Therefore, in an effort to build a positive friendship, the teenager must have a good friend or conversely a teenager should be able to be a good friend to his friends. This is where the role of self-evaluation can help adolescent build positive character for themselves and peers.

McDonald (2007) uses the definition Boud's (1986, p. 5) about self-evaluation that is "self-assessment as the involvement of students in identifying standards and / or criteria to apply to Reviews their work and making judgments about the extent to the which they have met Reviews These criteria and standards". It mentioned is indeed in the context of the learner. But it is still relevant to the context of adolescents to be studied in this paper. By doing self-assessment is continually a teenager who in his age has been able to determine good and bad, can certainly use ability to judge good and bad to also assess a good friend and a bad or also can be a good friend to his peers. It is not easy and takes time, but it is not impossible to do. Teens are trained continuously in order to become familiar with this and will become a habit to them.

To support this movement in order to build good character in adolescents certainly will depend also on the environment that exists around the teenager. Environment in mention here is the environment at home that include the family (parents) and community, as well as the environment in the school. Parents as a figure who deal directly with adolescent can contribute through personal approaches by building intense communication and stimulate the habit of evaluation by making a conversation to adolescents on peers and their opinion about their peers.

The other environment at home is community in a region. The role of the community in this movement can be done through government programs aimed at fostering community like Bina Keluarga Remaja (Coaching for Adolescent Family), Karang Taruna, and others. Diverse patterns of development can be done adapted to

the characteristics of the community, but it is certain that this self-evaluation of habituation will be given simultaneously to adolescents.

We know that self assessment is a sine qua non for effective learning and the provision of quality feedback for personal improvement (Sadler, 1989). In the school environment, the self-assessment has become a part of the assessment conducted by educators. It is already a part of authentic assessment in the Kurikulum 2013. To support this it can be added in this process about how the adolescent as a good student and could be a good friend to other students.

E. Suggestion

1. Doing self-assessment continually, for adolescent that certainly can use their ability to judge good and bad, as a habit to building character of adolescent become a good friend and also can be a good friend to his peers.
2. To support this movement in order to build good character in adolescents certainly will depend also on the environment that exists around the teenager. Environment in mention here is the environment at home that include the family (parents) and community, as well as the environment in the school.
3. To make this study useful, it needs to be follow up by the researcher to make this study applicable. The next study could be a participatory action research that can contribute a useful result for adolescent, family, and community in general.

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Planning, Creating and Using ICT in Teaching among Islamic Elementary School Teachers

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Abstract: The main purpose of this study is to identify the level of teachers' planning, creating and using Information and Communication Technology (ICT) in teaching. A descriptive quantitative research design was implemented within this study by using survey as the instrumentation which used a set of questionnaire to measure teachers' knowledge in planning, creating, and using ICT for teaching. The participants for this study are Islamic Elementary School teachers in Banjarmasin. The results of this study were analyzed using descriptive analysis. The finding was that the majority of the respondents had moderate level of Planning ($M = 3,4640$, $SD = 0,61735$), Creating ($M = 2,5120$, $SD = 0.73252$), and Using ICT in teaching ($M = 3.1920$, $SD = 0,60435$). The result showed that teachers have various competencies in planning, creating and using ICT in teaching. Therefore, the teachers of the Islamic primary school must learn the technology to advance the Islamic education in future.

Keywords: ICT, Islamic Elementary School Teacher

A. Introduction

The teacher's competencies, especially in pedagogical competence, have many problems. One problem of pedagogic competence is integrating ICT in education. Totok A. Soefijanto, education observer of Paramadina Public Policy Institute said that the use of ICT in schools is still around in the figure of 20 percent. At the elementary level is still small. And it is still on the island of Java and Sumatra. He continued, the low usage of ICT in schools caused by not only the insufficient of internet infrastructure that has not been evenly distributed, but also by the inadequate technology knowledge of the teaching staff. The problem, according to the survey, when the teachers do not understand applying technology in teaching, the teachers are often lazy to use the technology. Finally, because of the laziness of using the technology, existing technology that supposedly could ease up the teaching-learning process, is just left unused (Admin, 2015).

Regulation of National Education Minister No. 16 of 2007 on Standards of Academic Qualification and Teacher Competencies and the Regulations of Indonesia Government Number 74 of 2008 have explained that integrating ICT into teaching has been one of pedagogic competence component. The competence required by teachers in order to implement active learning through effective, interesting, and fun learning (Menteri Pendidikan Nasional RI, 2007).

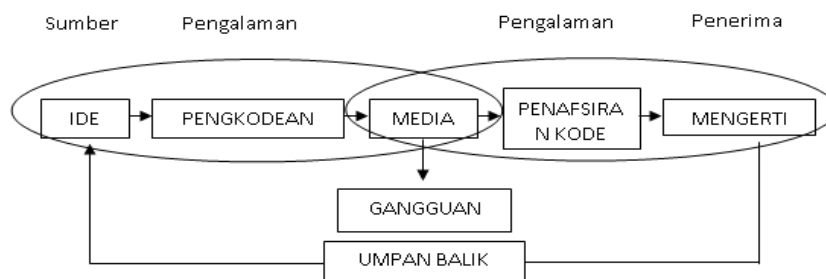
ICT is basically a tool. It can be hardware (such as computers, Radio, Telephone, projector, camera), software (such as PowerPoint, Adobe Flash, Video, Excel, Websites), or both. In the educational context, it mainly refers to various resources and tools (software) presented on the computer. Educational ICT tools can be divided into 3 categories: Input source, Output source and others. The input source consist of visualizer/document camera, Computer/laptop, Slate/tablet, Student response system, application software. The output source consist of projector, interactive whiteboard and display; monitor, TV etc. Others

technology consist of digital camera, switcher, digital recorder, and other technology (Wang & Woo, 2007).

There are some functions of ICT tools for education, namely: 1) display of ICT can easily be used in teaching and improving the retentive memory of students, 2) teachers can easily explain complex instructions and ensure students' comprehension, 3) Teachers are able to create interactive and active classes and make the lesson more enjoyable, 4) improve students attendance and concentration, 4) removing the fear of students to some subjects that abstract and considered difficult, and 5) improving student achievement (H. H. Batubara, 2015). Aktaruzzaman explained the roles of ICT in education are as follows: a) ICT encourages learning anytime and anywhere; b) ICT helps everyone to access learning resources; c) ICT sets up individuals for the workplace; d) ICT increases the quality of education process and learning outcome; and e) ICT turns learning environment into learner-centered of learning (Aktaruzzaman, 2011).

The functions of ICT have supported some characteristics of curriculum 2013. Such as, suggesting the communication from anywhere, to anywhere, emphasizing the importance of cooperation and collaboration in solving problems, increasing attention of educators (Wang & Woo, 2007). On the other hand, the ICT functions cannot be claimed will replace the role of the teacher. ICT is just a tool introductory message or one of the students' learning facilities. Therefore, teachers need to keep active in guiding the process of learning activities. The position of ICT in the communication system can be described as follows (H. H. Batubara, 2015).

Picture 1. The Position of ICT in the Communication System



The need and urgency for developing technological literacy, although not a new idea, emerged with greater emphasis in the early 1980's. With this increasing awareness and interest, technology quickly was recognized as a powerful vehicle for offering educators innovative ways to enhance student learning. In the early 1990's the International Society for Technology in Education, ISTE established standards defining technological literacy for teacher education. ICTs are a potentially powerful tool for extending educational opportunities, both formal and non-formal, to previously underserved constituencies – scattered and rural populations, groups traditionally excluded from education due to cultural or social reasons such as ethnic minorities, girls and women, persons with disabilities, and the elderly, as well as others who for reasons of cost or because of time constraints are unable to enroll on campus (Aktaruzzaman, 2011).

The systematic of ICTs integration into learning is divided into three areas, namely: planning, creating, and using ICT in teaching. Sukiman explained that the components of planning are consists of teacher's ability in: 1) analyzing the needs and characteristics of

students, 2) formulating standard competencies and indicators of learning outcomes, 3) developing subjects content, 4) formulating assessment instrument, and 5) writing story board. The components of creating media are consists of a teacher's ability in : 1) operating application of graphic design, audio, video, and animation, 2) blended media component using the computer application, and 3) evaluating product based on the principles of ICT media development (Sukiman, 2012).

According to Aqib (Aqib, 2013), there are some general principles used in the creating and using instructional media. The principles in creating ICT are: 1) Visible: easy viewing, 2) Interesting, 3) Simple, 4) Useful for students or users, and 5) Accurate: true and on target, 6) Legitimate: legitimate and reasonable, 7) Structured: well structured, and 8) coherent. The principles of the use ICT are: 1) Each medium has advantages and disadvantages, 2) Use the media as needed, do not overdo it, 3) The use of the media is able to activate the students, 4) The use of the media should be planned in the learning program, 5) Avoid using the media that just pass the time, 6) Keep enough preparation before using ICT. So that, the teacher should be able to operate ICT software well and use the application effectively and efficiency in order to be success simplifying a complicated content and visualizing abstract content.

Richard E. Mayer explain the principal of ICT development as following: 1) *Coherence principle*: People learn more deeply when extraneous words, pictures, or sounds are excluded rather than included, 2) *Signaling principle*: People learn more deeply when cues are added that highlight the main ideas and the organization of the words, 3) *Redundancy principle*: People learn more deeply from animation and narration than from animation, narration, and on on-screen text, 4) *Spatial contiguity principle*: People learn more deeply when corresponding words and pictures are presented near rather than far from each other on the page or screen, 5) *Temporal contiguity principle*: People learn more deeply when corresponding words and pictures are presented simultaneously rather than successively, 6) *Segmenting principle*: People learn more deeply when a narrated animation is presented in learner-paced segments than as a continuous unit, 7) *Pre-training principle*: People learn more deeply from a narrated animation when they have had training in the names and characteristics of the main concepts, 8) *Modality principle*: People learn more deeply from graphics and narration than from graphics and on-screen text. 9) *Personalization principle*: People learn more deeply when the words are in conversational style rather than formal style, 10) *Voice principle*: People learn more deeply when the narration is spoken in a standard-accented human voice than a machine voice or a foreign-accented voice (Mayer, 2001).

The use of computer technology for learning activities in Indonesia is still relatively slow compared to other countries. For example, in Australia, the computer had been used as instructional media in the classroom for computer subjects, i.e. writing, drawing, composing, and searching information using a computer (internet). As in Japan, computer-based learning media is used in the learning of Mathematics and Science. More like in the United States, the average in every primary school in 1998 are already available 69 computer that is used as an instructional media and increased by 15% each year. Otherwise, the use of computers in Indonesia still tends to be used only for administrative activities (H. H. Batubara, 2015).

The result of initial study on Islamic Elementary teachers as participant training interactive media showed that most *Madrasah Ibtidaiyah* already have facilities that support the use of ICT. However, the competence and knowledge of teachers on the use of ICT is still relatively low and moderate. Therefore, we should study and mapping the problem of teacher competence in planning, creating and using ICT to provide appropriate solutions in order to optimize the function of ICT in teaching (H. H. & A. H. Batubara, 2015).

The purpose of study about teachers' competence in planning, creating, and using ICT are to know the level and mapping of the teachers' competence. This study is important to be done in order to know and to map the teachers' competence so the data can use as a tool to increase the teachers' competence.

B. Methodology

1. Research Method

A descriptive quantitative research was employed in this study. Additionally, this study belongs to study of exploration that explain the phenomenon of description between variables based on theory and research of previous research using empirical data (Cooper, 2003) which used survey method and using instruments to acquire data for all variables. This design was chosen because it is more practical when involving respondents and the process of collection of data is done in a short period of time.

2. Study Participants

The population in this study is Islamic elementary school teachers of grades 1st to 6th. The researchers delivered the instruments to the Islamic elementary schools from five area in Banjarmasin (West Banjarmasin, South Banjarmasin, East Banjarmasin, Middle Banjarmasin, and North Banjarmasin), South Kalimantan, Indonesia.

A cluster sampling was used in this study. The researchers determined the sampled Islamic Elementary Schools for each area. In this study, the researchers conducted it within two steps. Firstly, the researchers determined the sampled Islamic Elementary Schools from the five areas in Banjarmasin is 62. To determine the ideal sample size for this population, the opinions of Gay & Diehl was used. (Gay L.R.R. and Diehl, 1992) They state that the sample should be 10 % of population. Therefore, the sampling of Islamic elementary schools from five areas in Banjarmasin are $10\% \times 62 = 6$ primary schools.

Secondly, the researchers determined the sample teachers who represented the sampled schools from each area. The population in this study was 62 Islamic Elementary School teachers from 6 sampled Islamic elementary schools in Banjarmasin. To determine the ideal sample size for this population, Slovin's formula was used. Slovin's formula stated that $n = \frac{N}{1 + N \cdot e^2}$, where n = number of samples, N = total population, e = margin of error and therefore sample of this study was $n = \frac{75}{1 + 75(0.05)^2} = 63$ teachers with $e = 0.05$.

The researchers delivered survey to 6 randomly selected Islamic elementary schools directly by hand to the teachers at the schools. A total of 63 questionnaires were distributed. A total of 50 over 63 questionnaires or 80 % were successfully returned to the researcher. Thus, total of participants is 50 Islamic elementary school teachers.

3. Research Instruments

The instrument was survey instrument to measure teachers' competence in integrating ICT. It is consist of planning, creating and using ICT in teaching. The survey was developed based on Sukiman theory (Sukiman, 2012). The survey items are of 5-point Likert's scale (from 1—strongly disagree to 5-strongly agree). A brief demographic information was also used to obtain the background characteristics of the participants. A brief demographic questionnaire was constructed to obtain information of the participants including gender, level of education, number of years of experience in teaching, and status for professional teaching.

4. Data Analysis

Internal reliability of the three construct was first established through high Cronbach alphas for all constructs: Planning ($\alpha = .784$), creating ($\alpha = .872$), and using ($\alpha = .902$). The analyses in this study was conducted using the Statistical Package for the Social Science software (SPSS) 19.0. Descriptive analyses were used to describe the research data. The descriptive analyses involved were the mean, percentage, frequency, and standard deviation.

C. Result And Discussion

1. Profile of Participants

Table 1, Table 2, Table 3 and Table 4 below reflects the number and percentage of teachers' gender, years of experience in teaching, level of education, and status of teachers professional.

Table 1. Frequency and Percentage of Teachers' Gender

Gender	Percentage
Male	40%
Female	60%

Table 1 above shows the number of teachers that were involved in this study. According to gender, this indicates that there were more female teachers than male teachers.

Table 2. Frequency and Percentage of Teachers' Experience in Teaching

Experience in Teaching	Percentage
< 10 years	86%
11-20 years	12%
>20 years	2%

Table 2 above shows that the distribution of teachers' years of experience in teaching. Most of the teachers had <10 years of teaching experience were 43 teachers or 86 %.

Table 3. Percentage of Teachers' Education Level

Experience in Teaching	Percentage
Diploma	6%
Under Graduate	90%
Post Graduate	4%

Table 3 above shows that the distribution of teachers' education level. Most of the teachers were qualified teachers as having an under graduate (S1) with total of 45 teachers or 90 %

Table 4. Frequency and Percentage of Teachers' Professional Status

Status	Percentage
Yes	26%
No	74%

Table 4 above shows that the distribution of teachers that have teachers' professional certificate. Most of 37 teachers or 74 % did not have certificate of teacher professional.

2. The Level of Teachers' Planning, Creating, and Using ICT

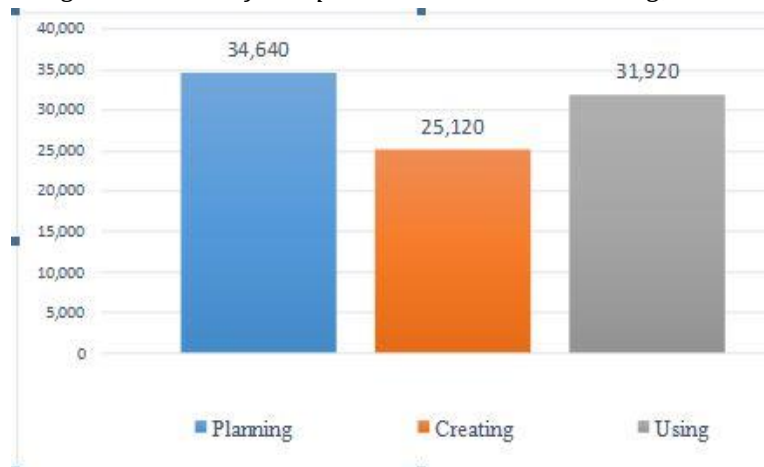
The following is descriptive analysis for the research's findings. The descriptive analysis involved the mean, percentage, frequency, and standard deviation the mean and standard deviation. Table 5 shows each subscale consisting of Teachers' competence in Integrating ICT including the teachers' planning, creating, and using ICT.

Table 5. Mean, Standard Deviation and categorization of Planning, Creating, and Using ICT

Dimension	Std.	
	Mean	Deviation
Planning	3.4640	.61735
Creating	2.5120	.73252
Using	3.1920	.60435

Table 5 above shows mean and standard deviation of teachers' competence. Most of the teachers express that teachers in planning is better than using and using is better than creating.

Diagram 1. Level of Competence Teacher in Planning, Creating and Using ICT



Based on the Table 5 and diagram 1 above, The criteria divided into three groups: low, moderate, high was described (Azwar, 1986). The categorization level criteria, frequency, and percentage about planning, creating and using ICT in teaching is explained as below:

a. Planning

The instrument survey to describe teacher competence in planning ICT has ten statement items as in the table 6.

Table 6. Mean and Standard Deviation of Teachers' Competence in Planning ICT

Dimension	Level		
	High	Moderate	Low
I identify students' need	4	44	2
I analyze standard competence	2	45	3
I adjust kind of media with content	4	39	7
I analyze characteristic of lesson	5	39	6
I develop content of media based on curriculum regularly.	6	37	7
I consider available resource, i.e. teachers' competence, facilitation, finance	4	42	4
I consider available time	5	36	9
I create assessment to evaluate ICT	3	41	6
I always create story board before creating ICT	5	41	4
I ask expert people to evaluate my story board	18	27	5

The table above shows that teachers' knowledge about planning ICT for teaching is in moderate level. Some Islamic Elementary School teachers are confident to analyze students' need and characteristic, standard competence, lesson characteristic, adjust kind of media, develop content based on curriculum, consider finance, facilitation, and teacher competence, and create story board. But, mean of teacher in creating assessment and asking people to evaluate their story board have taken lower position than the others. Items of ICT instruments in planning ICT is in accordance with the theory Sukiman.

Table 7. Frequency and Percentage of Teachers' Competence in Planning ICT

Level of Teachers' Planning	Categorization Level	Range of Value	Percentage	Level of Teachers' Planning
Low	$x < (\mu - 1.0\sigma)$	$x < 2.85$	16%	Low
Moderate	$(\mu - 1.0\sigma) \leq x \leq (\mu + 1.0\sigma)$	$2.85 \leq x \leq 4.08$	62%	Moderate
High	$(\mu + 1.0\sigma) < x$	$4.08 < x$	22%	High
Total			100.0	Total

The table 7 above shows that the competence of teachers in planning ICT is at low = 16%, moderate = 62%, and high = 22%. Mean of that score take place at moderate level.

b. Creating

The instrument survey to describe teacher competence in planning ICT has ten statement items as in the table 8.

Table 8. Mean and Standard Deviation of Teachers' Competence in Creating ICT

Dimension	Level		
	High	Moderate	Low
I ever study creating ICT for teaching (join workshop, course, or lectures)	13	32	5
I can operate design graphics application, such as Photoshop, Corel draw, etc.	7	37	6
I can operate application of recording voice, recording video, editing voice, and editing video (i.e. Movie Maker, Camtasia, Ulead Video Studio, Sony Vegas, etc.)	6	40	4
I can create ICT media using MS. Power point application.	11	34	5
I can create ICT media using software such as Macromedia flash	5	39	6

Professional 8, or Adobe Flash, or Auto play			
I create ICT independently	7	36	7
I just edit available media	6	37	7
I know the ICT development principles	5	37	8
I try media to user to be, expert media, per se, before use it	6	38	6
I fix media immediately when the media cannot work	8	37	5

The table above shows that teachers' competence about creating ICT is in moderate level. Some Islamic Elementary School teachers are confident to operate ICT software and hardware. Such as Photoshop, Corel Draw, Camtasia, Editing Video, Sound Recorder, PowerPoint, Adobe Flash, etc. Comparing between items directed that some of teachers have low ability in editing media, operate application as Corel Draw, Photoshop, Movie Maker, Macromedia Flash 8 and Adobe Flash.

The teachers' knowledge about principles of creating ICT are lower than the other. Such as: 1) Visible: easy viewing, 2) Interesting, 3) Simple, 4) Useful for students or users, and 5) Accurate: true and on target, 6) Legitimate: legitimate and reasonable, 7) Structured: well structured, and 8) coherent. The teachers also have not tried ICT product to users to be or expert ICT or per se before using ICT in their class. Items of ICT instruments in creating ICT is in accordance with the theory of Aqib about principles used in the creating and using instructional media. So that, the teachers have to increase their ability in mastering software and hardware of computer.

Table 9. Frequency and Percentage of Teachers' Competence in Creating ICT

Level of Teachers' Planning	Categorization Level	Range of Value	Frequency	Percentage
Low	$x < (\mu - 1.0\sigma)$	$x < 1.78$	10	20
Moderate	$(\mu - 1.0\sigma) \leq x \leq (\mu + 1.0\sigma)$	$1.78 \leq x \leq 3.24$	34	68
High	$(\mu + 1.0\sigma) < x$	$3.24 < x$	6	12
Total			50	100.0

The table 9 above shows that the competence of teachers in creating ICT is at low = 20%, moderate = 68%, and high = 12%. Mean of that score take place at moderate level.

c. Using

The instrument survey to describe teacher competence in planning ICT has ten statement items as in the table 10.

Table 10. Mean and Standard Deviation of Teachers' Competence in Using ICT

Dimension	Level		
	High	Moderate	Low
The school facilitation support to integrate ICT, such as Laptop/computer, LCD, Projector, internet, Computer Lab, etc.	4	41	5
My School, has enough ICT media collections	14	31	5
I use ICT media (i.e. Learning CD, MS. PowerPoint, Video, Internet, etc.) when teaching	4	36	10
I use ICT to solve misunderstanding of subjects content	2	37	11
I use ICT to describe abstract subjects content	17	27	6
I use ICT to simulate content	2	39	9
I use ICT to exercise	14	22	14
I use available ICT (from internet, government, etc.) when teaching	12	27	11
I use ICT which is created by myself in teaching	11	26	13
I interest to create and use ICT in teaching	6	35	9

The table 10 above shows that teachers' competence about using ICT is in moderate level. This instrument is relevant with Aktaruzzaman theory about the roles of ICT in education (Aktaruzzaman, 2011). The table above shows that the teachers' competence in using ICT created by themselves take lower level than the other. This is consistent with the low competence of teachers to operate a computer program for learning.

Table 11. Frequency and Percentage of Teachers' Using Level

Level of Teachers' Planning	Categorization Level	Range of Value	Frequency	Percentage
Low	$x < (\mu - 1.0\sigma)$	$x < 2.59$	6	12
Moderate	$(\mu - 1.0\sigma) \leq x \leq (\mu + 1.0\sigma)$	$2.59 \leq x \leq 3.80$	36	72
High	$(\mu + 1.0\sigma) < x$	$3.80 < x$	8	16
Total			50	100.0

The table 9 above shows that the competence of teachers in using ICT is at low = 12%, moderate = 72%, and high = 16%. Mean of that score take place at moderate level. The comparison between the teachers' competence to plan, create

and use of ICT shows that most of teachers in *Madrasah Ibtidaiyah* have an interest to use ICT. However, some teachers become often lazy to use the technology. Because of that, existing technology is just left unused. Therefore, an important program to do ICT media development training based on the needs, principle and backgrounds of teachers' competencies.

D. Conclusion

Integrating ICT in teaching has changed instructional model. It makes teachers able to create their own content and they have more control over the material used in the classroom much better than traditional way (which merely rely on textbooks). The teachers' competence in planning, creating and using ICT requires to be more creative in customizing their own material in an ICT education. This study found some important teachers' competencies to be improved, which is as follows:

1. This study shows that teacher competencies in creating ICT are lower than planning ICT and in using ICT lower than planning.
2. The teachers' competencies that are lowest is mastery of computer software such as editing video, audio, PowerPoint and macromedia flash 8.
3. The teachers' knowledge of the principles of ICT development is still relatively low.
4. Some lazy teachers to use ICT in education because bothered and uncomfortable.
5. The teachers are interested to study operating software of computer such as PowerPoint, adobe flash, editing picture, video, sound, animation, web and the other.

Some findings above showed that teacher need workshop activities about ICT development in education. Moreover, the headmaster have to motivate and give an awards to outstanding teachers. Finally, to advance the future of Islamic education, teachers must learn the technology.

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Revitalisation of Women in Educational Leadership from Islamic Perspectives

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Abstract: Nowadays, women's leadership became a public issue that is always discussed and has provoked polemics and debates between the pros and cons. Women's capacity to be a leader has always been the main things questioned by various groups when women's leadership discourse develops in public, especially when the debate is linked to the Islamic perspective. Whereas, the mission of Islam is to free human beings, both of men and women from the shackles of oppression, backwardness and injustice. In education, Goldring and Chen (1994) reported that women in the United Kingdom and wherever most women only take part in the teaching profession, but there are relatively few and far who have important positions authorities in a number of secondary schools, colleges and local administration education. Whereas, the result of the study conducted Jirasinghe and Lyons, (1996) describe the personality of women leaders as someone who is more outgoing, democratic, caring, artistic, be kind, careful and conscientious, compassionate and cautious. Therefore, image of women as a person who also has the leadership capacity can be revitalized to bring back the gait struggles women figure very inspiring leadership. Because, requirement for an educational leader is that the educational leader must be able to lead the organization/ institution, is responsible for the achievement of the organization/ institution, is also expected to be leaders and innovators in organizations/ institutions. It also must have the leadership skills and human relations skills and good leadership to implement the model in accordance with the characteristics of her, because the real success of an organization/ institution essentially lies in the efficiency and effectiveness of the appearance of a leader. Thus, in this case, both one's biological factor that men and women are not the main requirements in educational leadership.

Keywords: Women's Leadership, Educational Leadership, Islamic Perspective

A. Introduction

In a book *Megatrends 2000*, there is a chapter entitled "*The 1990's Decade of Women in Leadership*" written by John Naisbitt and Patricia Aburdene, they predict that in 1990s and a way into the 21st century, the women's role increases. The most interesting thing is that opportunities for women become leaders are greater. Although Naisbitt and Aburdene are making predictions based on the realities and historical experiences of women in the United States, it does not mean that Indonesian will not be affected since in this globalization era, the world society are affected each other. Several phenomena that occurred in the Western will affect Indonesia (Azizah Al-Hibri, 2001: 278).

When we talk about leadership, it is obviously associated to the power aspect, whereas the sense of leadership can be interpreted more widely and not limited to the power in political area. Marwah Daoed suggests that leaders should be available in various fields and levels. There are leaders in the world of ideas, and some are in the real world (Melly G. Tan, 1991: 10). Furthermore, leadership sources are more diverse so that more opportunities for women to achieve it.

Nowadays, women's leadership became a public issue that is always discussed and has provoked polemics and debates between the pros and cons to women as state leaders,

despite the recognition of basic human rights that appears to already have significant increase in various parts of the world. This recognition is applied also for the rights to be equal to men. Moreover, the presence of women leaders in education is still minority, as evidenced by the lack number of the female Principals, female chiefs or heads of Islamic Education Institute, the small number made the effectiveness of women in education remains a question (N. Naily, 2008). Even through the leadership and active role of women in the public sphere is one of the main ideas in the discourse of equality and gender justice (Nasaruddin Umar, 2001: 65).

The majority of the population in Indonesia is Moslem, but as recognized from the past until today, the implementation of democracy in the true teaching in Islam was still quite daunting. It is seen from the inequality of women's social position as still widespread. Although Megawati Soekarno Putri has been elected to lead this country, it is still even generated a lot of controversies. Parties disagreeing thinking in cultural aspects were not willing to accept a woman as a leader. On the other hand, the sympathizers claim that the event indicating a consciousness of the nation towards of gender consciousness, regardless of the quality of the woman is raised after the election of Megawati.

The mission of Islam is to free human beings, both of men and women from the shackles of oppression, backwardness and injustice. There are many texts of Al-Quran and Hadith that proclaim these. However, it often mislead to refraction gender as if the text is to favor a particular gender. Moreover, religious texts are only partially understood, so that distortion of interpretation as if Islam discriminate against a particular gender (Ilfi Nur Diana, 2008: 467). Wahbah Al-Zuhaili says that men as a condition of leader is the consensus of Fiqh scholars. It is based on the hadith of The Prophet that narrated by Abiy Bakrah, who outwardly showed that a nation will not prosper if led by a woman (Muhammad ibn Isa Abu Isa al-Tirmiziy, t.t: 524)

This Hadith is understood as a sign that women should not become a leader in any matters. Therefore many scholars view women not allowed to lead. They responded this Hadith as the Shari'a of Islam that becomes a universal standard, regardless of the aspects related the Hadith. Such is the capacity of the Prophet when he said the Hadith and condition of the background of Hadith as well as the social setting that surrounds a Hadith (Ilfi Nur Diana, 2008: 468).

In the history of al-Bukhari that marfu 'and authentic quality no. 2232 stated that:
... From 'Abd Allah ibn' Umar that he heard Rasulullah. said, "You all are leaders, and will be questioned about his leadership, a man is a leader in his home and his leadership will be questioned, a woman is a leader in the home of her husband and his leadership will be questioned, an aide to the leader of the common property of his master, and will be questioned leadership", 'Abd Allah ibn Umar said, all that I heard from the Prophet, and I think the Prophet also said, "and a man was the leader of his father's treasure, and he will be questioned his leadership, all you are the leader and his leadership will be questioned" (Al-Bukhari, t.t: 848)

Hadith above that is on the historical context of the Arab community divides the domestic duties for women and the public for men. Each part must take responsibility for his dependents. But in modern society, these roles are not evolving, as women and men

alike are demanded to be in equal in both domestic and public domains. Responsibilities of the two domains are flexibly located at both. Development of science and technology can support a shift domestic role of public-together between men and women. Thus, whoever it is either male or female even eligible to become a leader (Marzani Anwar, 2010: 82).

For example, in education, the leader of educational institutions has a very big role because he is a coordinator, determine the direction and policies towards educational institutions at large. As a manager of institutional education units, leaders are required to always improve the effectiveness of its performance. So as to achieve effective quality education, officials and all stakeholders must work together with the full cooperation of cohesion in all respects. According to data from the Higher Education Leadership and Management (HELM) 2014, from 92 state universities and 3.151 private universities there were only 4 women who became rector in PTN. Other data on the percentage of women in functional is that 38% of Lectureship, 31% of Associate Professor, and 20% of Professor.

The data explains the low representation of women in leadership positions in the education system. It is caused by culture and socialization structures where society is highly patriarchal and seems to bifurcate into gender defined roles and responsibilities. Access and women participation in primary and secondary education is very low so that many women cannot acquire skills, training and competencies that are necessary for professional and management positions (Oplatka & Beer-Sheeva, 2006: 604).

B. Leadership from Islamic Perspective

Educational leadership is an essential part of an educational organization, even a very urgent matter in the course of educational organizations to achieve educational goals that are institutional and national levels. Tony Bush in this framework states that *outsanding leadership has invariably emerged as a key characteristic of outsanding schools. There can no longer be doubt that those seeking quality in education must ensure its presence and that the development of potential leaders must be given high priority* (Tony Bush, 2008: 6).

Also in the world of education 'like or dislike' to know the advantages and disadvantages of educational leadership figure. Therefore, education is a social institution that offers services that are intellectual, affective, psychomotor, emotional, and even spiritual self-learners fostered in existence for survival of human civilization. Thus, the ideal leadership is leadership that exemplified the Prophet Muhammad as the leader of a multidimensional, religious leaders, warlords, and also as a leader in education (Baharuddin & Umiarso, 2012: 79).

Islam is a religion that is concerned about the leadership. This is, because Islam considers man is basically the leader, which is the representative of Allah on earth, or what we refer to as khalifatullah fi al-ard, as written in the Qur'an. Al-Baqarah: 30, namely:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً ۚ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾

*"And when your Lord said to the angels: "That I am making in the earth a leader ."
They said: "Do you make in it, who corrupts in it and sheds the blood, and we praise
with Your praise and we holiness to You." He said: "I know what you do not know".*

In the authentic hadith, the Prophet also emphasized that every person is a leader: *"Every time you are a leader, and be responsible for the people he leads; an imam (head of state) is the leader and be responsible for the people they lead."* (Narrated by Bukhari from Ibn Umar companions).

In the Islamic concept, leadership can be defined as a concept of interaction, relationships, the authority, influence activities, directing and coordinating both horizontally and vertically. Which then in management theory, functions as a leader of planners and decision makers (planning and decision maker), organizer (organization), leadership and motivation (leading and motivation), monitoring (controlling), and others (Aunur Rahim Fakih, 2001: 3). It can be concluded that the leadership in the Islamic perspective is an activity or the ability of others to direct and motivate the behavior of others, and there is a corporation in accordance with the values of Al-Quran and Al-Hadith to achieve the desired objectives together.

There are some terms that are commonly used in Islamic literatures in terms of leadership, namely: the caliph, ulul amri, priests and malik. Caliph as defined by Ibn Khaldun had two lawsuits benefit the world and the hereafter. In one hand, the leader is the replacement of leadership that gets mandate from heaven after the Apostles died. While on the other hand, leaders who set man on earth, of course, rationality leaders must walk the objective conditions on earth (Baharuddin & Umiarso, 2012: 82).

Term of *ulil amri* can be interpreted as the powers and rights owners to order something. Someone who has the power to order something meaningful in question has the power to regulate and control the situation (Abd. Muin Salim, 2004: 231). In the Qur'an Surah an-Nisa ' : 83 identifies the existence of leadership that is strongly associated with the leadership of God and His Messenger so that after the Prophet's death ulil amri as a reference in dealing with the problem as well as the duty to always be obeyed.

Furthermore, the priest said that roots of the letter *hamzah* and *mim*, both the letter has many meanings, among them is the principal, where again, prayers, time and purpose. The scholars define the word priest as any person can be followed and displayed next to the various problems. As for the term al-Malik means a person who has the authority to order something and ban something in connection with a government (Abi al-Husain Ahmad Ibn Faris Zakariyya, 1989: 21).

Differences in terms of leadership in Islam and that proposed by the theorists of leadership is that leadership in Islam is in order to carry out the functions of the human as a vicegerent on earth. It also runs a foundation in leadership in Islam must be based on the Qur'an and hadith. So the core of the leadership of the terms above equation on the domain containing lead or mobilize a number of people to achieve a common goal which is blessed by Allah SWT. That is, these terms lead to the devotion of man to his Creator in the world and reaching happiness hereafter. In this case, the direct leadership of the Islamic leadership principles of Islam, which is trustworthy, fair, shura (consultation), and amr doing good and avoiding evil that must be applied in leadership behavior.

C. Women's Leadership from Islamic Perspective

Discourse of women in Islam has always received a very serious concern. The role and function of women become an emphasis. Basically women and men seated in the view of Islam is the same in law. This description is very apparent in surah An-Nisa 1:

يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وْنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

"You, you the people, fear and obey your Lord who created you from one self and He created from it its spouse, and He scattered from them many men and women, and fear and obey God who you ask each other to each other with Him, and the uterus, that God is on you observing"

However, in the other perspective, women are object that should be led by men, as it is written in An-Nisa: 34. However, it does not mean women do not get a decent position. Women within certain limits instead become a milestone in the State, with its participation in educating their offspring. Besides the agent role in the intellectual and glory, women also play an important role in the process of proselytizing Islam. Women like Asma bin Abu Bakar is an example of how a woman can give a very significant contribution to prophet's move strategy.

Women's capacity to be a leader has always been the main things questioned by various groups when women's leadership discourse develops in public, especially when the debate is linked to the Islamic perspective. Whereas in the discourse of leadership, men capacity issues are never raised as a key issue. As there is already an image that has identified the 'leadership' with 'men'. The image is then formed in a society based on religious beliefs and cultural influences that make women weak leadership image, as well as building the image of women as being 'led' and not 'leading'. As a result, many women have become increasingly alienated from leadership positions in various public domain because it was already imaged that they do not have the capacity to lead.

Women's leadership is a hot issue until today. The scope of the discussion stems from the order of Shariah that gives barrier signaled a hadith which says that a society will not prosper if given to women's leadership. According to Joseph Qardhawy, this hadith is authentic because it is narrated by Abu Bakrah which was later quoted by Bukhari. While the hadith narrated by Bukhari is included the authentic hadith. While considerations of honor, there is a textually understood, or understood contextually. Textual understanding would conclude that the law of women being head of government is haram. While contextual understanding, that the hadith relating to the appointment of a woman to be a leader even though the surrounding Persian there are many adequate leaders, simply because the law requires such royal (Yusuf Qardhawi, 1997: 246).

Jumhur scholars agree on prohibition of women holding power in *al-wilayatul-kubra* or *al-imamatul-uzhma* (supreme leader). Where women's role as supreme leader in government affairs. Because in the hadith matan includes the word "Wallu Amrahum" (The Reign You All), which is interpreted as the Caliph of Islam in the political system. Thus

giving scholars *jumhur* prohibition on women. Almost classical scholars consider it necessary to draw attention to become caliph rights are the rights of men, not women. This is expressed both by Al-Ghazali, Al-Mawardi, Ibn Taymiyyah, Ibn Khaldun. But within the limits of leadership in a particular field, who are not thorough in society, women are entitled to it, as the prosecutor, education and even become ministers (Yusuf Qardhawi, 1997: 248).

Whereas the aspects related with the Prophet and the conditions of background the Hadith have important position in the understanding of Hadith. Allah says in QS. An-Nisa':
 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنَاطَتْ حِظِّنَ اللَّغِيبِ بِمَا حَفِظَ اللَّهُ ۚ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ ۚ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

"The man is a leader for women, because God has preferred some of them (men) over others (women), and because they (men) has spend most of their possessions. Because it is so virtuous woman, who is obedient to God again when her husband did not maintain themselves ther, because God has been to maintain (them). Women that worried about nusyuz, so advice them and be separate them in their beds and beat them. Then if they follow you, so don't be looking for a way to troubling. Surely Allah is most high, most big"

The verse is often used as an excuse so women shall not be allowed to take the leadership. The classic *mufasssir* use this verse as the legality of normative leadership of men over women in the household or in the broader aspects with the reason women not being able to maintain her honor. This becomes a question whether the women could keep her honor as a Principal and even giving positive impact in advancing the educational institutions. In a patriarchal society, leadership is always identified with men, while women are not allowed to serve as a leader in any field, even in the field of education such as being a Principal. The fact remains that the effectiveness of leadership is not determined by the gender of the ruling, but largely determined by the characters, quality and behavior of the leader themselves. In the nature, the essence of leadership lies in the moral, qualities and capabilities.

In terms of women's leadership maybe we should reflect on thoughts expressed by Toety Herati Noerhadi that there is need for redefinition of the meaning of leadership. Toety said: "The concept of leadership style is gaining more understanding that man must be ready to experience such redefinition of leadership by women is perceptively possible." Furthermore, Toety said that the Indonesian people who give a high place on the image of motherhood will also sustain female leadership (Melly G. Tan, 1991: 11). If so in the future of Indonesia can be expected to have a woman leader with wisdom and prudence.

D. Women In Educational Leadership

Women as a formal leader at first many doubted, given the appearance of different women to men, but these doubts can be overcome with skill and achievement. In the leadership well done by women and men have the same goals just different in terms of purely physical, as told Kimbal Young (in Kartono, 1983: 40) that:

“Leadership is a form of domination that is based upon personal capabilities that could encourage or invite others to do something; based on acceptance by the group, and has special expertise appropriate for the situation”

Leaders who are in the formal organization will have a power management based on the principles of management as well, so that its power is not connected with the institutional and personal traits, for example, a woman who became head of the school, then subordinates either teachers or administrative staff is not subject to her personally but to her leadership on because she was as formal leaders. It is important to assess that the leadership of an emerging and can align themselves with men if the person concerned has a need for achievement (David Mc. Clelland, t.t: 2).

In education, Goldring and Chen (1994) reported that women in the United Kingdom and wherever most women only take part in the teaching profession, but there are relatively few and far who have important positions authorities in a number of secondary schools, colleges and local administration education. So that the phenomenon of women's leadership in education has been the main attraction for further inspection. Studies conducted Coleman (2000) suggests that the principal and the other female senior managers in England and Wales indicated they are likely to behave transformative and participatory leadership model. Other studies head teachers and principals and women in the United States, United Kingdom, Australia, New Zealand and Canada showed that women managers perform work in a cooperative and empowering colleagues and team work effectively functioning (Blackmore, 1989; Hall, 1996; Jirasinghe and Lyons, 1996). Another result of the study conducted Jirasinghe and Lyons, (1996) describe the personality of women leaders as someone who is more outgoing, democratic, caring, artistic, be kind, careful and conscientious, compassionate and cautious. In addition, they tend to be a team worker figure, complete and perfect. They also identify themselves and perceive themselves as being more rational, relaxed, tough-minded, active and competitive.

Actually, the obstacles for women to become leaders in education there are two parties, namely the individual women who engaged in the world of education and the educational institution itself. The first constraint, there is the human resources and social structures in the educational institutions that have a gender perspective. There is an impression 'on the average' that could compete only men. In addition, there is also a culture that is put men in leadership. So sometimes it is not because women do not want to be a leader, but a culture that makes it difficult for women to lead forward. Therefore, if the social structure and culture in the world of education is not modified to provide greater opportunities to women then it is difficult for women to become leaders in education.

Other constraints exist in most individual women who lack confidence due to raised in a patriarchal society, which is a social system that places men as the primary authority figure is central to social organization. The women much earlier had the mindset that has

been established that women do not need to lead and improvise career. So they tend to give up and do not want to seem pushy or 'begging' position. However globally, acknowledged there were some obstacles in women's leadership issues in education. *Glass ceiling*, the restrictions for women in academic promotion, *chilly climate* in the process of academic women feel discomfort in the academic environment, and *leaking pipelines* or declining representation of women in some areas of academic life.

What about the professional identity of women in educational leadership? At the annual conference of the Australian Association Forum for Education Research (AARE Annual Conference), May 3-7, 2000, Jill Blackmore and Judyth Sachs, conduct research by exploring new issues concerning women and leadership in an era of restructuring throughout the 1990ies. From the interview that they did with a group of women who occupy leadership positions or have aspirations to occupy such a position, also with the woman who became the informal leader at school, university or college found some interesting phenomena, such as: 1). There are individual differences (distinct differentiation) of the sense of belonging, commitment to the organization, and motivation depends on the presence in the organization. 2). Studies at many universities, colleges, and schools continue to prove that women are moving into the world of leadership at middle management and executive levels is mainly due to coincidence rather than deliberate design it, and more on the basis of collateral rather than potential performance. Their entry into the world of leadership is based on substantive professional expertise as an educator and the emotional aspects of labor management as change agents.

Women's leadership in professional education institutions work is guided by the properties of professionalism. Professionalism operates as an occupational strategy, defines the input and has negotiating power, and gain reward for his expertise. Those who fall into this category were able to implement the organization's strategy, sharpen the pattern of authority, able to position themselves, and create a coordinated relationship at their institution (Sudarwan Danim, 2003: 110).

Shoya Zichy a woman who researched on women's leadership, in her book *Women and the Leadership Quotient* try to peel eight types of women's leadership, namely: the type of trustees (the trust), the type of conservator (which maintains), type tactician (which prioritizes tactics), the type of realistic (which prioritize realistic reality on the ground), the type of strategic (that promotes rational steps to control the situation), the type of innovator (that promotes innovations in solving the problem), the type of mentor (who put pressure on the motivation given to followers), and type advocator (which focuses on efforts to motivate followers with ideas or hints brilliant (Martha Tilaar dan Wulan Tilaar Widarto, 2003: 28)

E. Conclusion

Women have the spirit, skills and qualities that are not less than men. The only exception lies in the opportunities they get. When the opportunity came which was then combined with a fighting spirit, will bring women leaders are reliable because there is no difference of principle between the educational leadership abilities between men and women. Image of women as a person who also has the leadership capacity can be revitalized to bring back the gait struggles women figure very inspiring leadership. Islam is

the most robust basis in pursuit of improving the condition of subordination of women, and not as a barrier to the advancement of women.

Educational leadership term containing two senses at once, which explains the nature of the leadership traits or how to organize, influence and direct person. While the object which explains the educational leadership it done. So the leadership of the Islamic education is an activity guide, guide, guide and show the way towards reaching educational purposes pleasing to Allah SWT. So in this case, a very clear orientation and goals to be achieved by the Islamic educational leadership towards the achievement of educational goals on the basis of and the pleasure of Allah (Mardhatillah).

Requirement for an educational leader is that the educational leader must be able to lead the organization/ institution, is responsible for the achievement of the organization/ institution, is also expected to be leaders and innovators in organizations/ institutions. It also must have the leadership skills and human relations skills and good leadership to implement the model in accordance with the characteristics of her, because the real success of an organization/ institution essentially lies in the efficiency and effectiveness of the appearance of a leader. Thus, in this case, both one's biological factor that men and women are not the main requirements in educational leadership.

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Technological Pedagogical Content Knowledge among Islamic Elementary School Teachers

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Abstract: Information Communication Technology (ICT) has been developed rapidly and has been used in all areas of knowledge, including in the field of education. Realizing the importance of information technology in education, Islamic elementary school teachers should utilize the technology to assist the learners achieve their goals and to ease them in understanding and using the concepts of content which they learn. The purpose of this study is to identify exact experience to guide Islamic elementary school teacher in integration technology in ways that develop Technology Pedagogical Content Knowledge (TPACK) in teaching. The TPACK framework describes the kinds of knowledge that teachers need in order to teach with technology, and the complex ways in which these bodies of knowledge interact with one another. Library research was used in this study. In conclusion, TPACK requires Islamic elementary school teachers to have: i) an understanding of how to represent concepts with technology; ii) pedagogical skills that utilize technologies constructively to transfer content; iii) fundamental knowledge of subject matter concepts as difficult or easy to grasp; iv) knowledge of learners' existing knowledge and their learning styles; and v) knowledge of how to utilize technology to construct new knowledge using learners' existing knowledge.

Keywords: TPACK, Islamic Elementary School, teacher

A. Introduction

Indonesia is facing growing challenges from global development-oriented technology. The digital technology have already changed the way we live, communicate with each other, play and learn. In many ways newer technologies demonstrate that many innovations of teaching and learning methods. Because of this rapid rate of change of innovations and levels of technologies, the young people understand the world in very different way. Laptop, tablet, smart phones, touch pods, text messaging, and other digital words have changed the social landscape forever. One of outstanding aspect of such technologies is the vary array of knowledge and information can be accessed digitally. Based on the survey conducted by Ministry of Communication and Information of Indonesia (2014) was found that 79.5 percent of children and adolescents are technology users. This study also revealed that 69 percent of respondents use the computer in their daily lives. About a third, 34 percent use laptop, and a small part, just 2 per cent are connected to the use of video games. Children and adolescents have three main motivations for accessing to the internet: (i) to seek information, (ii) to connect with friends (old and new) and for (iii) entertainment. Information search conducted frequently driven by school assignments, while the use of social media and entertainment content is driven by personal needs.

As a country with the world largest Muslim citizens, so many Islamic schools have been growing in Indonesia. The rapid rate of change in digital world is a challenge for Islamic elementary school teachers, as technology become obsolete as quickly as they arrive. There is increased pressure on teachers to learn the new ways to incorporate technology into their teaching. Pineda (2011) maintained that the educational uses of

technology seemingly appear to be one of the teacher competencies for educational reform efforts in 21st Century. This is because if technology is appropriately and effectively integrated, it can improve students' achievement. Therefore, teacher professional development arrangements on how to integrate technology into instruction or teaching become essential nowadays.

Lawless and Pellegrino (2007) argue that such professional developments are critical to ensuring that teachers keep up with changes in students' performance standards, become familiar with new methods of teaching in the content areas, learn how to make the most effective instructional use of new technologies for teaching and learning, and adapt their teaching to shifting school environments and an increasingly diverse student population.

In fact that teaching subject matter is applied to almost all schools including Islamic elementary schools in Indonesia tend to be text book oriented, less associated with the daily life of students, teachers-centered learning and teaching is stuck with traditional ways of teaching (Budiman, 2011; IMSTEP-JICA, 1999). Most teachers in teaching still pay less attention to students' thinking ability, or in other words, not leading their students to creative learning. The methods used are varied, however, most of them are not meaningful.

As a result, the motivation of students in learning the subject is low. They tend to memorize the contents mechanically. There is a variety of methods in learning contents in addition to strategy to optimize the potential of every student. Teacher's efforts in arranging a wide range of learning methods and strategies are important parts in the success of students in achieving the purposes of subject matter in Indonesian schools. The learning must be meaningful and related to daily needs for the students. However, the majority of Islamic elementary school teachers in Indonesia are still not able to apply and develop proper PCK, methods of learning and strategies in acquiring content and skills of the subject.

Furthermore, Regulation of National Education Minister No. 16 of 2007 on Standards of Academic Qualification and Teacher Competencies and the Regulations of Indonesia Government Number 74 of 2008 have explained that integrating ICT into teaching has been one of pedagogic competence component. The competence required by teachers in order to implement active learning through effective, interesting, and fun learning (Ministry of Education and Culture of Indonesia. (2007). . The aim is to improve professionalism in teaching. Professionalism is absolutely necessary in achieve of the national goals of education, and to attain a competitive standard within ASEAN nations and the world.

One of the competencies expected for every educator to acquire is the competence in the field of information and communication technology (ICT). The stakeholders of Indonesian education demanded that modern information technologies be included into the school curriculum. The manifestation of this competence is that every teacher should have ability to master computer-assisted instruction, such as the ability to use internet and the ability to develop ICT-based learning. Part of this effort that has been made by the national and the provincial department of education is the training of teachers in modern technologies (computers, internet, multimedia, communication technologies) as well as the creation of suitable educational software available for teachers and students.

Teachers' pedagogy and the use of information and communication technologies as instructional tools are factors that help teachers and schools meet the challenge of

preparing students with the essential skills necessary for success in the 21st century (Schoen & Fusarelli, 2008). The use of ICT will increase and extend the existing classroom practices beyond the classroom teaching, a gradual process of pedagogical evolution that is apparent to the teacher. Developing and trialing new strategies specifically designed for mediating ICT supported learning so that, the pedagogical implication is important when ICT is added in the mathematics teaching and learning process (Tay, Lim, Koh, 2012; Hennessy, Ruthven and Brindley, 2005). The results of research above have shown that teachers' attitudes towards modern technologies considerably influence the effective use of these technologies at school learning.

International Society for Technology in Education (2002) highlights that teacher should know and be able to apply technology in teaching effectively and develop professionally in an increasing digital world. The teachers should facilitate and inspire student to learn and develop their creativity; design and develop digital-age learning experiences and assessments; model digital-age work and learning; promote model digital citizenship and responsibility; and engage in professional growth and leadership.

Moreover, an approach that is commonly encountered in development of professional teachers is the treating of technology, pedagogy and content as different and independent from each other (Sahin et al, 2013). They should be able to combine them together and become an approach which is called Technological Pedagogical Content Knowledge (TPACK).

It is important that educational reforms that involve technology integration should carefully consider how to provide effective opportunities for teachers to enhance their technology knowledge and establish self-efficacy belief with the aim of improving technology integration. More specifically, a teacher's belief about their TPACK are pivotal in terms of using technology in the classroom because a teacher's beliefs about their capability to use technology is a powerful predictor how effectively they will actually use technology (Lee & Tsai, 2010).

B. Technology in Islamic Elementary School

The necessity of the essential of forming technology literacy appears rapidly in the early 1980s that led to the creation of many methods of teaching and learning, that is towards more meaningful and innovative learning (Scanlon, Buckingham & Burn, 2005; Clausen-May, 2008; Aktaruzzaman, Md Rashedul Huq & Clement, 2011). By using the ICT-based learning, students can access instructional materials or structured tasks without being limited by distance and time. There are three types of users of ICT in the learning process: the users who use the computers to deliver of learning materials, users who spread teaching materials through the internet, and users who make use of ICT as a communication base (Heinich et al., 1996). Moreover, Aktaruzzaman et al., (2011) analyze that the roles of ICT in education are as follows: i) ICT encourages learning anytime and anywhere; ii) ICT helps in gaining access to remote learning resources; iii) ICT sets up individuals for the workplace; iv) ICT increases the quality of education; and iv) ICT turns learning environment into learner-centered.

Teachers' pedagogy and the use of information and communication technologies as instructional tools are factors that help teachers and schools meet the challenge of preparing students with the essential skills necessary for success in the 21st century

(Schoen & Fusarelli, 2008). The use of ICT will increase and extend the existing classroom practices beyond the classroom teaching, a gradual process of pedagogical evolution that is apparent to the teacher. Developing and trialing new strategies specifically designed for mediating ICT supported learning so that, the pedagogical implication is important when ICT is added in the teaching and learning process (Tay, Lim, Koh, 2012; Hennessy, Ruthven and Brindley, 2005). The results of research above have shown that teachers' attitudes towards modern technologies considerably influence the effective use of these technologies at school learning.

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Meanwhile, there are a few factors that should be taken into consideration when attempting to integrate technologies into classroom:

1. Look at the needs of the curriculum.
2. Consideration must be given to the costs and numbers needed to maintain technologies. High technological resources often require time, familiarity of the technologies (equipment) and improving.
3. A central concern should be the effectiveness of the teacher in integrating technologies into the learning process and standard pedagogical procedures. Sometimes teachers have the misconception that the technology will do the job for the teachers. Without creativity, technologies become no more than sophisticated forms of entertainment for the students and often a source of fright for the teachers. To the contrary, technological integration should be a tool to enhance education and help open up a broad variety of channels to students used to world saturated with information. The teacher who experiences success with technological integration is one who is both creative and an agile technological user.

C. Technological Pedagogical Content Knowledge (TPACK)

TPACK Model was built based on a model developed by Shulman (1986) explaining how teachers' understanding of Knowledge & Technology by relationship with each other in the creation of effective teaching practices. PCK generally is defined as the knowledge developed through the knowledge base that is the synthesis of three content knowledge, pedagogy knowledge and context knowledge. Shulman's model emanating through Venn diagram is shown in Figure 1:

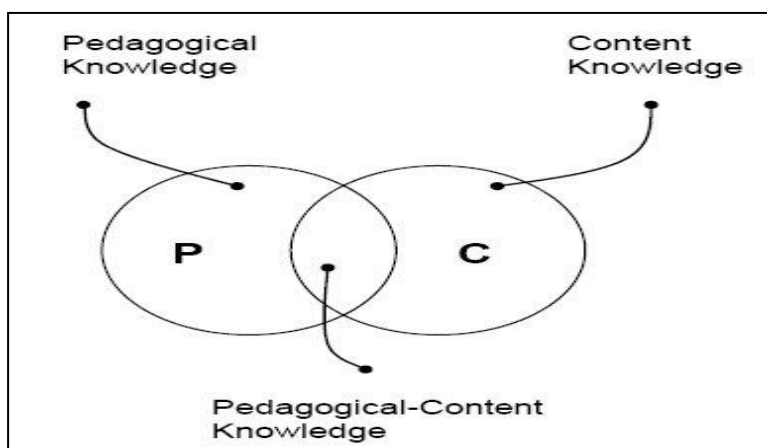


Figure 1.1 PCK Model by Shulman. Adapted from "Technological Pedagogical Content Knowledge: A Framework for Teacher Knowledge" by Misra, P. dan Koehler, M.J., (2006), *Teachers College Record*, 108 (6), p. 1019.

This idea was later developed by Mishra and Koehler (2006) by adding a third set of Technology and Knowledge and develop into TPACK. These are teaching and learning process based on the content and must make use of advances in technology. This Model can be illustrated through the TPACK diagram Venn in Figure 1.2

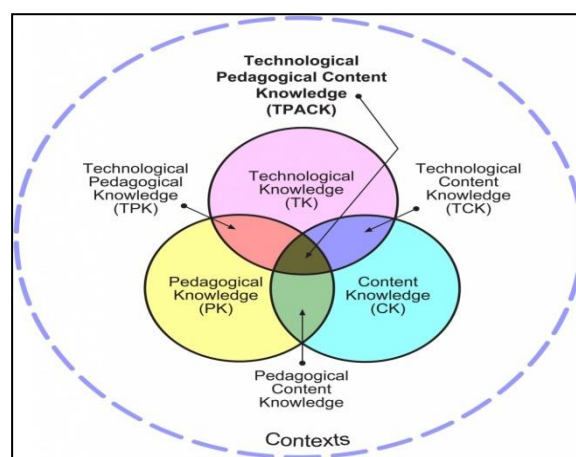


Figure 2. Technological Pedagogical Content Knowledge (TPACK). Adapted from "Technological Pedagogical Content Knowledge: A Framework for Teacher Knowledge" by Misra, P. dan Koehler, M.J., (2006), *Teachers College Record*, 108 (6), p. 1020.

Based on figure 2, it is illustrated that the TPACK not only constructed of three primary knowledge i.e. content knowledge, pedagogical knowledge and technology knowledge, but there are three more sets of their combined knowledge that are also considered to be important in the TPACK namely: pedagogical content knowledge (PCK), technological content knowledge (TCK) and technological pedagogical knowledge (TPK). In addition, technological aspects are systematically considered in the following ways:

1. Content Knowledge (CK)

Content knowledge is the knowledge about the actual subject matter that is to be learned or taught. Knowledge of content is of critical importance for teachers. As Shulman (1986) noted, this would include: knowledge of concepts, theories, ideas, organizational frameworks, knowledge of evidence and proof, as well as established practices and approaches towards developing such knowledge. Ma (1999) defined content knowledge as a thorough understanding of the breadth and depth of the relevant topics in content, including awareness of their interconnections. It is clear that teachers' knowledge of content should be much deeper than that of their students.

2. Pedagogical Knowledge (PK)

Pedagogical Knowledge is deep knowledge about the processes and practices or methods of teaching and learning and encompasses (among other things) overall educational purposes, values, and aims (Koehler & Mishra, 2008). This knowledge generally involve knowledge about the ability of students' learning, classroom management, lesson planning, development, implementation and evaluation of teaching. According to Idris (2005), pedagogy in teaching discuss various aspects that involved in the teaching and learning process, such as the contents of mathematics, mathematics curriculum, learning theories, teaching methods, classroom management, use of technology and the development of self-concept. Pedagogical knowledge in class is the aspect that has to be faced on a daily bases with an aim of making teaching more effective. Teachers who have a deep knowledge of pedagogy can teach the subjects better and understand how students construct their knowledge and skills and how to develop positive thinking towards learning.

3. Technology Knowledge (TK)

Technology knowledge (TK) is the knowledge about standard technologies, such as books, chalk and blackboard, and more advanced technologies, such as the Internet and digital video. This involves the skills required to operate particular technologies.

The International Society for Technology in Education (2002) stated what teacher should know and be able to apply in teaching effectively and grow professionally is an increasing digital world. The teachers should be able to facilitate and inspire student learning and creativity; design and develop digital-age learning experiences and assessments; model digital-age work and learning; promote and model digital citizenship and responsibility; and engage in professional growth and leadership.

Roblyer & Doering (2006) explained the elements underlying a rationale for using technology in teaching: i) motivation consists of ways of gaining learner attention, support for manual operation in high level learning, illustration of real world relevance, engagement in production work, and connections with distance audiences; ii) enhanced instructional methods consist of interaction and immediate feedback, visual demonstrations, illustrative connections between skills and applications, opportunities to study system in unique ways, unique information sources and populations, self-paced learning, access to learning opportunities, and cooperative learning; iii) increased productivity consist of saving time on production tasks, grading and tracking student work, faster access to information sources, saving money on consumable

materials; and iv) required information age skills consist of technology literacy, information literacy, and visual literacy.

Furthermore, Oster-Levinz, A., & Klieger, A. (2010) suggested that the best ways for integrating the technological knowledge must be examined, such that the focus will not be on learning technological tools but rather on the integration of pedagogy in technology. It is necessary to start from the field of knowledge and the teaching methods appropriate for this particular field of knowledge, and to integrate technology. Optimal integration will lead to a change in teaching and relevance to the students and to meaningful learning.

4. Pedagogical Content Knowledge (PCK)

Pedagogical content knowledge is consistent with, and similar to Shulman's idea of knowledge of pedagogy that is applicable to the teaching of specific content. PCK covers the core business of teaching, learning, curriculum, assessment, and reporting such as the conditions that promote learning and the links among curriculum, assessment, and pedagogy. An awareness of common misconceptions and ways of looking at them, the importance of forging links and connections between different content ideas, students' prior knowledge, alternative teaching strategies, and the flexibility that comes from exploring alternative ways to looking at the same idea or problem are all essential for effective teaching (Koehler & Mishra, 2008).

5. Technological Content Knowledge (TCK)

Technological pedagogical knowledge (TPK) is the knowledge of the existence, components, and capabilities of various technologies as they are used in teaching and learning setting and conversely, knowing how teaching and learning setting, and conversely, knowing how teaching might change as the result of using particular technologies (Koehler & Mishra, 2008).

6. Technological Pedagogical Knowledge (TPK)

TPK is knowledge about enhancing pedagogical practices, components (i.e., teaching, assessment, motivation etc.) with the implementation of technology into teaching and learning activities. In this knowledge base, teachers need to seek ways to enrich or support his or her teaching by use of specific technology (Koehler & Mishra, 2008).

7. Technological Pedagogical Content Knowledge (TPACK)

TPACK is an emergent component for the knowledge that goes beyond all there components (content, pedagogy, and technology). Technological pedagogical content knowledge is an understanding that emerges from an interaction of content, pedagogy, and technology knowledge (Koehler & Mishra, 2008). TPACK is different from knowledge of all three concepts individually.

TPCK is a basis of good teaching with technology and requires an understanding of the representation of concepts using technologies; pedagogical techniques that use technologies in constructive ways to teach content; knowledge of what makes concepts difficult or easy to learn and how technology can help redress some of the problems that students face; knowledge of students' prior knowledge and theories of epistemology; and knowledge of how technologies can be used to build on existing knowledge and to develop new epistemologies or strengthen the old ones.

TPACK aims to support skill development of teacher for acquiring and explaining how technology-related subject-specific knowledge is applied during teaching and learning activities (Koehler & Mishra, 2009).

D. Developing Islamic Elementary School Teachers' TPACK

In an Islamic context, a major portion of pedagogical knowledge is simply having a grounded understanding of who we are as Muslims here in this country. There can absolutely be no grid for pedagogy if teachers do not understand the Muslim youth that Islamic elementary schools aspire to educate.

In order to prepare students for the work force of the 21st Century, Islamic elementary school teacher must encourage them to tap into, use, and enhance their creative skills. In order to create creative learners, Islamic elementary school teacher must integrate technology into content. According to the TPACK model, technological content knowledge occurs when a teacher selects and use technologies to communicate particular content knowledge (Harris, J., & Hofer, M., 2009). By implementing technologies, Islamic elementary school teachers will be better be able to engage students in the learning process and content knowledge. Islamic elementary school teachers must be willing to stop outside their comfort zones and create opportunities for students to excel in classroom and in the real world.

When many teachers hear about integrating technology into the content, they think it is enough to just teach using technologies. It is not sufficient enough for the teacher to use technology in the classroom, but the students need to be the ones implementing and experimenting with technology. Islamic elementary school teacher must responsible for designing and facilitating lesson plans that allow the students opportunities to use meaningful and varied technologies. Once the students are allowed and encouraged to use the technologies they will become more comfortable not only in the technologies but also in the content knowledge.

When implementing technologies into the content knowledge the teacher should take certain steps into consideration. Prior to beginning a lesson the teacher should create a rubric and divide the tasks that the students will have to complete. The students should be presented and made familiar with the rubric and the tasks that they are going to complete. The more transparent the teacher is to the students with regards to the expectations the better the students will perform. Next, the teacher should explain the basic parts of the technology with the students. It is not necessary to teach step by step, but instead provide the students with a general overview and allow them the opportunity to experiment and discover the technology on their own. Student can learn to connect content knowledge to real life. The teacher is a mediator and facilitator student in making their own decisions and taking responsibility for their learning. The students are to share their finished products with the class and then as a last step the student should reflect on their experiences.

There are examples of ways to integrate technology into content knowledge:

1. Web Quests: having students complete certain tasks by visiting certain websites that have been carefully chosen by the teacher.
2. Voice Thread: having students create slideshows with narration.
3. Auto-Tune: Students write and sing songs that are related to content knowledge.

4. Wiki Spaces: Students are given opportunities to comment on content knowledge through discussion boards; that are carefully monitored by the teacher.

Furthermore, Polly (2012) provides descriptions for both low and high-level enactments of TPACK and its various components. By teasing out the 7 TPACK components, as in Table 1 teachers and professional developers can attend to developing components of knowledge during professional development.

Table 1. Low and High-Level Enactments of TPACK

TPACK Components	Low Level Enactments	High Level Enactments
Technology Knowledge	No technology used by teacher or students.	Teacher supports student technology use.
Pedagogy Knowledge	Teacher's pedagogies support only low-level knowledge.	Teacher's pedagogies support students' higher-order thinking skills.
Content Knowledge	Teacher does not teach correct content.	Teacher teaches correct content.
TPK	Teacher does not use technology to support students' higher-order thinking skills.	Teacher uses technology to support students' higher-order thinking skills.
TCK	Teacher does not use appropriate technology to teach the content.	Teacher uses appropriate technologies to teach the content.
PCK	Teacher does not address higher-order thinking skills while teaching the content.	Teacher addresses higher-order thinking skills while teaching the content.
TPACK	Teacher does not use technology, appropriate pedagogies or correct content.	Teachers use technology and appropriate pedagogies to teach correct content.

The TPACK teacher standards are arranged around the TPACK idea as adapted by Niess (2005) from Grossman's four components of PCK. The themes examine the teachers' knowledge in incorporating technology in teaching as the knowledge and beliefs of a teacher that are and should be consistent to:

1. An overarching conception about the purposes for incorporating technology in teaching subject;
2. The knowledge of students' understandings, thinking, and learning with technology;

3. The knowledge of curriculum and curricular materials that integrate technology in learning and teaching; and
4. The knowledge of instructional strategies and representations for teaching and learning with technologies.

According to Leendertz et al. (2013) that TPACK requires teachers to have: i) an understanding of how to represent concepts with technology; ii) pedagogical skills that utilize technologies constructively to transfer content; iii) fundamental knowledge of subject matter concepts as difficult or easy to grasp; iv) knowledge of learners' existing knowledge and their learning styles; and v) knowledge of how to utilize technology to construct new knowledge using learners' existing knowledge.

E. Conclusion and Implication

Teachers are important component for facilitate students to use technology and for teachers to use technology as a tool for teaching. Moreover, the teachers have to be skillful enough to integrate information technology into learning and teaching, in ways that will enhance thinking and creativity in students. This is important ability that teacher would need to obtain.

Understanding of TPACK, especially as it relates to specific content areas, is imperative because of the importance of technology use in teaching and learning. TPACK describes the kinds of knowledge that teachers need in order to teach with technology, and the complex ways in which these bodies of knowledge interact with one another. The TPACK framework includes seven components; they are content knowledge (CK), pedagogical knowledge (PK), pedagogical content knowledge (PCK), technology knowledge (TK), technological content knowledge (TCK); technological pedagogical knowledge (TPK); and technological pedagogical content knowledge (TPACK).

TPACK requires teachers to have: (i) an understanding of how to represent mathematical concepts with technology; (ii) pedagogical skills that utilize technologies constructively to transfer content; (iii) fundamental knowledge of what brands mathematical concepts as difficult or easy to grasp; (iv) knowledge of how technologies can assist learners in solving mathematical misconceptions; (v) knowledge of learners' existing mathematical knowledge and their learning styles; and knowledge of how to utilize technology to construct new knowledge using learners' existing knowledge.

For further research, the writer suggest for other researcher to study more depth about effect on the TPACK of Islamic elementary school teachers to teach and the barriers of developing TPACK among Islamic elementary school teachers.

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**Actualization of Professional Values in the Change of Pra Excellent Madrasah
(Case Study on State Islamic Elementary School I Malang)**

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Abstract: The success of madrasah can simply reflect values and beliefs owned by the leader of madrasah on what to achieve by the school. Additionally, values and beliefs are potentially influential on leadership practice of madrasah leader for the advancement of madrasah, started from the leadership processes and procedures.

For the research focus is centered on the "process of phenomena" of how the professional values of madrasah leader can organize the change of madrasah to be successful and is aimed at obtaining deep comprehension on the phenomena, this research purposively employs qualitative approach. Besides, this research uses case study in which the professional values data of excellent madrasah leader in controlling the madrasah transformation comprise complex, holistic, natural and multi-interpreted events. There are three techniques to collect the data, known as participant observation, indepth interview and study documentation. The data are analyzed by testing, categorizing, tabulating, or recombining of empirical proofs to construct initial propositions of research. The concluding remarks of this research exemplify that values and beliefs that underpin madrasah leader's belief to control revolution in Islamic Elementary School (MIN) I Malang is strongly believed by madrasah leader in which the school processes are its articulation form. The professional beliefs and values of MIN 1 Malang leader are optimism and self-confidence, a strong commitment to change and development, discipline, commitment to success / achievement, and oriented to the development of students.

Keywords: Revolutionary Process, Excellent Madrasah, Leader's professional Values, Leader's Beliefs

A. Introduction

Prior to the Law enactment No. 20 of 2003 on National Education System (National Education System Law), madrasah did not obtain the equal service to the public schools because the budget prepared by the Ministry of Religion still used the expenditure allocation from the religious sector. After the enactment of the law, the budget for religious education is proportionally equal to the budget for education in public schools. Currently, the unit cost of madrasah has no difference from the unit cost of public school.

Thus, the chances of madrasah to be qualified and have the same status as other public schools are actually widely open, so that the assumption of people who initially regard madrasah in general "second class" will be changed to the positive thoughts that madrasah schools are educational system-integrated between the common teaching and religion. Due to more public schools that have been closed, the plethora of excellent madrasah have exemplified that madrasah has been able to compete with public schools.

Madrasah integration into the national education system can lead madrasah experience a number of significant changes and developments, originated from one goal, namely fostering the quality of madrasah, in terms of management, institution, and curriculum. Changes and developments make madrasah be able to be equal to the public schools, then it is expected that more madrasah which have superior quality, both in its form as a public and private madrasah emerge and spread in Indonesia.

It is found there is still lack Madrasah that can change to be the qualified one, but there are a lot of Madrasah that have not changed or have no willingness to change. They keep their effort in pertaining and performing their main functions, such as media of knowledge transmission, media of Islamic tradition maintenance, and media to construct Islamic scholars (ulama'). Furthermore, there are some Madrasah which do not want to refurbish due to the reason of maintaining the inheritance traditions of the Madrasah's founding father.

Those Madrasah also consider that inserting a lot of non-Islamic subjects can endanger the tradition and the ancestor inheritance. It is in accordance with Malik Fadjar's statement that the underlying cases of madrasah backward are caused by the conservative orientation and the lowest qualified standard of professionalism and the lack responsive demand of Islamic education relevance with the new and real evolvement.¹ This indistinguishable condition makes those Madrasah discriminated and defeated by non-Islamic schools.

Currently, among the very few madrassah which have made changes, Islamic Elementary School I Malang (Malang MIN I) can prove that this school can raise quality and survive for the academic and institutional competition with public schools in Malang. This madrasah is not only able to compete with other madrasah under the auspices of the Ministry of Religious Affairs, but also the public schools under the auspices Ministry of education and culture affairs, even sometimes exceed the performance of public schools for the academic learning process, teacher professionalism and institutional management.

The designation or superior quality is exactly not just acknowledged without a struggle and a long process to make changes. Based on the interview exposure from Abdul Jalil in the book "Traces of Constructing Superior School in Malang," the researcher obtained clarification of changes and developments that had to be carried out, ranging from cleaning the slummy environment that has changed to be cleaner sphere. This environment awareness is followed by other actions such as performing organizational changes of madrasah, changing management, finance management, curriculum improvement, teaching innovation, administration, evaluation systems, and libraries to the welfare of teachers and administration staffs.²

Keberhasilan MIN I Malang ini ternyata dilanjutkan oleh generasi berikutnya sampai sekarang. Keunggulan MIN I terus tetap dipertahankan dan menjadi ikon sekolah unggulan tingkat Nasional. Berdasarkan wawancara dengan kepala Madrasah yang sekarang, bapak Drs. H. Mughni, M.Pd, diperoleh keterangan:

The success of MIN I Malang has been continued by the next generation. Excellence of MIN I, nowadays, is concentrated on maintaining its brilliant achievement and an icon of the National eminent school level. Based on interviews with the current principal, Drs. H. Mughni, Pd, the researcher obtained information about the brightest strategy towards pre-excellent madrasah:

"Efforts to maintain the achievements and excellence of MIN Malang I as an outstanding school are done by making changes and innovation in the entire

¹ A. Malik Fadjar, "Sekolah Islam Harus Berkualitas". Amanah. Mei. 1996.6 (10): 27-30

²Jejak-Jejak Menjadikan Sekolah Unggul di Kota Malang; Pengalaman Drs. H. Abdul Djalil Z, M.Ag, diterbitkan oleh Sekolah Alam Bilingual TK-SDI-MTs-PONTREN Surya Buana Jl Gajayana IV/631 Malang.

components of madrassah, so as to avoid obsolete and still able to pertain the madrasah eminence."

Furthermore, it was found the explanation about the changing management strategy that has been done by patience and dilligence because not all of the individuals of MIN 1 Malang understand the principal intention and goals. The principal told that it is very crucial to firstly introduce the principal's ideas about the reformation of the school. When all individuals have comprehended the principal's goals, the changings can be established and the way to strengthen its movement can also be regularly practiced.³

Such phenomena have obscalated some dilemmas on the existence of qualified and not qualified madrasah, why there is an eminent madrasah, but some are not. Another criticism is why the madrasah with the low criteria can be qualified and pra excelence in its level, while other madrasah are not eminent, although there is chance equality between madrasah and school to evolve. Certainly there are changes done by madrasah encompassing physical and non physical changes.

Achievements of the madrasah do not come alone, but through the implemented changes. It means that the achievement is produced by a process of change that occurs in the body of the organization or madrasah. Good performance is also demonstrated by the good process of change. As stated by Hanson that the school as a social institution embeds most complex kinds of input variables and its transformation process is not going to be good by itself, but through certain changes. In the process of change in madrasah as mentioned above, it was carried out by the headmaster with all school elements to change the status quo for the better institution. Therefore, the quality of madrasah should also be seen how the values of professional are accentuatedi in changing schools (madrasah) to be successful.

A. Research Method

Because the focus of this research is "the process of an event," which is how professional values of headmaster are actualized in being successful madrasah conversion and aims to gain understanding in depth about it, then approached with qualitative research. Data about the values and beliefs on the success of professional headmaster in managing change contain very complex, holistic, natural, and systemic, events, the researchers used a case study design. The research design of case study was selected by exploiting the varied data sources. By definition, a case study is intensive and holistic description and analysis of an entity, phenomenon or social unit⁴. This is in line with what is said by Yin, that the case study has the advantages of highly enabling researchers maintain an all-holistic and significance of the events of real life were observed.⁵

In collecting the data, researchers used three techniques, namely participant observation, in-depth interviews, and the documentation study (Bogdan & Biklen: 2003: 65). Basically interview was conducted simultaneously with observation and documentation study. Sometimes an interview is a follow-up of observations or vice versa.

³Wawancara dengan kepala Madrasah dilakukan pada tanggal 3 Nopember 2009 jam 15.30 di KAN jabung, saat peneliti dan beliau mengisi acara DIKLAT MBS untuk MI se-KKM Jabung.

⁴Sharan B. Merriem, *Qualitative Research and Case Study Aplication in Education* (San Fransisco: Jossey-Bass, Inc. 1998), hlm. 16

⁵Robert K. Yin, *Case Study Research: Design & Methode* (California: Sage Publication. Inc, 1994), hal. 13

After that, researchers coded and listed the data in notes consisting of several digits and letters. For the first code group is a technique used to collect the data, code of the second group are the sites studied; 01 is MIN Malang I. The third group is the initial code of informants and their position in the structure of the madrasah, the fourth group of the code is the time of execution of research activities and the fifth group is the date of the month and year of activities performed. The encoding is set as follows:

No	Informants	Positions in Structural Organization of Madrasah	Codes
1	Abdul Mughni-1 (KM)	Principal	KM
2	Suyanto (WKM-2)	Deputy Principals Student Affairs	WKM-2
3	Suroto (WKM-1)	Deputy Principals Curriculum Division	WKM-1
4	Zahidi (G-2)	Experienced Teacher	G-2
5	Imam Ghozali (G-3)	Senior Teacher	G-3
6	Dewi (KTU)	Head of Administration	KTU
7	Novida (G-1)	Junior Teacher	G-1
8	Parent (WS)	Student Trustee	WS
9	Committee of Madrasah (KMM)	Madrasah Committee	KMM

In analyzing the data, the researcher proceeded the review and preparation of all interview transcripts, filed notes, and materials of research systematically. Therefore, in the analysis of the data in this study researchers systematically search for and organize the interview transcripts, field notes, and other materials that have been collected by researchers. This activity is done by examining the data, organize, divide into units that can be managed, mensistesis, looking for a pattern, find what is meaningful and what is researched and reported systematically. In order to interpret and interpret the data properly it takes persistence, thoroughness, patience, and creativity so as to give meaning to every phenomenon or existing data (Miles, Huberman: 1984). Next, measurement of the validity of the data. In this study, to check the validity (trustworthiness) of data is done with the four criteria suggested by Lincoln and Guba (Lincoln & Guba: 1985: 331), namely the degree of: (1) trust (credibility), (2) keteralihan (transferability), (3) dependability (dependability), and (4) the certainty (confirmability).

B. Result of the Research

The success of a madrasah can reflect the values, beliefs and the foundation of the informant about what should be achieved by the school. In addition, professional values and beliefs seem to greatly affect the practice of headmaster leadership in developing and changing for the better madrasah, ranging from processes and procedures of leadership. The following will describe the values and beliefs that underlie professional headmaster in managing the change of in the lead madrasah.

Researchers identify the professional values. Those which have been identified by researchers show that the headmaster has a strong commitment to change, development, discipline, commitment to success/achievement, and oriented to the development of students. Most informants also agree with the value and confidence, and it affects the practice of leadership.

Associated with a strong commitment to change, headmaster is often delivered on the values espoused. From obtained information, the change is something that must be done by the madrasah when the madrasah wanted to survive in the era of globalization, as well as beliefs that exist in the head of the madrasah and is based on the al-Ra'du and should depart from its vision and mission. Headmaster said that:

The change was indeed a must. Because that will not change so change itself. I always anticipate the change, with a variety of course, we adjust the vision, mission, yes I myself will be involved greatness most ndak we are now here, now we want to go?⁶.

On another occasion, headmaster expressed his commitment to change by stating al-Ra'du verse. He said that:

So the values we want to change. The world is constantly changing, life is changing, we also change from the infant to the old, this MIN must change, and must change to be better. But who can change? Well ourselves, and it is clearly stated in the Qur'an. So I believe that and yes I try to do so.⁷

Headmaster also has innovative ideas to create change and development of MIN 1 Malang, as holding the MSC (Mathematic and Science Club). This activity was prepared for the students who would follow the MIN competition of Science and Mathematics. Headmaster had confidence that if other subjects was limited to the national level championships, while for natural science (science) and mathematics can be achieved the international level. Headmaster said:

"I held a MSC (Mathematics and Science Club). My basic intent is that other subjects were stuck at the national level, but there should be chance for math and science subjects to be struggled in the existing international. That's why I worked hard on how MSC was held and improved properly and the results appear.⁸

In the study, the principals are also very strong teachers to encourage teachers always change and innovation. According to him, the changes are learning in order to improve the quality of teaching so that results can be expected to increase. It is like the information obtained by researchers:

Ooo, teachers are now teaching with books and ..., in the future we try to use IT so that our future learning can be done via text, then by the learnings that the sources of

⁶ W.01.AM.KM. 10.00-11.45.07112011

⁷ W.01.AM.KM. 10.00-11.45.07112011

⁸ W.01.AM.KM. 08.00-09.35.12102011

learning can be taken from learning sources through the media that we have, such as internet, cd, we've already facilitated all of the classes. Then my friends develop learning materials with a power point. It's been a change. Leading to an instruction that is technology oriented. It exists in vision. So I always relate on the vision and mission.⁹

Headmaster also has an orientation for the development of students. Headmaster believes that the student is the main subject of learning and education. Therefore, the headmaster believes that programs of madrasah must be oriented on the development and supervision of students by providing a place for students who are interested as well to provide guidance to talented children. Headmaster said:

"I said that the supervision of student's achievement is about whether there is competition or not, we accommodate children who are interested in, then we foster the talented children, well it is. Thus, we accommodate children who are interested, but we nurture the talented children, so there are two models. So we focus on accomodation children's interests by facilitating scouts for children who are happy in scout, swimming pool for those who are fond of swimming, this happy. But, we'll see. Ooo, this is talent. By so doing, we try to nurture by ourselves because later on when there is competition, some students here will be proposed to join competition.¹⁰ On an interview occasion, Zahidi informed about the value of a strong development owned by the head of madrassas. Orientation on the development is manifested in the ability of headmaster to develop a strategic plan next five years. He said "In addition, he also has a good strategic plan within a period of 5 years, all of which affect the progress of education in this MIN"¹¹.

The agendas of the student development and supervision are directed at the resulting student achievement. Similarly, changes are made; both academic and non-academic are used to achieve success and student achievement. Thus, the leadership of the head madrasah is oriented for the development and emerging the excellent students. On another occasion, headmaster expressed the importance of ideals in managing madrasah. Ideals or expectations are main the key to develop a madrasah. He stated:

Ideals, the high spirit, discipline and togetherness are the key. I developed madrasah no because of the amount of money, but departed from the ideals. Principals should have ideals, associated with courage, maintained discipline and creativity¹²

From the above description, headmaster also believes that discipline is one of the keys to success and is crucial to the success in the world of education. Beliefs and values of discipline owned headmaster make the inspiration to develop a madrasah in various schooling activities. Furthermore, headmaster cited administrative discipline, journal,

⁹ W.01.AM.KM. 10.00-11.45.07112011

¹⁰ W.01.AM.KM. 10.00-11.45.07112011

¹¹ W.01.ZHD.G-2.10.15-12.00.01122011

¹² W.01.AM.KM. 08.00-09.35.12102011

presence, lesson plan, and he pointed to start from ourselves. That's the belief headmaster and influences the practice of leadership, as well as information obtained by researchers:

I tried for example in terms of discipline, I tried to start from me, so that my friends have followed. Then from the side, probably yes ... discipline administrative order, say journal, Presence, RPP, what it is. At the beginning of the school year, when children's holiday, I tried to invite all of the teachers for the workshop, so I can arrange the devices needed it has been resolved, then I live monitoring, some weekly, some monthly, well like that. Processes like this I guess I can not submit, if like this I should take as a value discipline myself.¹³

Based on the observation data, researchers concluded that the culture of discipline is exemplified by the headmaster. Almost every day, he always comes before 06.00 to monitor attendance of students, teachers and employees. He stood in front of the gate to welcome the students and monitor employee attendance and teacher. After that, they marched perform morning activities, namely reading al-Quran for 10 minutes and lectures in the morning for 5 minutes, then go to class promptly at 6:45. He also returned home after the school closed. The example given headmaster is evidently influential on the discipline of the students, teachers and employees.¹⁴

This discipline does not only become value to him but also it has become a character that it will appear wherever and whenever to visualize leadership of headmaster at the school. This is confirmed by Suroto. He said "that the success of this madrasah was initiated from the discipline that makes the character of Pak Mughni himself."¹⁵

Dewi corroborated the proof by giving headmaster's another positive example who never comes late in the madrasah. His discipline that always attends ontime shows that the discipline has become the character that he will always fulfill the pattern of his leadership at MIN Malang I. Dewi told us that one of his drivers resigned because he could not follow the discipline lifestyle of headmaster that should come early and go home lately. Dewi told researchers:

Yes, he gave many valuable examples, especially in matters of discipline, almost every day he never comes late unless there is another interest. Moreover, he has ever replaced the driver, simply because the driver could not follow Pak Mughni's discipline lifestyle that always arrives early and come back lately.¹⁶

Most informants also informed that the headmaster had orientation on the love of excellence and achievement. He believes that by always thinking of achievement, in the head and chest, moreover it has been well-set on one of his vision, then the love of excellence and achievement always color any activities conducted by the headmaster. Love of excellence and achievement here is not only prestige but tend to closely relate with excellence. Love of excellence is characterized not only by performing, but also a must to be

¹³ W.01.AM.KM. 10.00-11.45.07112011

¹⁴ O.01.Kegiatan di Pagi Hari.06.15-07.00.24112011

¹⁵ W.01.SRT.WKM. 11.30-13.45. 25112011

¹⁶ W.01.DW.KTU. 08.10-09.35. 02122011

qualified. These values are very influential on leadership patterns of headmaster. Headmaster said:

Basically, if the MIN picture yeah from its achievement. I actually want to mention so if there is a motto "no day without any achievement," it is inherited from Pak Djalil. But now I am more anxious toward love achievements. So loving success. So if we're doing something not only we did but our performance has to be lucky, qualified, in any form¹⁷

Achievement and excellence here are not just to win the race or competition, but also the excellence in all respects. Excellent teaching, administration, academic and non-academic, infrastructure, process and many more. Headmaster exemplified as follows:

"So if it is about loving accomplishment, it means that, I administratively made a sample of syllabus like this, when collected, it is collected only. But if I say I love something that is qualified, quality. I then cover it with better cover like this with a qualified cover, I open it in a few times and not quickly broken, then I will distinguish one class with other classes to facilitate my work. "¹⁸

On another occasion he said that strengthening excellence with powerful word in the vision of the madrasah as a form of achievement excellence. Headmaster said, "I restore our initial goal will achieve optimal performance, reliable,¹⁹"

Headmaster's love to this success was also recognized by Dewi. Headmaster wants to always be the best, and he will continue to pursue those targets. Dewi conveyed to researchers that:

I think that is his desire to achieve the level of success in national examination (UN), which is so far still not too proud of its quality. This reality is, then, tried by the headmaster to reached the expected targets²⁰

Exemplary or *uswatun hasanah* is the values and religious beliefs that are mentioned by headmaster as the owned qualities and also become the underlying and the overall activity of managing madrasah. Exemplary here is the harmony between words and deeds. That is, what is said should also be done. Headmaster said, "I put forward an exemplary personality, which is talking less and performing more that are in balance with consistent and disciplined."²¹

The most striking exemplary exemplified by the headmaster in terms of discipline. As already discussed in point value of discipline, headmaster really believes that discipline is the key to success. By headmaster discipline must start from ourselves, good discipline in terms of the administrative order, journals, lesson plan and many more.

¹⁷ W.01.AM.KM. 10.00-11.45.07112011

¹⁸ W.01.AM.KM. 10.00-11.45.07112011

¹⁹ W.01.AM.KM. 10.00-11.45.07112011

²⁰ W.01.DW.KTU. 08.10-09.35. 02122011

²¹ W.01.AM.KM. 10.00-11.45.07112011

I tried for example in terms of discipline, I tried to start from myself. I am of the discipline, I tried to start and make my friends follow this. Then from another side, probably yeah ... discipline on administrative demand, say journal, presence, lesson plan, what it is. At the beginning of the school year, when children have holiday, I tried to conduct teacher's workshop, so I can arrange the necessary tools that should be resolved ...²²

As mentioned before, that the culture of discipline is exemplified by the headmaster. Almost every day, he always comes before 06.00 to monitor attendance of students, teachers and employees. He also returned home after the school closed. The example given by headmaster proved him very influential on the discipline of the students, teachers and employees. The discipline here is an aspect that is successfully established and becomes a culture in MIN Malang I. The case was confirmed by one of teachers at MIN Malang I, the ibu Novida by saying:

Discipline, has been carried out with the direct exemplified from the principal and vice principal. There is also a competitive culture that is applied to students in terms of achievement. There is also the obligatory implementation that must be read for all teachers.²³

From these seen initiatives, it is understandable that the headmaster also makes the teacher disciplined by giving example directly. He showed not to come too late, either at the time there was no teaching hours and teaching hours. Beside, he conveyed in the Workshop at the Faculty of Tarbiyah UIN Maliki, that discipline is started from the morning and it was part of the supervision. He delivered; supervision I do is to make sure there is no empty classroom every morning. Keeping in mind that discipline must be begun in the classroom in the morning, when the morning class is empty it will affect the other places.²⁴

In exploring his exemplary models of what he said or programmed, the headmaster accentuates the slogan "ibda 'bi Nafsika" which means the start from yourself. It is also shared by Suroto when confirming about his personality that motivates members of madrasah in making a change in the madrasah. Suroto said "yes there is, starting from each person". Zahidi also contributed long comment on values and beliefs in exemplary form owned by the headmaster. He stated that:

"There was also the religious value that is used as the principal in Surah al-Ra'du about innovation must be done to achieve the success of the target set. In addition to al-Ra'du jargon, principals also build strong in uswahnya, so everyone assumed it was the best form of motivation directly performed by principals"²⁵

²² W.01.AM.KM. 10.00-11.45.07112011

²³ W.01.NVD.G-1. 10.00-11.00.02122011

²⁴ Workshop Kepemimpinan, 4 Mei 2011, jam 09.30-11.30 di Fakultas Tarbiyah UIN Maliki Malang.

²⁵ W.01.ZHD.G-2.10.15-12.00.01122011

On another occasion headmaster said:

I always say so, sir, it is like the move of our body and hands that react because of the existence of self-awareness. So, the colleagues become hands, they can be legs, they can be back, some others can be like ass, be ear, finally all of this is indulgently important. Head without hair is not beautiful. So, all of the parts at MIN I Malang should not assume that my part is only centered in this scope. The feeling to say "so I am not important." It is unlikely about that. What is important is the given role. If you act as right ear, hair also plays very well. Let me say that I do not consider whether something is important or not by seeing whether he or she is principal, vice principals or others. But the extent of the role that can be given, performance (amaliyah) of colleagues, the kitchen is cleaned up to the kitchen, cooking the tea, serving with friendly, it's a good role. So, I tend to concentrate on the role of each function of colleague, and all have the same value.²⁶

In another occasion, to foster unity he also deems member of madrasah like limb that each organ takes a very important and keeping respect mutually. Headmaster said:

All parts of MIN Malang of are important, as important as parts of our body, from the cleaning service to the principals. That is a model of communication that I implement to appreciate all individuals on this MIN.

Headmaster always invites the stakeholders to get invloved in developing and improving the quality of madrasah to work together. Beside the formal meeting, headmaster often encourages non-member madrasah teachers to share a lot of things, such as gardeners, finance, security, and other school committees. Sharing with all components madrasah has deliniated the same role and position of all madrasah communities. This is reflected in the following statement:

Then, in a moment I will talk with my colleagues in the non-teacher staff. Say ranging from security guards, cleaners, administration, finance, also I will do compromise. Everything is inseparable from our vision and mission, but a role to play is different.²⁷

Headmaster also does not hesitate to learn from others. In meetings, headmaster also greatly appreciates the opinions of others, open up to criticism and other opinions. Of opinions, ideas, and the results of sharing with others are further discussed together so as to be a result of deliberation. It shows how the headmaster upholds shared values in the management of madrasah to accept ideas or opinions of others. He stated:

I carry out sharing with the deputy head, the security, employment and the whole community of MIN about what we can do for this madrasah. From sharing it, we can know what is needed by MIN, what has occured in this school and we need to do ...²⁸

²⁶ W.01.AM.KM. 10.00-11.45.07112011

²⁷ W.01.AM.KM. 10.00-11.45.07112011

²⁸ W.01.AM.KM. 10.00-11.45.07112011

On another occasion, headmaster also said:

*The meeting is one of many possibilities, but sharing ideas must not be done at the meeting, inputs from colleagues, even I invited the security to share ideas anyway, mas what to preferably do with project MIN, in your opinion, what should be done, including the gardener I often wonder how the heck you feel for MIN 1 is so much cleaner, so much shady including fertilized plants, including every corner I made my relief that can be interpreted that all angles as a source of learning.*²⁹

Headmaster must be able to establish a sense of "togetherness" and ownership of the madrasah, as well as involvement in achieving the goals. This togetherness can only be raised if the headmaster has the attitude and sees existence of leader as a part of an ally of the existence of every member of the madrasah, and not vice versa. Headmaster can trigger the development of confidence through stability capabilities or competencies possessed, and equipped with the humility to declare that the process that is being implemented is "common property." Consequently, the headmaster should be able to put themselves as the "initiator of social change", "servant of change", and actively demonstrate a direct participation in the process of implementing the change.

In addition, according to the major informants provided information about the value of self-respect owned by the headmaster. Respect for others is interpreted as recognizing and respecting the other people's existence and opinions. Actually, the quote has been stipulated in the equity value-as discussed earlier-also have shown an appreciation of headmaster to the other members of the madrasah. To invite others to collaborate, acknowledge the existence of others, recognizes new ideas and even follow the advice and counsel of others are the form of tribute for others. This information can be obtained from the interview:

*... I can do this. Oh, my idea is here. Then I saw, oh there is my colleague's ideas. In many ways, I might just give the magnitude idea of it only. It turns out some things to the colleagues that they can develop it more, and if it is good, so why not?*³⁰

Recognition of the existence of others owned by headmaster is also justified by Suyanto. From his opinion, headmaster often meticulously considers other people backgrounds when he wants to give reward and recognition in the form of promotion. This implies that the headmaster is very appreciative of the person's condition. Suyanto testified "it is obvious that he knows exactly when to do something, he will look at a person's background or track record of a person and he can memorize them, as well as to the parents of the students."³¹

Suroto confirms the appreciative value owned by headmaster, including by exemplifying one of his good habits every year which always provides an opportunity for the vice principal to contribute new ideas and reform. He mostlyo agreed with those ideas. Suroto said:

²⁹ W.01.AM.KM. 08.00-09.35.12102011

³⁰ W.01.AM.KM. 10.00-11.45.07112011

³¹ W.01.SYT.WKM. 10.00-11.15. 25112011

But discipline is not enough. After each standstill of vice principal recognition announcement, then each vice principal was summoned by him to present hope and convey ideas. He is also open-minded to new ideas, if ideas are considered influential for the innovation to better madrasah, then he would approve them.³²

In addition to the equality and tribute for other people, other values that are believed by the headmaster are empathy and caring for others. Most informants informed that the headmaster was very empathetic and caring for the students. Headmaster always strives to understand the needs of learners. Headmaster was very caring and attentive to the needs of students, such as the need for the type of students' toilets. To understand the different background of the students, the headmaster provides sitting toilet or squatting that is suitable for the needs of the students. Headmaster said:

Ideas do not always stick from me, but I always try to learn from others, including the students' needs of MIN I here are begun from their needs. Related to the toilet models such as those who use sitting closet at home, there is a squat. Now when there are new students, it is available terms of how to use the restroom, why it is necessary because the students here are mostly little, then what about the toilet for their needs. So finally I conveyed this idea to the committee, they ask me why should I do so? So I said, this is required because I know parents whose children are sent here are diverse, then I built the seat toilet and the squat toilet as needed by the students.³³

In addition, the headmaster is also very caring and attentive to other members of the madrasah. For example, headmaster always gives rewards to teachers and students who succeed in certain activities, for example, managing to win a certain competition or olympiade. This is obviously presented from the interviews as follows:

If the first celebration I congratulate verbally. And the importance is not only to the individual himself or herself, I expressed my gratitude in front of other colleagues. If the children in front of their friends when the ceremony, the children in front of teachers and vice versa, then I announced talented teacher to the children. As the result, there is an appreciation and attention of madrasah. It is like this, congratulation and successful. It's also a form of recognition that we commonly express.³⁴

Concern of headmaster and the empathy to other people are also admitted by Suyanto. His care and concern are shown by his response and his attention to the difficulties experienced by other people. His concern is not only for the teacher, but also family members of teachers and parents. Even Suyanto commend these traits as something that is rarely possessed by others. Suyanto said that:

He was very responsive and care if our friends have difficulty, other than that he is also attentive to the family members of each teacher and staff as well as parents of

³² W.01.SRT.WKM. 11.30-13.45. 25112011

³³ W.01.AM.KM. 08.00-09.35.12102011

³⁴ W.01.AM.KM. 10.00-11.45.07112011

*the student, he knows very well about it, those kindnesses are rarely encountered in others.*³⁵

C. Discussion

Positive processes in madrasah and student quality output, with a focus on academic and non academic achievement, reflect the values and professional beliefs. The values of the professional relationship are reflected in the qualified processes of madrasah through strong leadership and the creation of conditions of good and supportive madrasah.

In the case of MIN I Malang, principal of madrasah has strong optimism, belief and commitment to the changing world and development. Additionally, he has high discipline, commitment to success/achievement, and oriented to the development of students. Being optimistic can be meant as the confidence to obtain something of what they are doing, because what is done certainly will not be in vain. Being optimistic means believing that what we are performing to do changes certainly succeeded. Optimism that is owned by the leadership will foster a sense of optimism for all members of the madrasah, so it will cause an impact on the performance of "hard work" to improve the quality of madrasah.

It is found in MIN I Malang that headmaster's self-optimistic and self-confident are inspired by the verse al-Ra'du. The meaning of the verse is "Allah does not change a people, until the people change themselves."³⁶

By underpinning that verse, the principal of the madrasah is very optimistic and confident to make changes because the changes are things that must be done by the human personally. In the case of MIN I Malang, principal always refers to this verse as the value of underlying movements to develop in madrasah. Verse al-Ra'du gives a boost to the community of madrasah to always work sincerely, comprehensively, hard, smart and verse al-Ra'du is often delivered to the community, particularly to the madrasah community in regular activities.

Headmaster has a strong commitment to sustainably make changes. Changes are believed by the head MIN I Malang as something obligatory to do by the madrasah when the madrasah wanted to adjust in the era of globalization, as well as beliefs that is inherent to the principal of the madrasah and is underpinned on the al-Ra'du and should be started from its vision and mission. Headmaster also has innovative ideas to create change and development MIN Malang I, as holding the Mathematic and Science Club (MSC). This activity is preparing for the MIN students who will follow the competition of Science and Mathematics. Principal of MIN I Malang have confidence that if other subjects are limited to the national level championships, while for natural science (science) and mathematics can be challenged up to international level. In the study, principal of MIN I Malang also strongly encourages teachers to constantly design change and innovation for the advancement of learning quality.

In accordance with the literature on instructional leadership, findings on both sites figured out that both headmasters also have an orientation for the development of students. Headmaster believes that the student is the main subject of learning and education. Therefore, programs of madrasah must be oriented on the development and

³⁵W.01.SYT.WKM. 10.00-11.15. 25112011

³⁶Al-Qur'an dan Terjemahannya ke Dalam Bahasa Indonesia (dicetak dengan biaya pribadi di Pangeran al-Walid bin Thalal bin Abdul Aziz Ali Sa'ud), Riyadh-Saudi Arabia.

supervision of students by providing an infrastructure for students who are interested in certain activities as well providing guidance to the talented children.

In the case of MIN I Malang, the activities of developing and fostering students' interests are directed at the student's achievement. Similarly, both academic and non-academic changes that are designed are used to achieve success and student achievement. Thus, the leadership of the madrasah principal is oriented for the development and the growth of excellent students. Principal of MIN I Malang do pay attention to the importance of ideals in managing madrasah. For him, aspirations or expectations are the key to advance a madrasah.

Both headmasters at both sites also believe that discipline is one of the keys to reach success and is crucial aspect to obtain the success in the education realm. Beliefs and values of discipline owned both headmasters grow inspiration in various schooling activities. In the case of MIN I Malang, for example, headmaster modeled administrative discipline, journal, presence, lesson plan, and he has pointed to firstly start a change from ourselves.

Culture of discipline is also exemplified by the two principals of madrasah. He mostly comes before 06.00 to monitor attendance of students, teachers and employees. He stood in front of the gate to welcome the students and monitor employee's and teacher's attendance. After that, they marched to perform morning activities, namely reading al-Quran for 10 minutes and lectures in the morning for 5 minutes, then go to class promptly at 6:45. He also returned home after the school is closed. The exemplary performances done by headmaster proved very influential on the discipline of the students, teachers and employees. The discipline value by attending on time to the school has been a character that is always identical with the pattern of leadership at MIN I Malang.

Thus, the headmaster is always disciplined and trying to make the other members of the madrasah obedient at the regulation. Enforcing discipline is categorized as one of leadership strategies in order to develop and change the madrasah leadership. Principals also perform good role models to exemplify the discipline.

Findings at MIN I Malang present that headmaster has oriented his leadership on the love of excellence and achievement. Headmaster believes that by always thinking of achievement, stuck in the head and chest, even instilled on one of his vision, then the love of excellence and achievement will always complete any activities conducted by the headmaster. Love of excellence and achievement here is not merely a prestige but it tends to emphasize on the excellence. Love of excellence is not only by performing, but also the expectation on the eminent quality. These values are very influential on leadership patterns of headmaster. Achievement and excellence here are not just winning competitions or games, but also excellence in all aspects, for instance superior teaching, administration, academic and non-academic, infrastructure, learning process, etc.

Another professional value successfully thematized by researchers in both cases is the value of humanity. What is meant by the values and beliefs of humanity here are how the headmaster puts others in the practice of leadership to manage change. In the case of MIN I Malang, the shared principle is how we can recognize the equality with others to construct togetherness, appreciate others, keep respect, and do cares for others.

The equity is oriented as a value which is believed to be the madrasah principal and a very influential component in the leadership practice of MIN I Malang to manage the change. This fraternity can only be raised if leaders have the attitude and see themselves as

a leader rather as part of an alleged existence of every organization member, and not vice versa. Togetherness means that other people have the same position and the potential as the headmaster. Each member of madrasah plays the same role and importance in the process of madrasah alteration and has similar roles in accordance with their respective position. Principals regard members of madrasah like limbs, each of whom takes main and mutual respect.

Head of MIN I Malang always encourages stakeholders to develop and improve the quality of madrasah to work together. In addition to the formal meeting, headmaster commonly also encourages with member of madrasah who are not teachers, such as gardeners, finance, security, and other school committees to share their perspectives to evolve the madrasah. Sharing with all components of madrasah glaringly showed the same role and position of all communities madrasah. The principal of MIN I Malang also did not hesitate to learn from others. In meetings, headmaster also greatly appreciates other opinions, open-minded to be criticized and receive constructive suggestions of others. Furthermore, the principals accommodate and receive the opinions and ideas of the teachers and the staffs as the deliberation result. This scene has visualized that the headmaster prizes high the other rights to speak and the principal's way to uphold shared values in the management of madrasah by togetherness in diversity.

Head MIN I Malang must be able to establish a sense of "togetherness" and ownership of the madrasah, as well as involvement in achieving the goals. This togetherness can only be raised if the headmaster had the attitude and see existence of leader as part of community of the madrasah and not vice versa. Headmaster can trigger the development of confidence through stability capabilities or competencies possessed, and equipped with the humility to declare that the reachably implemented process is "common property." Consequently, the headmaster should be able to put themselves as the "initiator of change", "maid of change", and actively demonstrate a direct participation in the process of implementing the change. Ideal behavior of headmaster refers to how successful the level of leader behavior that encourages colleagues to have the united vision and goals, to support the leader, and to establish a high level of confidence.³⁷

Based on Ohio studies about the successful school characteristics, it is illustrated that the principal indulgently concern with the feelings of his staffs and appreciate their ideas (consideration behavior).³⁸ Respecting others can be interpreted as recognizing and respecting the existence and the ideas of other people. Actually, the quote in the equity value, as discussed earlier, also has delineated an tribute f headmaster to the other members of the madrasah. To invite others to collaborate, acknowledge the existence of others, recognize new ideas and even follow the advice and counsel of others are also an appreciation form for others. Headmasters of MIN I Malang often meticulously identify the background of other people when they will give rewards and recognition in the form of promotion. Headmaster is very appreciative of the person's condition.

Research findings at MIN I Malang demonstrate that the headmaster has a high empathy and care for others. Case in MIN I Malang also illustrates that the headmaster tried

³⁷Bernard M. Bass, & Bruce J. Avolio, *Multifactor Leadership Questionnaire Report* (California: Mind Gardens. 1996)

³⁸Gregory Moorhead & Ricky W. Griffin, *Organizational Behavior: Managing People and Organization* (5th ed) (Boston: Houghton Mifflin Company, 1998).

to understand the needs of learners, for instance selecting the types of toilet for learners and understanding the diverse background of the students. For the real practice, headmaster provided type of sitting and squatting toilet as needed by the students. Headmaster always gave awards to teachers and students who succeed in certain activities and contributions in competitions.

D. Conclusion and Suggestion

Based on the data findings, it can be substantively concluded as follows: First; the success of a madrasah can reflect the values and beliefs owned by the headmaster about what should be achieved by the school. In addition, values and beliefs greatly influence the practice of headmaster leadership in developing and changing for the better madrasah, ranging from leadership processes and procedures.

The values and beliefs that underlie headmaster in managing the change in MIN I Malang are strongly believed by the headmaster. Values and strong professional beliefs of headmaster are much more articulated in the processes of changing schools. In the case of MIN I Malang, the values and beliefs of professionals by the principals of the madrasah are optimism, self-confidence, a strong commitment towards change and development, discipline, commitment to success/achievement, and orientation for the student development.

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Empowering *Santri* Overcoming Problems in Learning in Boarding Helping Peer-Based Model through Local Wisdom Boarding

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Abstract: The phenomenon of *santri* coming out of schools caused by strong adversity not already own can cause problems to themselves and to society. Some of the issues that arise in the *santri* themselves are not able to recognize your own potential, it is difficult to socialize with the environment, learning to follow the performance declines, do not have confidence, and not able to think positively of themselves and their environment. The scientific work of uncovering the phenomenon of the problems of *santri* in various perspectives and provide treatment solutions through peer counseling model. Peer helping model based on local wisdom of *pesantren* is offered as a solution to overcome the problems of students in *pesantren*. A model that can be applied in the field must go through a rigorous process of validation test in order to obtain credible and applicable of models.

Keywords: empowering, *santri*, peer helper

A. Introduction

Pesantren as one of the informal education and also in it there is also a formal education has been functioning as the personal development of students through various facilities and infrastructure provided by the *pesantren*. It was inevitable that schools are increasingly attracted the attention of the public. This is evidenced by the rise of schools made "bengkel moral" for the community to form the character of the personality of children and adolescents.

Indeed, the *pesantren* is the predecessor of the system of boarding school that has long been held in the western world. The advantages of this system compared with the regular school system without boarding is that the students are in an environment educational atmosphere for 24 hours, and educators or caregivers can supervise, guide and role model to them as well for 24 hours. This will facilitate intensification of efforts in achieving the goals of education with regular school system. Due to the nature of the methodology and the atmosphere of a familiar environment, schools have the ability to create a friendly fraternal lifestyle, accompanied by a cooperative spirit, independence and freedom responsibly. *Pesantren* system is possible will be able to realize educated individuals are tough and strong character. Personal this building are often more important than mere knowledge to gain success in life.

If related to the context of the implementation of counseling, counseling management process is expected to bridge a real social practices into a process group dynamism. Counseling based on the needs of social practice designed by counselors that builds upon the psychosocial management. It requires social organizations that facilitate the functioning of the group dynamics within the scope of the smallest in schools. Counseling would be one activity that directs the operation of a partial form of assistance.

Development of counseling at the seminary in this concept combines counseling approach indigenous who compiled the components of the local culture with the discourse theory of social ecology and field theory that embodies subculture and culture as makrosistem and suprasystems of the process of the formation of behavioral and

psychological development of humans (Brofenbrenner, 2005; Rudkin, 2003), Devices that culture is an object of cultural values that are transmitted (Rudkin, 2003). Pesantren has a number of cultural devices for boarding took a position as a subculture community. Devices culture in schools has a style varies depending on the model and modification boarding. This diversity is determined by the destination needs to input the existing schools. There are schools that teach only religious sciences (Islam), and also schools that have taken a formal approach using modern management as well as schools that try to perform the functions of collaborative community development. (Wahid, 2001; A'la, Anisah, Aziz, & Iskandar, 2007).

Pesantren is generally categorized into three types, namely pattern Pesantren salafiyah, pesantren of modern education pattern and the pattern of the pesantren that combines pattern salafiyah and modern pattern, known as a pattern of comprehensive boarding school. But in general boarding call himself by the term salafiah and modern of pesantren.

Culture of pesantren device consists of a variety of unique treasures and local patterned. Pesantren culture evolve and converge in one tradition that moves circling relational system among individuals in schools. He inherited through various modeling techniques, symbolism, appreciation, organization, self-transformation to assemble the psychological development of students. The series of cultural significance of this form of psychosocial cohesion and articulated in various strengths, social, environmental, trust, spirituality and religious dynamics of the students. Here the cultural values transmitted through teaching, rituals, religious practice, habituation, modeling, discussion, reflection, race, *mujahadah*, consistency, devotion (*abdi dalem*-courtiers), rooted into the history of boarding. The cultural characteristics of this school had become the locus and mode of social environment conducive to the transformation and development of counseling.

Implementation of counseling as a way to guide santri so that solved the problem still does not have a suitable form with the mission of teaching at the school itself. During this time if there are santri who have a problem, an alternative solution is immediately directed to the cleric, even if it is severe, then immediately directed to a direct kyainya. From pre-study survey conducted handling problem of santri still instructive advice and is based on religious doctrine.

From the results of interviews conducted with the students, they stated that the approach used by the chaplain and clerics to help resolve their problems is through a religious approach in which the students who had problems asked to hand over the affairs entirely to God and to the peace of mind they are equipped with prayers. What has been given by the chaplain and their kyai, santri revealed that it was not sufficient to make them better conditions. The students want a party that really understands the position and the problems that it faces from their perspective as a teenager.

Interview results also showed that most santri when faced with problems, they are not directly expressed to their kyai, but they prefer to tell the problem to fellow students. The students consider that fellow santri are the most appropriate to tell the problem. Santri are considered better able to understand the condition, and in an effort to assist the settlement of the problem is not advised/patronizing but rather on providing the opportunity to devote all felt.

The santri stated that the assistance provided by fellow students effective to alleviate the problems they face. This is different from when they consulted his problems to the cleric or religious scholars. The santri feel that there is too much distance between himself and the ustadz/ustadzah, they felt they could not fully tell the problems and feelings freely. In addition to the assistance provided by ustadz who tend the form of advice or prayers deemed too help them, even sometimes they feel overwhelmed mentally.

The above conditions related to the lives of the students and the problems it faces is important to find a way out. It is feared that if any problems faced by the santri never solved completely, then this will encourage students to seek an outlet/distribution of the burden faced. Deviant behavior would be very likely to occur because of the confusion of students do not know how to solve problems. Cases of students ran away from boarding school, boarding school students break the rules, and so on. It is indicated as a result of the accumulation of problems which are not resolved properly.

The facts related to the lives of students at the school as a teenager and the problems faced and the settlement of the problem, is supported by a previous study conducted by Arbin (2012) that mapping needs a peer helper at the high school level. The results showed that the majority of high school students require the development of a peer helper to assist settlement of the problem. High school students consider peers could understand what she was feeling and help given by peers is considered effective to alleviate the problems faced. High school students prefer to tell the problems to peers than to the counselor because it is motivated by a common age, interests, feelings and so on.

Based on preliminary studies and FGD (Focus Group Discussion) that has been conducted by researchers shows the urgency of the development of the model-based peer helper schools in addressing the problems faced by the students. The problem faced by the students related their dynamics as a teenager need to get help completely and effectively so that is expected to be minimized potential deviant behavior as a result of the problems faced by students.

As for problems that are often faced by students in participating in activities at the pesantren include issues relating to personal, social, learning, and self-efficacy in adaptability to life pattern pesantren. Each of these problems have different characteristics and patterns requiring different patterns of settlement in accordance with the characteristics of each. This study is intended to lift the local wisdom, as the basis for container provider for santri to share. Providing a place for young students, so they have a place and people who can listen to their problems, give attention to the social needs of their emotional in the form of a trusted. The initial result was known that (1) approximately 90% of students who have problems are still handled by traditional methods of advice is instructive, (2) social control used is to enforce the rules agreed with the method of punishment, a language popular in schools is Ta'zir, (3) a problem that is felt can not be handled by the chaplain then be submitted to pak Kyai, (4) the students have a culture of "reluctant" to the chaplain and clerics so that they can not freely to express the problems being faced, and (5) the students more flexibility when distributing the problem to his friend.

This paper seeks to develop local knowledge domain boarding school as a social environment helping/counseling position students as an agency, that agency is not solely to position themselves in the corridors of interpersonal relationships, but looked at the

students in the framework of participation in social activities at the school. Social environment is understood in the community setting position nolai as basic repair and transformation. Violations, irregularities and nuisance behavior of santri in psychological maturity developmental perspective students will be approached collaboratively as an integrated part of the vision and values of local wisdom in various domains of pesantren. This approach requires participatory collaboration to develop, reflect and implement the values of local wisdom as part of the process of socialization and cultural transmission to improve personal health, relational, and collective through active roles peers in pesantren.

B. Psychological Conditions of Santri

In developmental psychology, students are in the age range of adolescents, who are in a phase of self-searching filled with difficulties and problems. This development phase lasts long enough approximately 8 years, ranging in age from 11-18 years in women and in men 12-20 years. According Santrock (2002), the main characteristic of adolescents includes rapid physical growth, high self-awareness, and always keen to try something new. Teens are not the end of the period of the personality is formed but is one of the main stages in the formation of one's personality. Teens spend more time with peers. In addition, many teens begin receiving information from the mass media that is already known and close to them. Therefore, adolescents are individuals who are open to new things (Makgosa 2010). The amount of information received makes adolescents perform more in-depth information processing. Phase of adolescent development is said to be self-finding phase because in this phase teenagers were in between two intersections between the worlds of children and adults world.

At this time, the interest and the commitment and attachment to peers to be very strong. This is due partly because teenagers feel that adults can not understand them. This situation often makes teenagers as a group that is exclusive because only they can understand each other fellow. Most students often discuss serious problems their peers, compared with parents and guidance counselor. In all aspects of adolescents experience changes and changes very quickly often raised havoc and uncertainty. Shocks and uncertainty also arises from the rapid environmental changes. In the face of the storm development ("storm and stress") many teenagers who have overcome various obstacles. They made obstacles and failures as opportunities and challenges to keep rising success, to form peer groups to strengthen each other, and ultimately succeeded in carrying out development tasks appropriately.

The existence of a teenager in this phase between two intersections, this is what makes adolescents filled with hardship and problems. It is certain that someone who is in a state of transition or transition from one state to another often encounter turbulence and shocks which can sometimes be fatal. (Hotifah, 2010: 83).

Basically all the difficulties and problems that arise in this phase can be minimized or even eliminated, if parents, teachers and the public is able to understand the mental development, adolescent mental development and can increase the confidence of students. The most significant issues often encountered everyday teenager making it difficult for them to adapt to its environment is adolescent relationships with older adults.

More complex issues experienced by teenage santri who live in pesantren, are still searching for identity freely, they must be subject to and bound by the existing rules. Not a

few of the santri who experienced psychological turmoil that has implications for deviant behavior. Conditions such as these should be dealt with appropriately so that leads to positive things. Conversely, if not handled properly can aggravate the condition of life of students.

In public, the image of santri is still regarded as a good individual behavior, and should be according to the rules and expectations of society. If there are students who break the rules a little bit, it will change the initial image. The rules are enforced in public schools is not binding rules without uphold human rights, but the rules are designed to instill discipline. Precept upon precept must be understood and lived in earnest. In this case the students need to get guidance from older people and the support of fellow students (Hotifah, 2010: 89).

In the view of psychologists, family, parents or caregivers who either is capable to show of needs of adolescent santri following challenges for free then help and support it to the fullest and give the opportunity and the means that lead to freedom. Additionally teens also are encouraged to take responsibility, make decisions and plan its future. However, the process of understanding this does not happen quickly, it needs patience and sincerity parents in guidance and steer their teenagers.

Growth and development that has been happening during adolescence can not always be handled properly. In this phase, on the one hand, adolescents still showed childishness, but on the other hand are required to be grown by the environment. In line with social development, they are more conformity to the group and began to break away from the bonds and kebergantungan to his parents and showed defiance of authority often in older adults.

Mental health counseling effort is very important among teenagers, in the form of special programs, such as increased awareness of mental health, and so forth. Mental health programs santri can do this through formal institutions adolescents, such as schools, pesantren and can also be through other interventions in the form of specific programs for peer groups of santri.

C. Empowering Santris through Peer Relationships

No doubt that the family is one of the social context that is important for the development of the individual. Nevertheless the child's development is also very much influenced by what happens in other social contexts such as relationships with peers. Laursen (2005: 137) confirms that the peer is a factor that greatly affect life in the teenage years. Laursen affirmation can be understood by the fact that young people in modern society as it is today spend most of their time together with their peers (Steinberg, 1993: 154).

Research conducted Buhrmester (Santrock, 2004: 414) show that in adolescence closeness of relationships with peers increased dramatically, and at the same time closeness adolescent relationships with parents decreases dramatically. Buhrmester research results are corroborated by the findings of Nickerson & Nagle (2005: 240) that in adolescence communication and confidence to parents is reduced, and turning to peers to meet the need for attachment. Adolescents need the affection of other teenagers, and require physical contact that respect. Teens also need attention and a sense of comfort when they face a problem, need someone who will listen sympathetically, serious, and

provides an opportunity to share the difficulties and feelings such as anger, fear, anxiety, and doubt (Cowie and Wallace, 2000: 5).

Peers are children with a maturity level or less the same age. One of the most important functions of the peer group is to provide a source of information and comparison about the world outside the family. Through the peer group of children receiving feedback from their peers about their abilities. Children judge anything they do, whether he is better than his friends, the same, or worse than what other children are doing. It will thus be difficult to do in the family because siblings are usually older or younger (not peer) (Santrock, 2004: 287).

Good relationships among peers will greatly help the development of the social aspects of a normal child. Silent child who was rejected by their peers, and feel lonely at risk of suffering from depression. Children who are aggressive towards peers at risk of developing a number of problems such as delinquency and drop out of school. Interaction with peers allows the identification process, the cooperation and collaboration processes. These processes will color the process of formation of the typical behavior in adolescents. Companions can be sources of cognitive and emotional since childhood to old age. Companions can strengthen self-esteem and feelings of happiness. Accordingly, Cowie and Wellace (2000: 8) also found that peer support helped or provide benefits to children who have social problems and family problems, can help improve the school climate, as well as providing social skills training. Berndt (1999) recognizes that not all of your friends can provide benefits for development. Individual development will be assisted if the child has friends who are socially skilled and supportive. While friends who like to impose the will and a lot of conflict will hamper the development (Santrock, 2004: 352).

Conformity to peer influence can be positive and negative impacts. Some negative conformity behavior among other uses obscene words, theft, acts of vandalism, as well as playing with their parents and teachers. However, not all conformity to peer group contain negative behavior. Conformity to peer contains the desire to get involved in the world of peer groups such as dressing together with friends, and spend some time with members of the group.

Noting the importance of the role of peers, the development of positive peer environment is an effective way that can be taken to support the development of adolescents. In relation to profit teens have positive peer groups, Laursen (2005: 138) states that positive peer groups allow teens feel welcome, allowing teenagers to catharsis, as well as allow teens to test new values and new insights. Further Laursen confirms that positive peer groups provide the opportunity for young people to help others, and encourage young people to develop a network to give each other positive encouragement. Interaction among peers can be used to establish the meaning and perceptions and new solutions. Positive peer culture that provides the opportunity for young people to test the effectiveness of communication, behavior, perceptions, and values they have. Positive peer culture is helpful teens to understand that he is not alone in facing challenges. Positive peer culture that can be used to help change behavior and values of adolescents (Laursen, 2005: 138). One effort that can be done to build a culture of positive peer counseling is to develop a community of peers in adolescence.

D. Local Wisdom of Pesantren

Yeh, Hunter, Madan-Bahel, Chiang and Arora (2004) explains the urgency of experiences on local healing progression to the needs of research methods and psychological counseling. Yeh, Hunter, Medan-Bahel, Chiang and Arora (2004) explained that the understanding and practice of counseling multidimensional and interdependence can be directed through the cultural contextualization approach. The principle of cultural sensitivity may be adopted by the counselor to integrate models and local sustainability as particulate progression counseling. Since every culture has an idea of the mental health and psychological functions for community sustainability. Counselor in a practical region thus needs requires him a position as a facilitator of the care system (healing) locally. In the realm of local parenting counselor advised to consult and collaborate with local caregivers in providing psychological health care by putting the cultural context in the process of counseling. Thus counseling practice requires integration in the process of community mental health practice that considers the involvement of spiritual, religious organizations, and communities, creative arts, harmony and balance as well as various methods of ownership and interaction of a group.

At the time of implementation of counseling, pesantren *Indigenous* positioned as a cultural device that has a domain-local domain that has been developed as an indicator of mental health needs and psychological mediation for the community or residents of boarding schools is students and a growing number of system inside it proper social networking imposed a series of counseling process. Kurt Lewin in the theory of the terrain (field theory) underlines that the behavior is determined by the totality of individual situations. The behavior of individuals placed in the unity process that involves aspects of networking between the facts themselves with social situations. Components of the unit formed by the behavior of individuals and the environment in the perspective of psychological battlefield called life space. Individuals have different behavior because it is formed by the operation of self-perception point of view and the environment. If replicated for the benefit of counseling behavioral change is supported by the functioning of the personal capacity to relate to their environment.

Development of counseling at the seminary in this concept combines indigenous psychological approach which compiles the components of the local culture with the social discourse that embodies ecological theory sub-culture and culture as makrosistem and suprasystems of the process of formation and development of human psychological behavior (Brofenbrener, 2005; Rudkin, 2003). It is an object of cultural devices which cultural values that are transmitted. Pesantren has a number of cultural devices for boarding took a position as a sub-culture of the community. Devices culture in schools has a style varies depending on the model and the area of pesantren. This diversity is determined by the destination needs to input the existing schools. There are many peswantren that teach only Islamic sciences, also pesantren which are already taking a formal approach using modern management as well as schools that try to perform the functions of collaborative community development (Wahid, 2001; A'la, Anisah, Aziz, and Muhaimin, 2007).

Cultural of pesantren repertoire consists of a wide range of unique and local patterned. Pesantren culture evolve and converge in a relational system, which passed through various modeling, symbolization, appreciation, organization, self-transformation

that affects the psychological condition of santri. This relational culture form the fabric of psychosocial and manifested in various strengths, social, environmental, trust, spirituality and religious dynamics of the students. Cultural values are transformed through teaching, rituals, religious practice, habituation, modeling (*itba'*) discussion, reflection, race, *mujahadah*, consistency, devotion (courtiers), which became the distinctive culture rooted in pesantren.

While relational relationship in pesantren can be woven synergistically through Kyai, *Gus* (young clerics), chaplain, *Badal* (assistant), *murabbi* (supervisor), and a small group unit in the form of peer organizations (A'la, Annisah, Aziz and Iskandar, 2007). These components interact and form social and cultural characteristics boarding. It then occurred acculturation represents the strength of the outer and inner strength directly affects the students themselves or cultural systems that make up the local character.

Through this approach, the schools have the opportunity to make improvements and the development of psychological counseling students of the boarding school itself (*development from within*) by looking at a set value (*ruh al-ma'had*), goals (*Himma*), the demands of society (*al-Himma mujtami'ah*), and the ability of schools and the caring capacity and support system (Chirzin, 2007).

Pesantren provides a basic understanding of wisdom to produce a wide range of experience of the development of psychological maturity formed collectively by a community of students in the process of reason and his life and foster knowledge wise, the value of the original, as well as attitude and personality *wira'i* which became a stronghold for mental stability and emotion community students. He fortify the attitude and personality wise, so that no bias is undeniable that schools are an integral part of one's personality punch process for resilient and able to withstand the various forms of life challenges. Wisdom in a tangible form in pesantren can be formulated by taking local wisdom of pesantren through the culture, history pesantren, model and persona of kyai, attitude to life *wira'i*, mechanism kinship and traditions alive morphed through the practice of the santri in the form of internalization life and interpersonal relationships order to strengthen the spiritual, mental maturity and mastery of science and morality. Wisdom is always transformed throughout the life span as a framework of reasoning self, existential counseling, empathy, braids intuitive self and others (Kramer, 2000) that could be developed from the process of cultural transmission and experience of one's life. Therefore wisdom widely applied in various domains of life management, life planning, and self review. This process can be animated as one way that is integrated into the process of implementing a peer helper at the pesantren.

Santri tend to proceed simultaneously and see the position of the santri themselves as a genuine form of devotion, each of which is always trying to get on the quality of individual forms *tawadhu'*, santri tend not to distinguish between friends in the process themselves. They are equal and the same position within the pesantren. Relationships among santri can be created to foster relationships of individual changes as part of the duties and responsibilities of members of the group (organization, rooms, friendship) that promote brotherhood (fraternity), *tasamuh* (equality) and solidarity. This practice can be done to optimize the relation of santri through peer relationships communication of santri.

E. Peer Counseling

At first peer counseling emerged with the concept of peer support that began in 1939 to help people with alcoholism (Carter, 2005: 2). In this concept it is believed that the individual who never addicted to alcohol and has the experience of successfully overcoming the addiction will be more effective in helping other individuals who are trying to overcome alcoholism. From year to year the concept of peer continues to spread to a number of settings and issues. Basically peer counseling is a way for santris (teenagers) learn how to pay attention and help other children, and to apply them in everyday life (Carr, 1981: 3). Meanwhile, Tindall and Gray (1985: 5) defines peer counseling as a variety of help in interpersonal behavior committed by non-professional individuals who are trying to help others.

According Tindall & Gray, peer counseling includes helping relationship that is done individually (one-to-one helping relationship), leadership groups, leadership discussions, advisory, tutorial, and all human interpersonal activities to assist or help. Another definition emphasizes peer counseling as a method, as stated Kan (1996: 3) "Peer counseling is the use of problem solving skills and active listening, to support people who are our peers". Nonetheless, will acknowledged that the existence of peer counseling is a combination of two aspects: the techniques and approaches. Defferent from Tindall and Gray, will distinguish between counseling peers with peer support. According to Kan peer support more general (informal assistance; general advice and counsel given by and for peers); while peer counseling is a structured method. Peer counseling is a form of psychological education of deliberate and systematic. Peer counseling enables students to have the skills to implement the experience of independence and the ability to control themselves very meaningful for teenagers. Specifically counseling peers do not focus on the evaluation of the content, but rather focuses on the process of thinking, feeling and processes of decision-making processes. In this way, peer counseling contributes to a powerful experience required by the teenagers that respect. (Carr, 1981: 4).

The term "counselor" peer sometimes cause concern for some people fearing connote a professional counselor. Therefore, some people call "peer counselors" as "facilitator", or "junior counselors" or "helper or helpers". Apart from the various designations are used, the more important fact is how teens relate to one another, and by the way how relationships can be used to enhance their development.

Peer counselors considered important because most teens more often discuss their problems with peers than with parents, counselors, or cleric. Problems that are considered very seriuspun they are talking with peers (friends). Even if there are teenagers who finally told that they had experienced serious problems to parents, counselors or teachers, usually because it has been forced to (talks and joint problem-solving effort peers deadlocked). This happens because young people have an interest and commitment and attachment to peers is very strong. Teenagers feel that adults can not understand them and they are convinced that they are the only fellow teenagers can understand each other. Such circumstances often make teenagers as an exclusive group. This phenomenon arises as a result of the development of personal characteristics fable driven by cognitive development in a period of formal operations (Steinberg, 1993; Santrock, 2004).

Closeness, openness and feeling of kinship amongst teens can be an opportunity for facilitating adolescent development. On the other hand, some of the psychological

characteristics of adolescents (emotional, unstable) is also a challenge to the effectiveness of peer counseling services. There are nine basic areas that have a significant contribution towards the need to develop a peer helper (Carr, 1981: 5-12):

1. Only a small proportion of teenagers who exploit and to consult directly with a counselor. The teens often make their friends as a source that is expected to help solving the problems they face. The teens still make their friends as the first source in considering the personal decision-making, career planning, and how to continue their formal education.
2. Ranging from prose peer helper training itself can also be a form of treatment for the peer helpers in assisting their psychological development
3. Various studies consistently show that among adolescents, loneliness or a need for friends is one of the five things that most concern adolescents. Friendship for teenagers are often the biggest source for the fulfillment of pleasure, and also can be a source of frustration most profound. This fact indicates that allows friends to help each other to each other in a way that is unique and can not be suspected by parents and educators.
4. The fourth basic use of students to help other students emerged from the emphasis on preventive measures (Albee and Joffe, 1981) in the mental health movement and the implementation of preventive counseling (Carr, 1976) in setting school/boarding school. Prevention programs have two levels of objectives, namely: 1) the need to strengthen (or immunization) students in the face of influences that harm (through the provision of problem solving skills more effectively), and 2) at the same time reducing the incidence of destructive factors in psychological occurring in the environment for example by eliminating unfavorable environment.
5. Students need to have the competence (be strong), it is necessary intelligence (not academic, but understanding the atmosphere), taking the role of responsibility (being honored) and self-esteem (be meaningful and understandable). The students understand how strong those needs. Most parents do not understand the situation, so that teens often seek fellow teenagers who have the same feelings, find a friend who will listen, and not to solve or not solve the problem, but to find people who are willing to accept and understand him.
6. A key issue in adolescence is independence (independence), but as explained Ivey (1977), is an important thing for adults to understand independence in relation to the cultural perspective peers. For example, Goleman (1980) has found that for adolescent boys, independence means freedom from restraint or certain limitations. As for girls, independence means an internal freedom, or the chance to be themselves and a chance to have some independence with regard to the feelings and thoughts of a person.
7. In general, the studies done on the effect of peer tutors (Allen, 1976; Gartner, Kohler and Reissman, 1971) showed that the use of peers (peer tutors) can improve performance and self-esteem of other santris. Some students prefer to learn from their peers. This became the foundation overriding importance of peer counselors.
8. Increased ability to help themselves (self-help) or a group of mutual help also the basis for the need for a peer helper. Basically, the group formed by peers interdependent and often unaffordable or do not want to use the services provided by the institution. Among their peers to share and have the same concerns, and together solve the problem, using the support and cathartic as problem-solving intervention.

9. The premise of peer counselors is based on the supply and cost of human labor. Professional services from time to time continue to increase, with the cost of services increasingly unaffordable by most teenagers, especially students who live in boarding school. While the problem of students continues to rise, and not all can be reached by formal service. The problems experienced by students need to be addressed by establishing services that can be of mutual help among students themselves.

Peer counselors strongly put communication skills to facilitate the self exploration and decision-making. "Counselors" peer is not a professional counselor or therapist. "Counselor" is the same age of the santri (teenagers) that provide assistance to other students under the guidance of expert counselors. In peer counseling, role and presence remains necessary expert counselor. In essence peer counseling is counseling through peers.

F. Peer Helping Pesantren-Based Local Wisdom

Closeness, openness and feeling of kinship emerged among teens can be an opportunity for facilitating adolescent development. On the other hand some of the psychological characteristics of adolescents, such as emotional instability, is also a challenge to the effectiveness of services to them. The importance of peers for adolescents appear in adolescent conformity to the peer group.

Peer counselors are not professional counselors or therapists. They are the santri who provide assistance to other santri under the guidance of expert counselors. In counseling their peers, role and presence remains necessary expert counselor. When teenagers get into trouble, they more share to peers than to teachers or parents. This is because the fellow teens know exactly twists that problem and more spontaneous in contact.

Trained peer counselors recruited from the community of students that allows the number of spontaneous and informal contacts. Such contacts have multiplying impact on various aspects of the other santri, it can even be a mediator or liaison between the professional counselor with the students (Mahpur, 2008: 127).

According to his ability, peer counselors are expected to be a good friend. He became an active listener minimal for peers in need of attention. In addition, he is also able to capture the expression of thoughts and emotions behind the verbal and non-verbal expressions, berempatik sincere, and if possible be able to solve this simple problem.

Development of peer counselors at the school in this concept combines counseling approaches that compile indigenous cultural components boarding school with the discourse theories of counseling that has been established. Boarding culture device consists of a variety of unique treasures and local patterned. Pesantren culture evolve and converge in one tradition that moves circling relational systems and networks of meaning. He inherited through various modeling, symbolization, appreciation, organization, self-transformation to assemble the psychological development of students. Here the cultural values transmitted through teaching, rites, religious experience, habituation, modeling (itba'), discussion, reflection, race, mujahadah, consistency, devotion (courtiers), a characteristic that is rooted in a historical boarding. The cultural characteristics of this school had become the locus and mode of social environment that is conducive to transformation and modification counseling. (Mahpur, 2008: 133).

Whereas relational relationships in schools can be woven in synergy through the spectrum of *kyai*, *gus* (young *kyai*), chaplain, *badal* (assistant), *murabbi* (mentor) for the development of the talent of students, and a small group unit in the form of peer organizations. (A'la, Anisah, Aziz, and Iskandar, 2007: 56).

These components interact synergistically and served accordingly and grow accompany the history of boarding. Interwoven social relationships is a reflection of the historical characteristics lived through boarding culture, he also established the power of transformation of acculturation as a representation between the strength of the outer and inner strength directly affects the students themselves or cultural systems that make up the local character.

Through this approach, the schools have the opportunity to make improvements and the development of peer-based counseling schools by looking at a set value (*ruh ma'had*), goals (*Himma*), the demands of the development of society, and the ability of schools and the caring capacity and support system (Chirzin, 2007: 77).

Peer counselor is someone who presents himself to help the problems faced by his friends (in the age range of the same age group). Santris as peer counselors are those who perform face to face and help his friends to solve their problems. The counseling process that occurs based on a relationship of trust, open communication, and empower the client to be able to make their own decisions.

The santris who become peer counselors have certain conditions. Among them: (1) have empathy, respect, and appreciate the client; (2) honest and reliable (able to hold the secret to the client); (3) have experience as peer educators; (4) have knowledge about reproductive health; (5) able to communicate well and be effective listeners; (6) has a genuine interest to help the client; (7) capable of fostering safe and comfortable atmosphere; (8) is able to gather information, feelings, and thoughts of the client; (9) the aspect of verbal and non-verbal.

Peer counselors in their duties must code ethics as follows: (1) receive consultation and counseling services; (2) accept what; (3) non-discriminatory; (4) build relationships; (5) provide assurance of confidentiality; (6) supporting the client to be able to decide independently. As a client has the following rights: (1) receive optimal counseling services; (2) receive support to be able to decide independently; (3) feel comfortable and secure secret.

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Excellent Service Urgency In Improving quality of Learning In Islamic education institutions

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Abstract: Each education institution especially Islamic education institutions should provide the best learning services to improve the quality of its students. The services in education is something that is absolutely needed by the students, especially the services in improving the quality of learning. Moreover, the sight of needs era which is more competitive. Students' competence will compete with other students' competence both in their own country or in a global world, especially in the ASEAN region. To make the excellent services in every Islamic education institution, so every education academic community needs to know the concept of excellent services. With the knowledge is expected to the academic community can be provide optimal service for the implementation of quality learning. The existence of quality learning is expected to be able to make an excellent generation in all areas either religious or general.

Keywords: *Excellent Service, Quality Improvement and Learning*

A. Introduction

Humans basically have a need to live happily anywhere they are. Happiness would be difficult to achieve when humans do not have knowledge. In education, students are human beings who are trying to study for their future. Students need quality learning services. Students will be greatly assisted when given the best service to make them easier to achieve goals. Therefore, students need a lot of help from others, especially from the entire academic community, including teachers and administrative personnel. The best service assistance in the learning process will make the students have high competence that can be proud by the institution itself.

Excellent service or in English "excellent service" which literally means the best or very good service. Toldit 'very good' or 'best' because it is accordance with the applicable standard service or standard service that is owned by the institution. If the excellent service associated with learning service, means providing excellent service to students is the realization from the obligation of educational institutions to students. Especially from learning services both educators and educational personnel of schools and the entire academic community of school. The existence of learning process with the best service will have a positive impact on learners and parents' expectations to the best their children education. Every parents can certainly require the best services of educational institutions to provide services to their child in achieving their goals. Moreover, with the ASEAN Free Trade Area 2015 make the world challenges of education which is increasingly competitive.

The existence of ASEAN Free Trade Area (AFTA) in 2015 or free trade in economic terms as well as services in the ASEAN region, this is a challenge for Indonesia to compete in all respects, both economy or services. The competition in terms of services including in education. Education is also one of the areas that take a part in the competition among countries in the ASEAN region. The quality of Indonesia education will be tested competences with the quality of ASEAN education. If the quality of Indonesia education less competitive either output or outcome that this study will be marginalized by itself. Unpreparedness of a nation will bring down the nation itself (Indonesia) in a competitive

global competition (Siagian: 2014). By the service in education, especially learning service will produce quality outputs or outcomes of good education by itself. Therefore, excellent services become urgent or needed in order to manage the quality of learning and education for the better.

B. Discussion

1. Definition of Excellent Service

In the relation to discussion of excellent service, there are several definitions that need to be explained, namely about the service itself. Services in the Big Indonesian Dictionary is an attempt to serve the needs of others (Tim PKBBI, 1999: 646). The service is basically the activities offered to consumers or customers served, that is intangible and cannot be owned. In term (in Simanjuntak: 2011) service is an activity or a sequence of events that occur in direct interaction with the human or physical machines to provide customers' satisfaction. There is also interpreting service as something that can be traded and even cannot be eliminated.

Broader understanding about this service had been delivered by Daviddow and Uttal in (Sutopo and Suryanto: 2003) that the service is any business that can increase customers' satisfaction. While the term 'Prima' in the Indonesian dictionary is the first / very good / main (KBI, org). So that excellent service is an effort to serve the needs of others with major attention to customers' satisfaction or satisfaction customers related to services must be prioritized.

Customers' satisfaction is basically closer to the meaning easy access to all needs that are required by the customer. In relation to education service, learners are satisfied when the difficulties in the learning process get attention from the entire academic community. Giving attention and service make customers happy and finally appear the word "satisfied" or feeling "satisfied" get good service, mainly related to ease in the learning process. Customers' satisfaction become the wanted and important part by the excellent service in a modern management system today.

Excellent service is a pattern of best service in a modern management that emphasizes the care for the customer. Excellent service in business terms is also known as *excellent service*. *Excellent service, customer care, and customer service* is essentially same, but one differentiating of them is the approach concept. In providing services, the most important thing to the customer is there must be three main points at least, namely: care for customers, serving the best attitude, and satisfy customers with certain standard service-oriented. Thus, the success of excellent service program depends on balancing ability, attitude, appearance, attention, behavior, and responsibilities in the implementation. In the simple, excellent service is a service that meets the quality standards in line with expectations and customers' satisfaction. So that in excellent service, there are two important elements that are interrelated that is service and quality.

Excellent service is developed based on the concept A3, i.e. Attitude, Attention, and Action. Excellent service based on the concept of attitude includes in the following three principles:

- a. Serving customers is based on the polite and harmonious appearance
- b. Serving customers with positive thinking, what and logical.

- c. Serving customers with respect.

While the excellent service based on attention includes in the following three principles:

- a. Listen and understand seriously the needs of customers.
- b. Observe and appreciate on the behavior of customers.
- c. Devote full attention to customers.

Excellent service based on action includes five principles. This principle shows several important things related to the process of fulfilling the needs of customers. The following five principles are:

- a. Noting each order customers.
- b. Noting the needs of customers.
- c. Reconfirm the customers' needs.
- d. Realizing the customers' needs.
- e. Expressed gratitude to the expectations of customers coming back. (Uuse: 2009)

Understanding the excellent service shows the importance of provided services to customers to realize specific organizational goals. In excellent service businesses have an important role both internal and external customers, because it influences on customer loyalty to the organization/company. Likewise, if excellent service is committed by non-commercial or government in this case is education. The excellent service in education is something fundamental that cannot be ignored by any educational institution. If there is any institution that ignores the importance of service can be ensured that education gradually be marginalized by their own customers, both internal and external customers.

Internal customers are people who involved in the process of production of goods or services offered by the company. Internal customers among employees or education that teachers and educational personnel. In the business world, there is a business's motto which states: "If an employee is not satisfied, you will not have satisfied customers." So by implementing excellent service in the internal environment, will support the smooth process of production of goods or establishment of services (service standards in education). The cultural success of excellent service in the internal environment, will be a basic milestone in realizing excellent service in the external environment. In education is that parents of learners.

2. Characteristics of Excellent Service

To be able to apply excellent service in education, especially in learning so it is necessary to know the characteristics of excellent service in advance. Here are some characteristics that indicate excellent service implementation that can be seen in every activity. The knowledge of these characteristics are very important to know whether the services provided are accordance with the characteristics of excellent service or still far from excellent service. The knowledge of these characteristics are important so that customers feel satisfied with the services offered. Every activity that shows the excellent service will be shown by excellent personnel.

The excellent service can be shown by the behavior indicators of employees following:

- a. Friendly service
 Friendly service is one of the key early in serving every customer comes. Friendly service is shown in the smilingly employees behavior. In education of indicators will appear on the treatment of teachers and employees in the beginning of registration new students. Besides, smiling is also shown to provide convenience and assistance in the first selection process.
- b. Be courteous and respectful
 Every customer who uses institution in fulfilling his business should be greeted with the polite and respectful words. So it is not justified if using arrogant words and do not respect the customers who will use the service. In the implementation of learning should not be a teacher said less polite to the students. A teacher is an actor in giving services to students, should teach or educate students with affection so that students feel comfortable and easy to obtain knowledge (science) they want.
- c. Appear confident
 Excellent service has performed characteristic with confidence or no confidence and low self-esteem. Excellent service strives to foster the confidence of customers that this institution will provide solutions to the problems faced. This customers' confidence will be formed when an employee serving with full confidence in serving so that customer be quiet (calm). In the learning process, a teacher should provide the material (method) professionally. Professional is in the field of methodology and mastering the material.
- d. Give a cheerful impression
 Excellent service will give a cheerful or happy impression for each customer faced. This cheerful impression would make customers do not get bored when facing difficulties in the institution to ask for help in resolving problems faced. In education, a cheerful impression on every teacher and employees will make pleasure and will greatly in the learning process
- e. Neat
 Service providers should be convincing and neatly dressed. Neat appearance will affect the service quality itself. Neat appearance will also give a professional impression on every action taken within the institution concerned. In education, teacher and employee must give a neat appearance in any activities in the institution. Neat impression will bring the institution become professional in the learning process.
- f. Easygoing
 Excellent service has an easygoing characteristic. easygoing is pleased to customers who come or existing recent customers. Happy in the sense of serving the needs of customers. In the context of education, easygoing is glad to provide/deliver the materials to students and also delighted in solving the problems faced by students and learning process.
- g. Easy to forgive
 Excellent service has a characteristic easy to forgive. In the excellent service, customers sometimes make mistakes that harm the institution. Anger at that time is already right in place, but then, the excellent service will always forgive each customers' mistakes which made accidentally. This treatment will cause or give a

friendly impression in serving customers. In the context of education, students also must have made a mistake. The students' mistakes are watched from excellent service will give forgiveness to students who commit such mistakes. The students' mistakes can be convinced that there are causes occurred. Therefore, excellent service will provide a solution for the mistakes they made. The giving solution will not make students feel adjudicated by the institution but they will be helped in solving the problem.

h. Glad to learn from others

Excellent service is shown by glad to learn from others. The characteristic mean is an employee should always learn from the experience of others. Always be glad to learn is one of key so that employees do not make mistakes twice at the same event. In education, a teacher or employee should receive input (suggestion/advice) from stakeholders who provide proposals related to quality learning. The input will be reviewed in order to provide better service on the other days.

i. Glad to things that are ethical and fair

Excellent service is shown on the things that are ethical and fair. Ethical and fair behavior is behavior which is generally preferred people, or behaviors that will not cause problems if it is done. In education, ethical behavior and fair are very important committed by every teacher and student in the learning process. Unethical behavior both teachers and employee will make a problem to be faced by the institution itself.

j. Clever to please others

Excellent service is shown by clever behavior to please others. The intent of clever to please others is to provide special services related to entertainment and additional facilities. In educational services, the behavior of pleasing others is by giving prizes or awards for students who have achievement in learning.

As working on it, Norman (1991: 14) stated that the characteristics services includes as the following:

a. The services are intangible, services are very opposite in nature with the finished goods.

This service is an attitude and assistance given to both internal and external customers. With the existence of attitude and assistance to the customers is expected customers will be happy and "satisfied" with the services already provided. In education, the providing of learning services will greatly help students in learning, understanding, and practicing what has been taught by a teacher. With the services obtained by the students will be competent to the material taught by a teacher.

b. Service in fact consists of real action and an effect in social action.

The services that assistance is the action undertaken by institution to make customers have a good image to the institution. The image is very important to cultivate the trust of customers to re-use the institution services in attempt to resolve their life needs. In the education context, people will entrust their children learning at the institution.

c. Production and consumption activities in the service cannot be separated significantly, as generally occurs in the same time and place.

The service activities when compared with the activities in means company are very different. Services in the field of services between production and consumption cannot be separated significantly. The difficulty of this separation is because the activities committed in the same place and time. Such as activities in the classroom. An English teacher besides producing or in other words, educating students to the English material, certainly students are also using English language materials that have been mastered in daily life in order to train themselves to be individual skilled in the material, so that it becomes excellent person within his field.

3. The Purpose of Excellent Services

In the discussion of excellent service urgency, the nature of excellent service depends on the purpose of organization itself. If the organization purpose is focused on the service, so the goal of organization services is a major focus. As a product of the governance organization, namely: public service. The services provided to meet the people's right, both civil and public services. That means basically dealing with the fulfillment of the rights and inherent in every person, both individually and groups (organizations), as well as universally done. This theory is related to Moenir's opinion (1998), which explained that the right to services that are universal, dealing with anyone who is interested on these rights.

The decision of Nation Apparatus Administrative Minister No. 63/KEP/M.PAN7/2003, about the General Guidelines for the Implementation of Public Service, called public service is all service activities undertaken by public service provider as an effort to fulfill the needs of service recipient and the provision implementation of laws and rules (Menpan: 2003). More specific, Dwiyanto defined the public service as a series of activities undertaken by the public bureaucracy to meet the needs of the residents. How important bureaucracy in public services so that the bureaucracy always be the spotlight and the public's attention both service users directly or indirectly. Not only goods produced in the public service, but also services that are providing administrative services.

Results of assessment experts pointed out the importance of excellent service to customers by developing the concept of Total Quality Service (TQS). The purpose of TQS is realizing to achieve customers' satisfaction, giving responsibility to each person and performing continuously service improvement. TQS concept according to Tjipto (1997), namely:

a. Focus on Customers

The main priority is to identify the wants, needs and expectations of customers. The next designed a system that can provide certain services that meet customers' expectations.

b. Comprehensive Employee Involvement

All parties associated with efforts to improve the service must be involved totally complete. Therefore, leaders must be able to provide the quality improvement opportunities for all employees. In addition, the leadership must also provide the opportunity to participate to all employees in the organization, as well as deceptive employee or employees in designing and repairing goods, services, systems and organization.

c. Measurement System

Components in the measurement system consists of the following things:

- 1) Develop a process and product standards
- 2) Identify nonconformity and measure compliance with the customers' expectation
- 3) Correct the irregularities and improve performance.
- 4) Improvement Continuity.
- 5) Seeing that all works as a process
- 6) Anticipating changes in the wants, needs and expectations of the customers.
- 7) Reducing the cycle time of the production and distribution process.
- 8) Receive feedback from customers sincerely. (Dauz: 2015)

In education, in fact the service purpose is an essential in the organization. Educational organizations within the meaning of education itself, is an organization that put more emphasis on service. Education according to law No. 20 of 2003 was a conscious and planned effort to create an atmosphere of learning and the learning process so that learners are actively developing their potential to have the spiritual power of religion, self-control, personality, intelligence, noble character, and skills needed, community, state and nation.

Based on the concept of service and understanding of education, we can conclude that education is an activity or action or services provided by the education provider/educational institutions both goods and services that generate benefits for the recipients of services or students in order to print the generation that has the competency competitive.

The purpose is to provide the service that can meet and satisfy the customer, in this case the students themselves. Excellent service at school is included also in the learning process, not just the outside of learning process. Teachers must make the learning process that can satisfy students, meaning students can study and understand what is described by the teacher. In order to realize it, teacher must be creative in making the learning process, start when the teacher design a learning plan (starting from formulating learning goals, learning methods and techniques as well as evaluation of learning).

In education, the good services in learning will give satisfaction to the customers. they are:

- a. The customers will tell to friends, relatives, family that they were pleased with the services provided by the school they chose.
- b. The customers will trust any learning process that was held at the school.
- c. The customers attempt to choose education hereditary in their family at the educational institution.
- d. The customers would like to invite anyone who wants to learn and will obtain what they want.

4. Quality of Learning

In general, the discussion of quality of learning is inseparable from the quality improvement management itself. The management of quality improvement is a comprehensive overview and characteristics of efforts and organizational processes to create services that demonstrate the ability to satisfy the expected demand. For the

management of quality improvement necessitates that all service organizations focusing on the intended purpose.

In the context of education, understanding of quality improvement management includes input, process and output of education because although the educational central services are output in general education and graduates in particular, the quality of graduates itself is very related to the quality of input, process and output. All three are inseparable from one another. Educational input is everything that should be available as needed for the process. Something which means of resources and software as well as expectations as a guide for the process, include, 1) students: readiness and learning motivation, 2) teachers: professional ability, moral works (personal capacity), and collaboration (social skills) , 3) curriculum: the relevance of content and operation of learning process, 4) and, facilities and infrastructure: adequacy and effectiveness in supporting the learning process, 5) community (parents, graduates, and college): participation in the development of school educational programs.

The components quality mentioned above be the focus of attention/schoolservice. In more detail can be mentioned the resource inputs include human resources (headmaster, teachers including BP teachers, employees, students) and the rest of resources (equipment, supplies, money, materials, and so on). The software input covers organizational structure of school, law rules, job descriptions, plans, programs, and so on. The hope input is a vision, mission, goals, and targets to be achieved by the school. The readiness input is necessary so that the process can run well. Therefore, the high and low quality of data input can be measured from the input readiness level. The higher input readiness level, the higher quality of the input (Depdiknas, 2002: 7).

The education process is changing something into something else. Something that influenceto the process called input, while something from the process called output. In education microscale (school level), the process is making decision process, the process of organizational management, program management process, teaching process, and the process of monitoring and evaluation, with a note that the learning process has the highest level of importance compared with other processes.

Educational output is the result of school performance services. The result of school performance is school achievement resulted from the process/school behavior. The school performance produced can be measured by the quality, effectiveness, productivity, innovation, moral work and other. The education output can also be said quality if school achievement, particularly the achievement of learners in a variety of academic and non-academic indicate a high achievement.

The existence of ASEAN economic community that started in 2015, the quality becomes a very important issue in the world of education as well as the organization that focuses its attention on the effectiveness implementation, efficiency and management development and organizational performance. Many argues that the attention always existed, but in fact it is due to circumstances such as economic competition, in which we live now, make 'quality' as the center of attention (Silva: 2007: 1). However, any kind of reason today, preparing for the products and services qualityis a demand that cannot be avoided.

School organization has a great responsibility to society at the general of what they do. Thus, school has enough pressure to raise the level of quality of work. The pressure can come from inside or outside the school. Some people argued that increasing the work professionalism in the school organization implicated the quality commitment, even without any pressure from outside the school which is believed to strengthen or assist in creating a high quality in the school works.

Quality is basically intended for enterprise organizations. This quality approach has been adopted for non-profit enterprises such as educational organizations. This is important because education should be able to develop its own paradigm on how management of quality because of the education process itself has such tremendous complexity like a variety input, interaction in it, and the variety graduates produces. Every school should be able to decide its own path in improving and developing.

Quality is seen as an inherent in a product that relates to the needs of customers. So that in this relative definition of a product or service will be considered qualified, not because it is expensive and exclusive, but it has a value such as the authenticity of products, reasonable and familiar (Salis, 2010; 53). This view is similar to what was presented by Juran that the quality is the suitability of product use (*fitness for use*) to meet customers' needs and satisfaction (Nasution, 2001: 15). The suitability of product use has two main aspects, namely, the product meets the demands of customer and does not have weaknesses. This is the quality concept that is not too grandiose and not targeting 'high quality', thus enabling every person, whether they are able or not to 'buy' high quality, can still feel the quality service. The concept of quality is simply then interpreted by ISO 9000 as a blend of traits and characteristics that determine how far the output/quality of goods/graduates can meet the needs of buyers/graduates users (Bambang, 2000: 41).

Based on the above description of quality concept intended in this article is the concept of relative quality presented by JM. Juran and Edward Sallis above or the concept of quality delivered by Crosby and ISO 9000. This means that in the process of school management, the school does not have to pay and extra effort to reach the quality that is worth expensive and exclusive, but it needs to show the authenticity and naturalness of its properties and its effectiveness in accordance with the objectives, demands and needs of society in the present and future. Related to service, then to obtain the expected quality besides input, so the service should be improved especially in the learning process to be able to produce competitive output and outcome.

5. Result of Excellent Service in Improving the Quality of Learning

The importance of excellent service in improving the quality of learning will make the students have a better competence. This is related to the results of research that has been done in order to achieve a good quality of learning the high school Al Izzah Batu. The presence of clinical learning is one of educational services that is a solution of various problems related to learning. Learning problems such materials are poorly understood/comprehended by students when the learning process in the class is less understood due to illness (disease) and also follow the various championship held. (Yaqien, 2015: 64).

The implementation process of learning clinical service at the high school Al Izzah Batu undertaken when students join the teaching and learning in class and they

have mastered the lesson taught by the teacher. Such as English lessons, they have abilities to speak above the average of their friends, so then the students ask permission to the English teacher to meet a math teacher. They felt less understand the material because they do not join math for two weeks. During the two weeks they were busy doing special training in order to prepare for the national level race which will be followed by them to represent the school that they occupied. After the race finished they meet math teacher to pursue material left behind for the two weeks. Through the clinical service, they can take the material left behind during a training race.

Results of implementation of excellent service include: many achievements both academic and non-academic achieved. Such as the achievement of championship race followed by either local or national level. The achievement achieved in the academic field among students can be accepted at universities both at home and abroad like at Al Azhar University in Cairo Egypt.

C. Closing

The discussion related to excellent service in improving the quality of learning process is very important. Each institution especially Islamic education institution should provide the best learning services to improve the quality of students. The services in education is something that absolutely needed by the students, especially the service in improving the quality of learning. Moreover, look at the needs of increasingly competitive era. The students' competence will compete with other students' competencies both in their own country or in a global world, especially in ASEAN region. To be able to commit the excellent service in every Islamic educational institution, so it is necessary to know the concept of excellent service. With the knowledge of academic community can be expected to provide optimal service for implementation of quality learning. The existence of quality learning will be expected to be able to generate (create) a generation that expert in all areas both religious and secular.

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**Contribution of Religious Education Towards Multicultural, Civics and Nation Character
Educations
(Study of Islamic Education Ideology in Indonesia)**

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Abstract: Plurality in ethnicities, religions, and culture is a reality in the history of Indonesian nation. Diversity can be compassion and or a calamity. Could it be managed well, it would bring goodness to human lives. Otherwise, it would cause disasters, for instance high tensions, conflicts, and violations in social lives. Through Islamic Education, as a compulsory subject given to students from elementary up to high schools in the National Education System, they are expected to be able to build and internalize good characters to students in order that they become good and loyal muslims (taqwa to Allah SWT), and can be Indonesian citizens with high tolerance, good multicultural understanding, and strict objection of any form of oppression which can decrease the humanity values due to the diversity. These can be seen through the instructional objectives of Religion Education, they are: realizing Indonesian nation who obey their religion teachings and have good characters, knowledgeable, keen on doing worshipping, intelligent, productive, honest, fair, ethical, disciplined, tolerant, keep in harmony, and developing religious culture around the school community. It is important to be considered that philosophically (onthologically and axiologically) Islamic Education is relevant with and integrated part of national education system. That is why, Islamic Education functions not only as a supplement but also substantial component. In other words, it is one which determines the process of national education development. In relation to the national curriculum which emphasizes the concept of multicultural, civics, and nation character educations as the manifestation of national education as a system, it cannot be separated from Islamic Religious education.

Keywords: Islamic Religious education, multicultural education, civic education,

A. Introduction

Plurality in ethnicities, religions, and cultures is a historical reality of Indonesian nation. Diversity can be compassion as well as a calamity. Could it be managed well and correctly, it would bring goodness to human lives. Otherwise, it would cause chaos or calamity in the form of high tension, conflict, and violation in societies as had happened in Indonesia few years ago.¹

Education is one of media used to lead human beings to have better humanity. It is more than just a way how to prepare them to be workers in industrial fields. The meaning of education is not only for this pragmatic aim. Most people, however, do not position the education on the ideal track. They even reduce and look it down for the short term interest, practice, and pragmatism.²

Education has ambiguous meanings due to the various interests in it. Education, actually, can form and develop individuals with pragmatic and ideal natures. Besides, it can be both productive and reproductive powers -- the strength to initiate new social structures or to reproduce the old ones; to maintain the hegemony or counter-hegemony powers; to preserve silent or to build critical cultures; to promote and strengthen or to

degrade the pluralism spirit; to create hamony intra or inter religious believers or to make them in disharmony, conflict, tension, and suspicious. The ambiguous nature of education is a must because everyone has different percesptions toward education.³

Education, therefore, through its history is always anticipatory. It prepares the students to take part and do their jobs and lives in the future.⁴ It recognizes the students by teaching them multicultural, civics, and national character educations. This, however, is considered insufficient to protect them from the bad impact of political situation, curriculum changes and its intructions. The background of the teachers' education tends to fulfill the formal-curricular demand at school, and do not consider how to develop multicultural education. Civic and nation character educations as a field of study, epistemology of multicultural, civic, and national character educations, still cannot develop well. The instructional process of multiculcural, civic and nation character tends to change the role and function as the process of inductrining the state ideology. It is important to strengthen the scientific foundations of the process of multiculcural, civic and nation character instruction as a part of education towards understanding of democracy.

In relation to the description above, the function of religion education is then very crucial for it is the efforts made to preserve, maintain and develop the original spirit and human resource in the individual as the power toward perfect human being (*insan kamil*) based on Islamic norms.⁵ In fact, Islam is not only a theological system but it is a complete civilization as well.⁶

Some experts suggest that there is a science dualism, they are Islamic and non-Islamic sciences. Consequently, people call the schools under the authority of Islamic foundation or the Ministry of Religious Affairs as *Islamic schools*, and those under the outhority of Ministry of Education and Culture as *public schools*. The gap between Islamic sciences and non-Islamic sciences brings very bad effects on Indonesian Moslems. They are, off course, never separated from the Long Terms Development Plans and, especially, the education activities.

Based on the rationale above, the writer is interested in studying what and how are the contributions of Islamic education towards multicultural, civics and nation character educations in the perspective of islamic education ideology in indonesia.

B. Ideology of Islamic Education in Indonesia

Ideology constitutes a system of thinking, values, and spiritual basical attitudes of a social and cultural movement. Islamic Education⁷ is an effort made and emphasized in order that Moslems would better understand, feel, and implement Islamic values.⁸ To answer this challenge, Islamic Education has to interpret and reinterpret the values inside it. It must be made possible because of the social demand for education.

When mentioning Islamic Education, it frequently is limited to the Islamic Religion Education. "It is clear that when related to the curriculum of formal and non-formal education, the Religion Education is limited on some subjects: Theology, Fiqih, Prophets' History, Qur'anic Reciting, Tafsir and Hadits."⁹ The term "*Islamic Education*" is not only limited to the instruction of theology, Qur'an, Hadits, and Fiqh, but also to deliver the meanings of all scientific field taught in perspective of Islamic Religion. Islamic Education, Achmadi says, include all efforts to grow and develop human basic spirit towards the balanced and complete humanity (*insan kamil*) based on Islamic norms.¹⁰

According to M. Natsir, Islam includes social and cultural aspects and denies the narrow understanding of it. Thus, Islam includes both the relationships between human and God, and between human beings among societies based on the teachings revealed by Allah SWT in the Holy Qur'an. "It can be stated that in the Islamic Religion the relationships between human and God, and among human beings is well arranged."¹¹

Islam has broad and narrow senses. It includes all of life aspects, and it shows that Islam denies the separation between religion and other aspects of life. Deepening the knowledge of Islam means to study deeply all the sciences. It is comprehensible because substantially all the sciences are Islamic sciences, both named as Social and Natural Sciences.¹² So, we need to reevaluate the thinking that there is a big gap between Islamic and non-Islamic sciences which made Indonesian left behind. Both of them, however, are inseparable, and should be united. That is why, it needs to be planned to build education facilities where both Islamic and non-Islamic sciences can be taught and learned at the same time. From this place, it is expected that there will bear new generation who has good understanding and acknowledge in Islamic sciences.

Recently, there is a serious question about the substance of the ideology of Islamic Education in the global competition era. Achmadi says that normatively there is no need to change the condition because it is believed that by making the transcendental values we will get absolute truth. However, for the sake of planning strategies which are relevant to the change, interpretation of all values in the paradigm should be conducted. And, the reinterpretation of the past should also be done to gain the new formulation of strategy which yields the formulation of transformative Islamic Education.

In fact, the implementation of the principles of the ideology of Islamic education with *humanism theocentric* paradigm is:

"First, *liberalism* which does not mean fully refers to *educational liberalism* by John Dewey with his *Progressivism* dan *eksperimentalism theories*," but starts from responsible freedom principles which is implied in Al-Qur'an that human beings are given freedom of want to determine their choices,¹³ whether to choose the good or the bad things, to change their destiny or not, even the choice to be Moslems or betrayer.

"Second, *humanization*, here it does not refer to secular humanism in the West the appearance of which is as the result of their protest to the religion institution which they regard to fail in resolving humanity problems, even they think that religion is the center of humanity problems.¹⁴ The humanization here is based on the sacred spirits in Islam which perceive the human being as the noblest creature with humanity potential that can be improved,¹⁵ so that they can play the role as the representatives of Allah on the earth and can stay closer the Allah.¹⁶ Everybody has similar position before the Lord, they are distinguished by their loyalty (taqwa) to God. Therefore, humanization in Islam means to give the high respects to the human place and position in the objective of developing the humanity inside themselves. Third, *transendence* which means worshipping (*ubudiyah*) in the process of liberalization and humanisation.

Being the starting point of Islamic education, the substance of theocentric-humanism paradigm needs to be reemphasized. The ideology of Islamic Education should be explicitly stated to make it different from the other ones. The discourses of the human beings whether as the subjects or the objects of education is based on the perspective of Islam to

the concept of original spirit (*fitrah*), and the objectives and the contents of Islamic education are based on the values of God and humanity.¹⁷

In the process of implementing the ideology of Islamic Education there should not be any change in its ideological paradigm, but in its strategy to interpret the values in it.¹⁸

C. Multicultural Education in Indonesia

Multicultural education is not typically derived from Indonesia. It is originally from Western Countries: Canada, America, Germany, and United Kingdom. It is implemented in those countries. There are some dioxons used to reveal the term, they are: *intercultural education*, *interethnic education*, *transcultural education*, *multiethnic education*, dan *cross-cultural education*.¹⁹

In Indoseian context, the concept of multicultural education got its good momentum when the regime of New Order collapsed due to the attack of new reformists. The Reform Era not only brings blessing in disguise but also give opportunity to the *primordialism spirit*. That is why, we shoud implement the paradigm of multicultural education to counter back the presence of the primordialism spirit.²⁰

Generically, multicultural education is a concept initiated to create equality among children coming from the different background of race, ethnicity, social class, and cultural group to get the same opportunity in education.²¹ One of the prominent objectives of multicultural education concept is to help students earn knowledge, attitude, and skill²² needed in playing roles as effectively as possible in democratic-pluralistic societies, and in interaction, negotiation, and communication with other people from different background, and consequently, there will be ideal and peacefull society with high moral values for all goodness. Multicultural education is the education in which all differences are accommodated and accepted in order that they can live in harmony, tolerance, and respect to each other. This is the condition expected to be the basic pilar towards peacefull, wealthy, happy, and harmonious life of Indonesian society.²³

Considering that Indonesian nation cosists of many various cultures, during the implementation of multicultural instruction the teacher should minimize and prevent any conflict in certain regions. The multicultural instruction should be worked out to internalize and affect the students' thinking to really appreciate the diversity of other ethnics, religion, race and intergroup.²⁴

The reason why multicultural education/instruction is important is that this education strategi is viewed to have the following prominence: 1) giving new breakthrough in instructions which can arise the students' empathy, and reduce their prejudice so as to create citizen who has good understanding about how to resolve conflicts without any violence (*nonviolent*); 2) implementing various approaches and instructional strategies which is potential to lead the students to have strong affections; 3) the model of multicultural instruction help the teachers²⁵ manage the process of instruction in order to be more efficient and effective, especially in guiding students to build collaboration and commitment to live together in diversed society; 4) contributing to Indonesian nation in solving and managing conflicts which tend to disturb the harmony of ethnics, religion, race and intergroup. Through the instruction based on multicultural understanding, the students' attitude and mindset will be open to grasp and appreciate the diversity and errate the discrimination.²⁶

There are a lot of things which can be gotten from the existence of multicultural instruction, among of them are: 1) the implementation of multicultural education is very important to reduce and minimize the conflicts happening in several regions. Through this multicultural education, the attitude and mindsets of the students will more open to comprehend and appreciate diversity; 2) the methods and the strategies of multicultural instruction using audio visual aids can attract the students' interest because they can hear, see, and do practice during the process of the instruction, and it make the students happy during the instructions. This reveals that the multicultural instruction is effective to improve the students' interest to study; 3) the teachers should be more creative and innovative so as to manage and design the teaching and learning process in accordance with the level of students' understanding,²⁷ including giving motivation to students to study harder and introduce good values and understanding about tolerance, solidarity, empathy, discussion, and equality to others. The students will know more about the local wisdom which becomes parts of national culture; 4) multicultural education supports students to admit the precision of the various points of views of cultures, helps them to develop their pride of the cultural heritage, makes them aware that the cultural conflict can cause other conflicts among the societies; 5) multicultural education is administered to develop and improve the students' understanding about how to live together with other people from different culture, race, and ethnicity; 6) it can lead and educate them in order that they have good mental, characters, and awareness that they live together in society with different ideology, social stratification, ecomy, and religion.²⁸ Through the multicultural education the students and also the graduates will possess self-contained to resolve every problems they face in their lives.

Civic and Religion Educations, supported with multicultural education, given and taught from elementary up to higher education institutions are aimed at giving the students' pride of being Indonesian and having high nationality. So, multicultural education is one which must be internalized in the students for they will be citizens in the future, and they are expected to achieve good perception and multicultural awareness, they can live together with other people who have different culture, religion, and languages, respect every individual's right without distinguishing their ethnicities, and can work together to build and develop national strength, and, consequently, considered by other countries for their strong self-confidence and nation dignity.

The curriculum development using multicultural development approach, therefore, must be based on four principles. *First*, cultural diversity must be the foundation in determinking the philosophy.²⁹ *Second*, cultural diversity must be used as the basic components in establishing and developing any components of curriculum, like the objectives, contents, processes, and the evaluations. *Third*, the culture around the education unit, from the elementary up to the higher education istitutions, must be used as the element, tools or media of study and becomes the part of stuent's learning activity. *Fourth*, curriculum must be utilized as media in developing the national and regkional cultures.

D. Civic Education in Indonesia

Civic education is sometimes called *citizenship education*. Therefore, there are two terms that should be clarified, *civics/citizenship* and *civics education/citizenship education*. The term *civics* atau *citizenship* is defined as kewarganegaraan in Bahasa Indonesia, it is

related to the legal status of someone or an individual in an organization so called *nation state*. The status is ruled by the law made by the people of a certain country through a process suitable with the system in the country, whether it is democratic or the other ones. The law determines the rights, duties, and responsibilities of a citizen. So, *civics* or *citizenship* is pattern of two-way relationship between the government and the people governed, and both are tightened by a set of law or regulation.

A citizen has two living fields, public life and private life. Civics/citizenship is not only related to one's public life but also his/her private life, for both of them cannot be separated. So, civics/citizenship regulates the private life in the context of the relationship between individual and the country. *The World Books Encycloppedia* (1999) explain:

*Citizenship is full membership in a nation or in some other units of government. Citizenship is also called nationality. Almost all people have citizenship in at least one country. Citizens have certain rights, such as the right to vote and the right to hold public office. They also have duty to pay taxes and to serve on a jury.*³⁰

In accordance with the statement above, *The Encyclopedia Americana* (1999) also emphasizes the concept of citizenship as follows:

*Citizenship is a relationship between an individual and a state involving the individual full political membership in a state and his permanent allegiance to it. Others person may be subject to authority of the state and may event owe it allegiance, but the citizen has duties, rights, responsibilities, and privileges that the non-citizen share to a lesser degree or not at all. The status of citizen is official recognition of the individual's integration into political system.*³¹

Butts (1980) said that:

*"The origins of the idea of citizehship are based upon membership in a political community regulated by manmade laws rather than upon membership in a family or tribe, kinship, religion, ethic background or other inherited status".*³²

From the definitions of the term *citizenship* above, it can be concluded that citizenship concept is a teaching including relationship patterns between individual and the country. What is meant relationship here is the public relationship beause becoming a citizen means becoming a member of a *political community*, in this case is a country. Political community has a lot of aspects in it, like ideology, politics, economy, social, culture, safety, right, duties, and responsibilities. All of the aspects are regularized by the laws made based on the process in a certain country.

To educate people to be good citizens in a country they need a *citizenship education/civics education*. Cogan (1999) defines *civic education* as *"...the foundational course work in school designed to prepare young citizens for an active role in their communities in their adult lives"*.³³

While *citizenship education* or *education for citizenship* by Cogan (1999) is used as a term which has broader meanings including *"...both these in-school experiences as well as*

out-of school or non-formal/informal learning which takes place in the family, the religious organization, community organizations, the media, etc which help to shape the totality of the citizen". Civic education in this article is basically used in broader sense such as "*citizenship education*" or "*education for citizenship*" including civic education in formal institutions (in this case, at a school and teacher training programs) and outside schools such as workshop programs planned intentionally as a nurturant effect of the other programs functioning to facilitate the processes of leading them to be intelligent and good Indonesian adults. Besides, the term is also used as a name of a scientific study to be the foundation and the ruler of civic education as democracy education program.

Based on the definition above good citizen is dependent on the system of government implemented in the country.³⁴ It is important to notice that there are national regulations in every country around the world. Nation state must not issue regulations or policy which is on the contrary of the universal values such as the administration of democratic country, human rights, justice, freedom, and equality although in the implementation can vary in each country.³⁵

Considering the reasons above, the civic education is meant to educate the students to live in a democratic country. All citizens have to possess skills and knowledge in order to be able to participate in the political life, and everything concerning public interests and other aspects.³⁶

Civic Education can be divided into two major groups: they are *Civic Education for School* and *Civic Education for Society*. Both of the groups have similar objectives, they are to educate and guide the citizens to be good and have broad knowledge, intelligent, and skillful.

Civic Education for School is one which must be done at schools, both in public or private formal schools starting from the children in pre-school ages up to the higher students. This is based on the National Education Rules Number 20/2003 on National Education System. It is stated that the school curriculum must contain Religion Education, Bahasa Indonesia (Indonesian), and Civic Education.

That is why, the Government, in this case the Ministry of National Education and the units under it, have written down the guidance to write Curriculum for the School Institution Level (KTSP) through the Minister regulation Number 22/2006, 23/2006 Number 24/2006 on content standard, standard competence for the graduates, and a Guidance for the graduates. Thus, Civic Education for School can run smoothly but with some disadvantages in its application.

Civic education for society is planned for the society in order that they know, understand, and implement good social conducts, and do their best based on rules applied in the society. The people will look unintelligent when they behave in a bad manner which is not suitable with the norms in their society. Throwing rubbish into a trash bin, obeying the traffic rules, conduct well on the road, and always follow the rules are some examples of good behaviours which must be disseminated to societies so that they will live well and peacefully.³⁷

Civic Education for School is very important to be given to all citizens of Indonesia, whether they are students of Kindergarten or the students of higher education institutions. It must also be given to civil servants, employers, drivers, the member of National Parliament, formal or informal leaders in the society.

For those who are studying at schools Civic Education for School is very prominent for them so as to shape and develop good personality or intelligence. Good citizens are those who love their countries, have patriotic soul, have good hospitality which is implied in the form of self-discipline, honest, appreciation of the symbols in the country, and realization that Indonesia is a country where they were born, live and grown up. This is what so called *civic education for school*.

The citizens who have been graduated from schools should get civic education too. Civic Education Program can be used to measure and evaluate the development and dynamics of the societies as one country and one nation. Through this education they will know new regulations issued by the government. They should be given the values of nationality, like honesty, anti-corruption, loyalty to laws, tolerance in the religion rituals, appreciate the diversity as one nation living in the same country. This is so called *Civic Education for Society*.³⁸

The essence and substance of the teaching material through Civic Education³⁹ given to the citizens of democratic country is that they possess knowledge, values/ disposition and skills. These three things will together bear citizens who are competent, committed, and have good self-confidence needed in the situation when they have to make decision concerning the lives of citizens.

Civic Education in the meaning of *citizenship education*, substantially and pedagogically, is designed to create and develop the intelligent and good citizens through the educational institutions. So far, the field has been an inherent part of the instrumentation and praxis of national education in Indonesia in five states. *First*, as a subject at school; *Second*, as a subject at uiversities; *Third*, as a branch of social sciences in the teacher training and education; *Fourth*, as a political education program designed in the form of Penataran Pedomam Penghayatan dan Pengamalan Pancasila (Penataran P4) or the kind which was managed by the government as a crash program; *Fifth*, as a conceptual frame in the form of thoughts of individual and related expert groups and developed as the first base and frame of thinking of Civic Education at the first, second, third, the fourth states.

E. Character Education of Indonesian Nation

Code of the Republic of Indonesia Number 20 on National Eduation System (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional/UU Sisdiknas) formulates the function and objectives of national education which must be applied in developing eduction program in Indonesia. Article 3 of the Code mention⁴⁰ "Pendidikan nasional berfungsi mengembangkan dan membentuk watak serta peradaban bangsa yang bermartabat dalam rangka mencerdaskan kehidupan bangsa, bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab."⁴¹ (National education functions to develop and formulate nation character and civilization towards intelligent lives, to develop the students' potentials in order to be faithful human beings who believe in God and obey the God, have good characters, healthy, knowledgeable, creative, skillful, self-content, and be democratic and responsible Indonesian citizens).

The Code of Government Number 17 Year 2010 on Management of Education Administration article 17, point (3) mention that: (Peraturan Pemerintah Nomor 17 Tahun 2010 tentang Pengelolaan Penyelenggaraan Pendidikan pada Pasal 17 Ayat (3) menyebutkan bahwa: "Pendidikan dasar bertujuan membangun landasan bagi berkembangnya potensi peserta didik agar menjadi manusia yang (1) beriman dan bertakwa kepada Tuhan Yang Maha Esa; (2) berakhlak mulia, dan berkepribadian luhur; (3) berilmu, cakap, kritis, kreatif, dan inovatif; (4) sehat, mandiri, dan percaya diri; (5) toleran, peka sosial, demokratis, dan bertanggung jawab)." ⁴²

Based on the description above it is clear that the purpose of education in ever level is closely related to the students' character building. ⁴³ The purpose of the national education constitutes the formulation of the quality of Indonesia citizens which must be developed by the education institution. Thus, the formulation of the purpose of national education becomes the basis in building culture and charcter of nation. ⁴⁴

In addition to the statement above, there are some fundamental rules and legal formal used in developing and building the nation culture and character, among of them are: ⁴⁵ (1) Undang-Undang Dasar 1945 Amandemen; (2) Peraturan Pemerintah Nomor 19 Tahun 2005 Tentang Standar Nasional Pendidikan; (3) Permendiknas No 39 Tahun 2008 Tentang Pembinaan Kesiswaan; (4) Permendiknas Nomor 22 Tahun 2006 Tentang Standar Isi; (5) Permendiknas Nomor 23 Tahun 2006 Tentang Standar Kompetensi Lulusan; (6) Rencana Pemerintah Jangka Menengah Nasional 2010-2014; (7) Renstra Kemendiknas Tahun 2010-2014; (8) Renstra Direktorat Pembinaan SMP Tahun 2010-2014. ⁴⁶

The character of someone in the process of development and formation is affected by two factors, they are *nurture* and *nature*. Thoretical review of the characterized behavior psychologically constitutes manifestation of the *Intellegence Quotient* (IQ), *Emotional Quotient* (EQ), *Spritual Quotient* (SQ) and *Adverse Quotient* (AQ) possessed by someone. While according to the religion teaching someone who has character, there are some potential inside his/her body: *shiddiq* (*say frankly and objectively*), *amanah* (*can be trusted*), *fatonah* (*intelligent*), dan *tabligh* (*deliver something to the right owner*). Characterized man, according to education theory, is someone who has *cognitive*, *affective*, and *psychomotoric* potentials which they actualize in their lives. According to Social theory, one who has character he/she also has logic and feeling in conducting communicstion with other people.

The behavior of someone with good charcter is essentially the realization of psychological totality function including all human being's potentials (cognitive, affective, conative, and psychomotoric) and the function of cultural social totality in interaction contexts (inside the family, education institution, and societies).

To gain the wide horizon of the meaning of nation culture and character, it needs to be explained what is meant by culture, nation character, and education. ⁴⁷ Culture is defined as the human's whole system of thinking, values, moral, norm, and belief resulted by the society. When the human's living develops, it is indication showing that the social, economy system, belief, science, technology, and art which develop. ⁴⁸ Education is an effort made to develop the potentials of students so that they have system of thinking, values, moral, and belief inherited by their societies and develop the inheritance in order that it will be adaptable with the recent situation and can be compatible in the future. Character is a behavior, habit, moral, or personality of someone formed by the internalization of virtues believed in and used as the base for viewing, thinking, affecting, and acting.

However, because the human beings live inside their social and cultural environment, the development of their characters can only be done in the place where they live. It means that the building and development of nation culture and character can be done only in a process of education which does not isolate the students from their social environment, social culture, and nation culture. The social and cultural environment is Pancasila; so, cultural education and national character building must be based on Pancasila. In other words, to educate the students with national culture and character means to develop the values of Pancasila to the students' individuals through heart, brain, and physical education.⁴⁹

Within the process of national culture and character education, the students can develop their potentials, make internalization process, and utilize their understanding of values and personality in communicating with societies, develop the social lives wealthier and compassionate.

Based on the definitions of culture, nation culture, and education above, it can be simplified that:

"Education of national character and culture is meant to be the education which develops the values of national culture and character inside the students so that they possess the values and character and use them as their own characters and values, implement them in their lives as members of the society and nation who are religious, nationalist, productive and creative."⁵⁰

Therefore, the essential of character education in the context of education in Indonesia is education of noble values derived from Indonesia generically to guide the young generation.

Based on the thinking above, the development of national culture and character education is very strategic for the continuity and excellence of nation in the future. In fact, the original nature of human being is good. They have been furnished by God with logic and heart to be used to spread goodness on the earth. This spirit of God (*Fitrah Ilahi*) should be used to build self-identity and internalize it in their daily interaction. The excellent self-character will build societies' character, and at last, it will build national character.⁵¹

F. Contribution of Islamic Religious Education towards Education Ideology in Indonesia

Islamic education is a normative effort functioning to preserve and develop the human dignity. So, Islamic education should be based on the values both in formulating the theory and the application of education. The implication is that the Islamic education must give the similar opportunity to students in education. In the process of education the teacher must consider the students' humanity values consisting of physical and spiritual substance, and never treat them as mechanical devices.⁵²

Theocentric-humanism as the paradigm of Islamic education ideology fully tends to support human beings, uphold the human dignity, status and facilitate the fulfillment of their needs to maintain and accomplish the existence as the most prestigious creature.

Humanism in Islam cannot be separated from the principles of beliefs, because on one hand, "*tauhid*" is the core in Islamic teachings, and becomes the center of the whole

value orientation. On the other hand, all those things return to the human being as the messenger "*Rahmatan Lil 'Alamin*".⁵³

The agenda of education is the development and increase of the human resource equality in perspective of economic and humanity values. Economic values make the human beings more productive and have higher economic values they get from mastering science and technology. Humanity values appears in the form of additional value in the form of culture and the loyalty to God which make them have higher dignity and respect through the synergy between religious education and non-religious education.

The human resources with the quality above are meant that the students should be prepared to be ready to live and do the duties in the future. According to Muhtar Buchari, the students have three main duties, they are: (1) to survive, (2) to develop meaningful life, and (3) to uphold the life."⁵⁴ In case the three duties of life are well achieved, so it means that the process of education succeed in leading the students to be good representation of God on earth (*Khalifah Allah*).

In this context, Islamic education plays strategic role in integrating Islamic values into some parts of education activities. Using substantial approach, not textual formal approach, the national education substance is relevant to Islamic education because Islamic education is the sub-system of national education.

The substantial relevance between national education and Islamic education lays on: "*first*, the values in Pancasila as the foundation of education is not on the contrary of Islamic main values (tauhid); *second*, perception towards the role of human as physical-non-physical creatures who has chance to prestigious human beings (the nobles creature); *third*, education is aimed at developing human potensial to be loyal and faithful believers who believe in and loyal to God, have good characters and skills to be responsible for their duties."⁵⁵

The distinction between both of them lies on concept position. From the point of view of universality arrangement Islam is more universal because it is not limited by country and nation. When perceived from its position in national context, however, the concept of Islamic education is the sub-system of national education. Because of its position as sub-system of national education, in the implementation Islamic education sometimes functions only as the supplement. Philosophically (ontologically and axiologically) Islamic education is relevant with and constitutes the integral part of national education, thus the position of Islamic education as the sub-system of national education functions not just as the supplement, but it is the substantial component. It means that Islamic education constitutes the vital components which help determine the history of national education. The government agenda concerning the education curriculum insert multicultural education, civic education, or education as the manifestation of national education as a system will never be seorated from Islamic education.⁵⁶ Jurisdictionally, this has been accommodated in The Code number 20 Year 20103 on National Education System this has been accommodated.⁵⁷

That is why the Islamic Education at school need to be emphaized on the moral education and it should not only stress on the cognitive domain. Attitudes and behaviour reflect belief and the loyalty toward God. Thus, Islamic education should be oriented to the building of awareness of the students so that they can resolve the limit-situation and the limit action. The critical subjects in the Islamic education contains political and cultural

dimension, not only “thinking skill” or earning high cognitive skill without considering for what is this thinking skill is developed.

After learning the religion correctly and fully someone will be safe from religious fanaticism which is parallel with the prosperous values of the religion itself. By learning, understanding, and implementing the religious teachings they believe someone will be able to stay away from doing bad action endangering other people.

G. Conclusion

Indonesian nation is a nation who have strong attitude toward diversity. Indonesian nation with their *Bhinneka Tunggal Ika* do not think or imagine to make one in a uniformity, but unity in diversity. Here is the importance of multicultural education, civic education, and character education as a progressive approach to make educational transformation, betterment for disadvantages, failure, discrimination practices in education. Therefore, multicultural education, civic education, and character education constitute a process of indulging way of life to respect, tolerant aimed at strengthening NKRI.

Theocentric Humanism, as the paradigm of Islamic education ideology fully pick side of human being, upholding the human dignity and prestige, and facilitate the fulfillment of human needs to preserve and maintain their existence as the noblest creature. Islam as a universal religion reveals the attitude of respecting each other and also to the different believers, upholding the values of pluralism, equality, humanity, and tolerance in order that there is no discrimination, subordination, and alienation.

When Islamic religious education is managed well, it will be able to build strong national character of Indonesia. Islamic religious education give good contribution in managing and succeeding the policy of national education to realize behaviour values or action to implement the values, both to God and themselves, to others, and environment, they are expected to be complete and balanced human being through the concept of multicultural education, civic education, and national character education. *Wa Allahu A'alam*

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⁵² Islam secara normatif maupun historis memiliki spirit yang luar biasa mengakui hak-hak manusia sebagai berikut: Persamaan dan kebebasan (S. al-Isra', 17: 70, S. an-Nisa', 4: 58, 105, 107 dan 135 dan S. al-Mumtahanah, 60: 8); Hak hidup (S. al-Maidah, 5: 45 dan S. al-Isra', 17: 33); Hak memperoleh perlindungan (S. al-Balad, 90: 12-17 dan S. at-Taubah, 9: 6); Hak kehormatan pribadi (S. at-Taubah, 9: 6); Hak menikah dan berkeluarga (S. al-Baqarah, 2: 221, ar-Rum, 30: 21, S. an-Nisa', 4: 1 dan S. at-Tahrim, 66: 6); Hak wanita sederajat dengan pria (S. al-Baqarah, 2: 228); Hak-hak anak dari orangtua (S. al-Baqarah, 2: 233 dan S. al-Isra', 17: 23-24); Hak memperoleh pendidikan dan berperan serta dalam pengembangan ilmu pengetahuan (S. at-Taubah, 9: 122 dan S. al-'Alaq, 96: 1-5); Hak kebebasan memilih agama (S. al-Baqarah, 2: 256, S. al-Kahfi, 18: 29 dan S. al-Kafirun, 109: 1-6); Hak kebebasan bertindak dan mencari suaka (S. an-Nisa', 4: 97 dan S. al-Mumtahanah, 60: 9); Hak untuk bekerja (S. at-Taubah, 9: 105, S. al-Baqarah, 2: 286 dan S. al-Mulk, 67: 15); Hak untuk memperoleh kesempatan yang sama (S. al-Baqarah, 2: 275-278, S. an-Nisa', 4: 161 dan S. Ali Imran, 3: 130); Hak milik pribadi (S. al-Baqarah, 2: 29 dan S. an-Nisa', 4: 29); Hak menikmati hasil atau produk ilmu (S. al-Ahqaf, 46: 19 dan S. al-Baqarah, 2: 164); dan Hak tahanan dan narapidana (S. al-Mumtahanah, 60: 8).

⁵³ QS. al-Anbiya', 21:107.

⁵⁴ Muhtar Buchari, *Pendidikan Antisipatoris* (Yogyakarta: Kanisius, 2001), 50.

⁵⁵ Achmadi, "Dekontrksi Pendidikan Islam Sebagai Subsistem Pendidikan Nasional," pidato pengukuhan guru besar dalam Ilmu Pendidikan Islam tanggal, 8 Januari 2005.

⁵⁶ (QS. Al-Hujarat, 49:11). (QS. Al-Hujarat, 49:13). (QS. Ar-Rum, 30:22). (Al Baqarah, 2: 62).

⁵⁷ *Undang-undang Sistem Pendidikan Nasional*, Nomor 20 Pasal 37 tahun 2003.

Kata Pengantar

بسم الله الرحمن الرحيم

الحمد لله رب العالمين Puji syukur kehadiran Allah SWT menganugerahkan limpahan Rahman dan RahimNYA agar kita selalu termotivasi untuk berlomba-lomba dalam kebaikan, terutama menggali ilmu dan mengamalkannya.

Kehadiran prosiding ini merupakan sebuah karya berbagai pihak yang berpartisipasi dalam acara Konferensi Internasional Pendidikan Islam dengan tema “Aims, prospects and Challenges of Education in Southeast Asia Education” pada 2-3 Desember 2015.

Konferensi tersebut bertujuan untuk pengembangan teori dan praktik pendidikan di ASEAN, mempromosikan keunggulan penelitian kolaboratif diantara para pakar pendidikan, menyediakan kesempatan bagi para akademisi dan professional untuk mendiskusikan topic-topik terkini, wadah bertukar perspektif untuk mengungkapkan pemikiran berkualitas untuk memecahkan problematika pendidikan serta melanjutkan kerjasama berkesinambungan bagi masyarakat global.

Adapun prosiding “International Conference of Islamic Education in Southeast Asia: Aims, prospects and Challenges of Education in Southeast Asia Education” terdiri dari 62 makalah yang telah dikompilasi. 22 makalah menjelaskan topic “Aims and Model of Islamic Education, 23 makalah mengeksplorasi tema “Teaching Experiences from Classroom in Islamic Education in Islamic Education Institutions” dan 18 makalah mendiskusikan mengenai “Reforming Islamic Education Institution in an Era of Globalization.”

Atas terselenggaranya konferensi serta publikasi prosiding ini, kami menyampaikan rasa hormat kami kepada:

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Akhir kata kami berharap agar prosiding ini bermanfaat sebagai sumber rujukan khalayak umum.

Malang, 27 Desember 2015

Dr. H. Nur Ali, M.Pd

DAFTAR ISI

Halaman Sampul = i
Halaman Editor = ii
Kata Pengantar = iii
Daftar Isi = iv

AIMS AND MODEL OF ISLAMIC EDUCATION

Kontribusi Manaje men Fasilitas Sekolah Terhadap Produktivitas Kerja Guru Di Ma Al-Ma'arif Tulungagung Tahun 2011/2012

Imam Khowim & Noor Hafidhoh = 442-455

Peran Kepemimpinan dalam Transformasi Pendidikan Islam Di Indonesia: Studi Kasus Madrasah Aliyah Unggulan Berbasis Pesantren

Suwandi = 456-469

The Global Goals Berbasis Maqashid Syariah Kontemporer Sebagai Acuan Reformasi Institusi Pendidikan Tinggi Islam Berstandar Internasional

Rosidin = 470-483

Pembelajaran Sejarah Berbasis Multikultural Dan Perspektif Sejarah Lokal, Nasional, Global, Untuk Integrasi Bangsa

Aniek Rahmaniah = 484-494

تربية النفس على الأخلاق الوسطية عند الإمام الغزالي

495-504 = تري يو سوفري يتنو و أحمد فتح يس

التعليم في ليبيا مرحلي التعليم الأساسي والثانوي

505-512 = فضل الله فرج بالمرمان

ورقة عمل حول/ استراتيجيات تطبيق إدارة الجودة في جامعة مولانا مالك إبراهيم الحكومية الإسلامية، وأسس الاعتراف وأ اعتماد المؤهلات

العلمية في مركز ضمان الجودة بليبيا

513-526 = عبدالكريم مالك أمر الله و جابر المحمد مسعود شريحة

Praktek Pendidikan Kewirausahaan untuk Pemberdayaan Perempuan di Kanigoro Pagelaran Malang: Laporan Refleksi Kerajinan Tangan (Participatory Action Research)

Abdul Bashith = 527-537

TEACHING EXPERIENCES FROM CLASSROOM IN ISLAMIC EDUCATION ON ISLAMIC EDUCATION INSTITUTIONS

Peran Orang Tua terhadap Pembentukan Karakter melalui Pendidikan Islam pada Anak Usia Dini

Evania Yafie = 538-547

Politik Pemberdayaan Pendidikan Islam melalui Kewirausahaan dan Reduksi Nilai-Nilai Pendidikan Agama Islam untuk Mewujudkan Masyarakat Madani

Ni'matuz Zuhroh = 548-558

Buletin Sebagai Media Parenting PAUD
Muhibuddin Fadhli = 559-564

Reformasi Pembelajaran PAI melalui Implementasi Metode STAD Berbasis Teacher-Oriented, Individual Student-Oriented dan Collaborative Student-Oriented
Nila Nur Kumala, Lia Eliana Hidayati, Eka Fitriarningsih, Darini = 565-574

Pragmatik sebagai Pendidikan Akhlakul Karimah dalam Pengajaran Bahasa
Sajjatul Hidzqy = 575-586

Permainan Engklek untuk Pemahaman Konsep Integral
Yeni Tri Asmaningtias = 587-616

Pengembangan Bahan Ajar Tematik-Integratif Berbasis Multiple Intelligences
Maryam Faizah = 617-632

استكشاف المجال العاطفي من خلال التعليم المباشر القائم على أساس FADER في مادة دراسة الفقه كلية التربية والتعليم شعبة التربية الإسلامية IAIN PONTIANAK
ليليل محتيفة = 633-640

REFORMING ISLAMIC INSTITUTION IN AN ERA OF GLOBALIZATION

Relasi Kalender Islam dalam Membangun Peradaban Islam di Masyarakat Saat ini
Fahmi Fatwa Rosyadi Satria Hamdani dan Alhamuddin = 641-653

Profil *Self Reliance* Peserta Didik Sekolah Dasar (SD) di Indonesia
Endin Mujahidin = 654-662

Model Pendidikan Agama untuk Perdamaian Agama Internal dan Eksternal
Muhammad Munadi dan Subar Junanto = 663-677

Pengembangan Model Pendidikan Karakter Melalui Kurikulum Terintegrasi Pada Tingkat Dasar di Kota Medan
Amini, Syamsuyurnita & Masyitah Noviyanti = 678-701

Strategi Kepala Sekolah untuk Meningkatkan Kinerja Guru Profesional di MAN 2 Malang
Indah Aminatuz Zuhriyah = 701-712

Inovasi Pendidikan Islam: Analisis Kurikulum Pesantren dan Madrasah
Intan Nuyulis Naeni Puspitasari = 713-734

التعليم الابتكاري في مادة القرآن الكريم والحديث في المدرسة الابتدائية الحكومية (MIN) مالانق 1
فطرة العيون = 735-755

إعادة تشكيل مؤسسة جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق كالتربية الإسلامية العالمية استعدادا لاستقلالها كجامعة العالمية.
سلالة الماجستير = 756-770

Kontribusi Manajemen Fasilitas Sekolah Terhadap Produktivitas Kerja Guru Di Ma Al-Ma'arif Tulungagung Tahun 2011/2012

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Abstract: Education is an effort to bring about an atmosphere of learning and the learning process so that learners are actively developing potential, personality, attitudes, and noble, as well as the necessary skills for themselves, the community, the nation and the state of the learning process is an aspect of organized school environment. Thus, the environment is arranged so that the directional teaching and learning activities in accordance with the education. This research was conducted in MA Ma'arif Tulungagung by proposing three research foci: 1) How an idea of facility management in the MA Al-Ma'arif Tulungagung in How teachers in the productivity picture MA Al-Ma'arif Tulungagung in? 3) How picture Managment school facilities contribute to the productivity of the work of teachers in the MA Al-Ma'arif Tulungagung in?. Methods of this study are a quantitative approach and liveliness. Results of research: (1) that the management of school facilities in MA Al Ma'arif Tulungagung corresponds to the concept with the results classified fairly (2) Productivity Guru in MA Al Ma'arif Tulungagung belong enough. This is evident from the data analyzed and the result is the number% if 56,67 consulted with the given standard suharsimi arikunto are at 56%-75% which means it pretty (3) there are influences between the management of school facilities with a Productivity Guru at MA Al Ma'arif,

Keywords: Management, Productivity, School Teacher Facility

A. Pendahuluan

Sarana dan prasarana pendidikan merupakan salah satu dari delapan lingkup standar nasional pendidikan, sebagaimana diatur dalam Peraturan Pemerintah Republik Indonesia (2005). Standar nasional pendidikan adalah kriteria minimum tentang sistem pendidikan di seluruh wilayah hukum Negara Kesatuan Republik Indonesia. Sedangkan standar sarana dan prasarana adalah berkaitan dengan kriteria minimal tentang ruang belajar, tempat berolahraga, tempat beribadah, perpustakaan, laboratorium, bengkel kerja, tempat bermain, tempat berkreasi, serta sumber belajar lain yang diperlukan untuk menunjang proses pembelajaran, termasuk penggunaan teknologi informasi dan komunikasi.

Standar sarana dan prasarana dikembangkan oleh BSNP dan ditetapkan dengan Peraturan Menteri Pendidikan Nasional Republik (2007) tentang Standar Sarana dan Prasarana. Standar Sarana dan Prasarana atau fasilitas dalam PerMen Diknas ini lebihjelas mengatur sarana dan prasarana dalam teknisnya, seperti ketentuan apa saja jenis dari prasarana dan sarana yang seharusnya ada di sekolah, fungsi atau kegunaan, serta ketentuan rasio (jumlah, luas, letak, dan kelengkapan).

Adanya kebutuhan sekolah di beberapa tempat serta dorongan untuk mengadakan atau menyelenggarakan sekolah terutama di kota-kota besar menyebabkan munculnya sekolah-sekolah dengan fasilitas yang asal-asalan (Mamsung, 1991). Itulah sebabnya tidak mengherankan jika sekolah yang diselenggarakan pada tempat-tempat yang semula telah ada bangunannya, berupa :

1. Ruang kelas sekolah yang dipakai rangkap sampai tiga kali pergantian dalam satu hari.
2. Bangunan tempat tinggal.

3. Gedung.
4. Garasi Mobil.
5. Dan lain-lain, yang seharusnya sama sekali bertentangan dengan prinsip Pedagogis-Psikologis, maupun estetis tetap keberadaannya masih dipertahankan.

Mencermati keadaan tersebut di atas, bahwa fasilitas sebagai salah satu penunjang dalam pelaksanaan proses pendidikan perlu untuk diperhatikan sehingga tidak terkesan asal-asalan, menerima kondisi apa adanya, dan mengabaikan aspek Pedagogis dan Psikologis.

Indonesia sebagai Negara kesatuan yang terdiri dari banyak pulau yang menyebar dimungkinkan tidak sama dalam pengelolaan kebutuhan pendidikannya, khususnya yang berkaitan dengan sarana dan prasarana atau fasilitasnya, mungkin ada yang sudah dapat dikatakan baik dalam pengelolaan fasilitasnya bahkan ada yang disebut masih buruk dalam pengelolaan fasilitas pendidikannya. Dalam lingkup yang lebih kecil lagi yakni sekolah, pastinya juga tidak semua sekolah sama rata memiliki kualitas dan kuantitas yang baik mengenai fasilitas yang dikelolanya. Dengan demikian, fasilitas sekolah harus dilaksanakan dengan sebaik-baiknya dan dapat dijalankan melalui yang namanya manajemen.

Manajemen dalam pengertian umum bersifat universal dan dapat diterapkan dalam berbagai bidang aktivitas. Manajemen tidak berwujud, tetapi hasilnya dapat dilihat berupa ketertiban, keteraturan, disiplin, moral karyawan yang tinggi, dan hasil pekerjaan yang memuaskan. Pengelolaan fasilitas sekolah yang merupakan proses kegiatan sekolah dapat dikelola dengan memanfaatkan kegiatan manajemen.

Manajemen dalam fasilitas sekolah berkenaan dengan penerapan fungsi-fungsi manajemen yang meliputi: perencanaan, pengorganisasian, pengadaan, penggunaan, pemeliharaan, inventarisasi, dan penghapusan fasilitas sekolah dengan tujuan seperti apa yang dikemukakan Ibrahim Bafadal (2003), sebagai berikut:

1. Untuk mengupayakan pengadaan sarana dan prasarana pendidikan melalui sistem perencanaan dan pengadaan yang hati-hati dan seksama.
2. Untuk mengupayakan pemakaian sarana dan prasarana sekolah secara tepat dan efisien.
3. Untuk mengupayakan pemeliharaan sarana dan prasarana sekolah, sehingga keberadaannya selalu dalam kondisi siap pakai dalam setiap diperlukan oleh semua personil sekolah.

Masih menurut Ibrahim Bafadal (2003) bahwa selain harus memperhatikan tujuan, pengelolaan fasilitas pun harus memperhatikan beberapa prinsip, yaitu : "Prinsip pencapaian tujuan, efisiensi, administratif, kejelasan tanggungjawab, dan kekohesifan sehingga fasilitas bisa menyokong tercapainya tujuan pendidikan."

Prinsip-prinsip dalam pengelolaan atau kegiatan manajemen tersebut memberikan gambaran yang jelas sebagai arahan bahwa dalam prosesnya, fasilitas harus dikelola secara tepat atau terarah, dan bukannya asal-asalan dijalankan begitu saja.

Organisasi merupakan suatu sistem, begitu pula sekolah dikatakan sebagai sebuah organisasi yang didalamnya mempunyai unsur-unsur saling terkait. Sekolah mempunyai berbagai unsur dalam kegiatannya, selain fasilitas hal lainnya yang saling terkait adalah unsur yang sangat penting dan potensial yakni sumber daya manusia. Menurut Undang-undang Sistem Pendidikan Nasional (2003) dijelaskan bahwa :

"Tenaga kependidikan adalah anggota masyarakat yang mengabdikan diri dan diangkat untuk menunjang penyelenggaraan pendidikan".

Guru disebutkan sebagai tenaga fungsional mempunyai peran penting yang dapat mendukung tercapainya tujuan pendidikan. Oteng Sutisna (1986), mengemukakan bahwa: "Umumnya diakui bahwa keberhasilan setiap usaha manusia berkaitan erat dengan kualitas personil yang melaksanakan tugas pekerjaan yang perlu bagi pencapaian tujuan maupun dengan kondisi yang mempengaruhi kesejahteraan fisik dan mental mereka. Hal ini berlaku pula bagi setiap manusia yang terorganisasi termasuk sistem sekolah".

Sekolah sebagai organisasi dengan bercirikan mempunyai sistem tidak terlepas dari kehidupan manusia atau personil yang terpengaruh oleh kesejahteraan fisik dan mental (kualitas) yang mereka punya. Dengan kualitas personil yang melekat pada masing-masing orang dan kelompok sekolah, dapat dijadikan sebagai modal untuk memunculkan produktivitas kerja yang tinggi dalam menjalankan tugas guna mencapai tujuan pendidikan.

Perlu ada strategi pengembangan personil untuk mengarah pada produktivitas kerja. Strategi tersebut menuntut kepemimpinan yang memusatkan perhatian dan usaha kepada tercapainya tujuan-tujuan organisasi, menyediakan kesempatan bagi para anggotanya untuk memiliki motivasi, kecakapan profesional dan kreativitas dalam pekerjaan mereka yang pada akhirnya mendatangkan produktivitas kerja tinggi.

Dalam cakupan produktivitas, setiap pegawai mempunyai motivasi dan sikap kerja yang berbeda-beda. Perbedaan bisa dilihat dari motif pegawai dalam bekerja, misalnya ada pegawai yang bekerja karena ingin memperoleh penghasilan yang besar atau karena ingin mendapatkan pengembangan karir yang lebih baik lagi.

Sekolah sebagai sebuah organisasi dapat dikatakan dinamis dan berkembang apabila terus menerus melakukan peningkatan terhadap produktivitasnya. Produktivitas yang dimaksud bisa dari produktivitas sekolah secara umum dan dari produktivitas masing-masing individu yang terkait dalam sekolah semisal adalah produktivitas kerja guru. Nawawi (1992) menjelaskan bahwa :

"Produktivitas dapat dilihat dari dedikasi, loyalitas, kesungguhan, disiplin, ketepatan penggunaan metode, dan lain-lain".

Selanjutnya ia mengatakan bahwa:

"Produktivitas kerja dikatakan tinggi jika prosesnya berlangsung menurut prosedur dan mekanisme yang tepat dan cermat atau yang dinilai terbaik dalam melaksanakan suatu pekerjaan" (Nawawi (1992).

Dalam keseharian seorang pegawai termasuk guru dalam menjalankan tugas tentunya mempunyai kebiasaan kerja dalam bentuk kegiatan yang dijalankan, dan bentuk kegiatan tersebut memunculkan penilaian atas produktivitas yang dimiliki apakah besar atau rendah. Seperti apa yang dikemukakan oleh A Mintorogoro (1982). bahwa seorang pegawai dikatakan produktif apabila:

1. Selama bekerja yang bersangkutan selalu tekun
2. Tidak pernah mangkir
3. Datang dan pulang tepat pada waktunya
4. Mengerjakan pekerjaan dengan cara yang berdaya guna
5. Pekerjaan diselesaikan tepat waktu

Fasilitas sekolah sebagai salah satu aspek lingkungan kerja guru amat penting peranannya terhadap pemunculan produktivitas kerja guru. Dengan lingkungan kerja yang kondusif dan menyenangkan dapat menimbulkan bahkan meningkatkan sikap positif dan semangat para guru dalam menjalankan tugas kesehariannya.

Begitu pentingnya fasilitas sekolah dalam menciptakan lingkungan kerja yang kondusif bagi guru, maka dituntut untuk memaksimalkan segala aktivitas yang berkaitan dengan pengelolannya. Pengelolaan fasilitas sekolah selayaknya terlaksana mulai dari perencanaan yang matang hingga pada proses perawatan atau pemeliharaan yang rutin. Fasilitas sekolah sebagai lingkungan kerja guru diharapkan dapat membangkitkan atau bahkan meningkatkan produktivitas kerja yang baik. Dengan produktivitas kerja guru yang positif, pada akhirnya akan membantu ketercapaian tujuan dari pendidikan secara umum dan tujuan ketercapaian sekolah secara khusus.

Berdasarkan pemikiran di atas, maka peneliti tertarik untuk membahasnya dalam penelitian dengan judul "Kontribusi Manajemen Fasilitas Sekolah Terhadap Produktivitas Kerja Guru di MA AL-Ma'arif Tulungagung Tahun Pelajaran 2011/2012.

B. Metode Penelitian

1. Pola Penelitian

Penelitian ini menggunakan pendekatan kuantitatif, jenis pendekatan adalah studi deskripsi dan penelitian korelasional. Adapun studi deskripsi yaitu penelitian yang dimaksudkan untuk mengumpulkan informasi mengenai status suatu gejala yang apa adanya yaitu gejala menurut apa adanya pada saat penelitian dilakukan (Suharsini,1996). Sedangkan penelitian korelasi yaitu untuk mengetahui ada tidaknya hubungan antara dua atau beberapa variabel dalam sebuah variabel dengan variabel yang lain (Suharsini,1996).

2. Populasi, Sampel dan Sampling

- a. Populasi yaitu keseluruhan subyek penelitian (Suharsini,1996). Dalam hal ini adalah seluruh siswa MA Al-Ma'arif Tulungagung Tahun Pelajaran 2011/2012.
- b. Sampling adalah proses penerikan sebagian subyek, gejala atau obyek yang ada pada populasi (Nana Sujana,1992). Dalam hal ini menggunakan teknik random sampling yaitu pengambilan sebagian populasi yang ada untuk disajikan sampel karena jumlahnya berada diatas 100 responden.
- c. Sampel adalah sebagian atau wakil populasi yang diteliti. Sedangkan yang menjadi sampel dalam penelitian ini adalah 30 siswa MA Al-Ma'arif Tulungagung Tahun Pelajaran 2011/2012.

3. Sumber Data dan Variabel

- a. Sumber data primer dan sekunder meliputi : Siswa di MA Al-Ma'arif Tulungagung Tahun Pelajaran 2011/2012, siswa, buku-buku dan lain sebagainya.

- b. Adapun variabelnya:
 - 1) Variabel bebas: Manajemen Fasilitas Sekolah
 - 2) Variabel terikat: Produktivitas Kerja Guru

4. Metode dan Instrumen Penelitian

- a. Metode penelitian
 - 1) Metode observasi
 - 2) Metode interview
 - 3) Metode dokumentasi
 - 4) Metode angket
- b. Instrumen penelitian
 - 1) Pedoman observasi
 - 2) Pedoman angket
 - 3) Pedoman interview
 - 4) Pedoman dokumentasi

5. Teknik Analisa Data

Metode analisa data kuantitatif adalah merupakan teknik analisa data yang dapat digunakan untuk mengolah data yang diwujudkan dengan angka. Dalam hal ini menggunakan teknik kuantitatif berupa:

- a. Data Editing
- b. Data Toding
- c. Data Scoring
- d. Data Categoring

Sedangkan dalam penelitian ini karena data kuantitatif maka dianalisis dengan menggunakan statistik. Untuk mengetahui ada Kontribusi Manajemen Fasilitas Sekolah Terhadap Produktivitas Kerja Guru di MA Al-Ma'arif Tulungagung Tahun Pelajaran 2011/2012.

Adapun dalam teknik analisa data kuantitatif ini penulis menggunakan dua teknik analisa data antara lain :

1) Teknik analisis prosentase

Untuk menjawab rumusan masalah pertama dan kedua yaitu untuk mengetahui Kontribusi Manajemen Fasilitas Sekolah Terhadap Produktivitas Kerja Guru di MA Al-Ma'arif Tulungagung Tahun Pelajaran 2011/2012, penulis menggunakan rumus prosentase presentasi sebagai berikut:

$$P = \frac{F}{N} \times 100\%$$

Keterangan :

P = Persentase

F = Frekuensi

N = Jumlah responden

Setelah mendapatkan hasil berupa prosentase, maka hasil tersebut dapat dikelompokkan atau ditafsirkan dengan kalimat yang bersifat sebagai berikut:

- a) 76% - 100% = kategori : baik
- b) 2) 56% - 75% = kategori : cukup

- c) 3) 40% - 55% = kategori : kurang baik
 d) 4) 0% - 35% = kategori : jelek
 2) Teknik analisis produk moment
 Data dengan teknik analisa *product moment* dengan rumus sebagai berikut:¹

$$r_{xy} = \frac{N \sum XY - (\sum X)(\sum Y)}{\sqrt{\{N \sum X^2 - (\sum X)^2\} \cdot \{N \sum Y^2 - (\sum Y)^2\}}}$$

Keterangan :

- r_{xy} : Angka indek korelasi r product moment
 $\sum XY$: Jumlah hasil kali skor X dan skor Y
 $\sum X$: Jumlah seluruh hasil skor X
 $\sum Y$: Jumlah seluruh skor Y
 N : Jumlah subyek atau responden.

C. Hasil dan Pembahasan

1. Pengolahan Data

Dalam kegiatan penelitian, pengelolaan data merupakan salah satu langkah untuk mendapatkan suatu kesimpulan, tentang masalah yang diteliti. Disamping itu data yang diperoleh dapat menjadi jelas, mudah dipahami dan menunjang tujuan penelitian. Hal ini disebabkan data yang masih global bila tidak diadakan pengolahan, maka data yang terkumpul tersebut kurang berarti, untuk itulah agar bisa mengetahui hasil data yang telah terkumpul, perlu kiranya dilakukan pengolahan data.

a. Penyajian Data

Dalam mengumpulkan data-data. penulis menggunakan metode angket. Data yang penulis sajikan dalam penelitian ini ada dua yaitu data dependen dan data independen.

Maka sebelumnya untuk mempermudah pemberian penilaian data maka penulis akan kemukakan ketentuan penilaian tentang hasil jawaban responden angket pada jawaban dari item pertanyaan.

Adapun format angket tersebut terdiri dari 20 item pertanyaan dalam bentuk pilihan ganda yang masing-masing memiliki empat alternatif jawaban. Dari masing-masing alternatif jawaban tersebut, penulis memberikan ketentuan sebagai berikut:

- 1) Alternatif jawaban sangat sesuai (SS) adalah sangat baik dengan skor 4
- 2) Alternatif jawaban sesuai (S) adalah baik dengan skor 3
- 3) Alternatif jawaban tidak sesuai (TS) adalah kurang dengan skor 2
- 4) Alternatif jawaban sangat tidak sesuai (STS) adalah sangat kurang dengan skor 1

Dalam mengumpulkan data tentang Kontribusi Manajemen Fasilitas Sekolah angket telah disebarkan pada responden dengan jumlah 20 item pernyataan di Siswa di MA. Al Ma'arif Tulungagung. Untuk lebih jelasnya dapat dilihat dari Tabel 1:

*Tabel 1: Rekapitulasi Jawaban Angket tentang Manajemen Fasilitas Sekolah
 (Tabel X atau Variabel Independent)*

No	Nama	Kelas	Kedisiplinan (X)
1	Addaroni Maulana A	X	74
2	Agustin Fika R. U.	X	76
3	Budi Prastyo	X	70
4	Dwi Prastyo	X	66
5	Devi Ngainul Una	X	71
6	Falikhul Isbach	X	60
7	Gigik Endri Yeni	X	69
8	Habi Jamroh	X	68
9	Hem Tri Cahyono	X	64
10	Imroatul Nadiroh	XI	66
11	Kharis Hanafi	XI	66
12	Khusnul Nur Habibah	XI	73
13	Kotif	XI	73
14	Lusy Suryawati Nike M	XI	70
15	Maidatul Chusna	XI	68
16	M. Fuad Zaenul	XI	61
17	M. Luqman Hakim	XI	63
18	M. NurShodik	XI	61
19	M. Yudha Hamdani	XI	64
20	Noviyanto	XI	57
21	Puput Duwi Handayani	XII	56
22	Saiful Munir	XII	69
23	Siti Fatimah	XII	74
24	Sufi Wulandari	XII	71
25	Umi Choiruning F.	XII	66
26	Umi Mahmudah	XII	47
27	Yunita Nur Fatimah	XII	62
28	Lusy suryawati	XII	66
29	Imroatul Nadiroh	XII	72
30	Komarudin	XII	63

b. Data tentang Produktivitas Guru

Produktivitas Guru di MA. Al Ma'arif Tulungagung bisa dikatakan cukup sesuai dengan apa yang dikatakan Bapak Dra. Luthfi Su'aidah, M.Ag Kepala Sekolah di MA. Al Ma'arif Tulungagung yang menyatakan bahwa: " Produktivitas Guru di MA. Al Ma'arif Tulungagung dikatakan cukup hal ini dapat dilihat dari hasil yang cukup."

Untuk mengetahui data tentang Produktivitas Guru, angket telah disebarkan pada responden dengan jumlah 20 item pernyataan Guru di MA. Al Ma'arif Tulungagung. Untuk lebih jelasnya dapat dilihat dari Tabel 2:

*Tabel 2: Rekapitulasi Jawaban Angket tentang Produktivitas Guru
 (Tabel Y atau Variabel Dependent)*

No	Nama	Kelas	Kedisiplinan (X)
1	Addaroni Maulana A	X	72
2	Agustin Fika R. U.	X	73
3	Budi Prastyo	X	70
4	Dwi Prastyo	X	68
5	Devi Ngainul Una	X	74
6	Falikhul Isbach	X	62
7	Gigik Endri Yeni	X	76
8	Habi Jamroh	X	73
9	Hem Tri Cahyono	X	68
10	Imroatul Nadiroh	XI	68
11	Kharis Hanafi	XI	71
12	Khusnul Nur Habibah	XI	81
13	Kotif	XI	76
14	Lusy Suryawati Nike M	XI	76
15	Maidatul Chusna	XI	74
16	M. Fuad Zaenul	XI	68
17	M. Luqman Hakim	XI	64
18	M. NurShodik	XI	64
19	M. Yudha Hamdani	XI	64
20	Noviyanto	XI	58
21	Puput Duwi Handayani	XII	64
22	Saiful Munir	XII	71
23	Siti Fatimah	XII	77
24	Sufi Wulandari	XII	78
25	Umi Choiruning F.	XII	71
26	Umi Mahmudah	XII	48
27	Yunita Nur Fatimah	XII	67
28	Lusy suryawati	XII	68
29	Imroatul Nadiroh	XII	75
30	Komarudin	XII	67

- c. Data tentang Kontribusi Manajemen Fasilitas Sekolah Terhadap Produktivitas Kerja Guru

Kontribusi Manajemen Fasilitas Sekolah Terhadap Produktivitas Kerja Guru MA. Al Ma'arif Tulungagung bisa dikatakan cukup berpengaruh hal ini sesuai dengan apa yang dikatakan dengan Dra. Luthfi Su'aidah, M.Ag selaku Kepala Sekolah MA. Al Ma'arif Tulungagung.

2. Analisa Data

Penelitian ini diadakan, bertujuan untuk mengetahui Kontribusi Manajemen Fasilitas Sekolah Terhadap Produktivitas Kerja Guru di MA. Al Ma'arif Tulungagung. Adapun cara yang digunakan penulis untuk mengetahui tujuan penelitian di atas, berdasarkan jawaban responden yang diterima penulis dari angket yang telah disebarkan

sebelumnya. Pada tiap item- itemnya mempunyai 4 alternatif jawaban yang masing-masing jawabannya mempunyai skor yang berbeda.

Dalam memberi skor untuk jawaban angket, penulis memberikan skor 1 (satu) untuk jawaban terburuk dan skor 4 (empat) untuk jawaban yang paling baik, sebagaimana tercantum pada Tabel 3:

Tabel 3: Kualifikasi Jawaban

Jawaban	Skor	Keterangan
SS	4	Sangat sesuai
S	3	Sesuai
TS	2	Tidak sesuai
STS	1	Sangat Tidak Sesuai

Setelah memperoleh jawaban data dari jawaban angket, maka langkah selanjutnya adalah menganalisa data dengan menggunakan dua teknik, yaitu teknik analisa prosentase menggunakan rumus prosentase dan teknik analisa product moment menggunakan rumus product moment person.

a. Analisa Manajemen Fasilitas Sekolah

Dalam hal ini penulis menggunakan Teknik Analisa Prosentase. Teknik analisa prosentase ini untuk menganalisa data tentang kompetensi interpersonal guru, untuk teknik analisa prosentase ini dengan cara memprosentasekan akumulasi jawaban dengan menggunakan rumus prosentase di bawah ini.

$$P = \frac{F}{N} \times 100\%$$

Keterangan :

P = Angka prosentase

F = Frekuensi yang sedang dicari prosentasenya

N = Number of Cases atau banyaknya individu

Selanjutnya prosentase yang dicari sudah ditemukan, maka langkah selanjutnya adalah angka-angka yang diperoleh dari prosentase kemudian dideskripsikan menurut kualifikasi sebagai berikut:

- 1) - 76% - 100% = baik
- 2) - 50% - 75% = cukup
- 3) - 40% - 55% = kurang
- 4) - kurang dari 40% = sangat kurang.

Setelah prosentase dari tiap item soal ditemukan, langkah selanjutnya mengemukakan semua prosentase-prosentase jawaban ke dalam sebuah tabel alternatif penilaian terbaik. Adapun tabel alternatif penilaian dapat dilihat di Tabel 4.

Tabel 4: Alternatif Jawaban Terbanyak

No Item	Alternatif Jawaban	Frekuensi Jawaban Maksimal	F	Prosentase
1	(4) Sangat sesuai	600 (enam ratus)	340	56,67
2	(3) Sesuai		150	25,00
3	(2) Tidak Sesuai		111	18,5
4	(1) Sangat tidak sesuai		19	3,17

Keterangan : Angka 600 diperoleh dari jumlah responden kali jumlah item soal

Dari Tabel 4 dapat diketahui bahwa nilai ideal dengan skor (4) adalah 56,67%. Adapun menurut Sugarsimi Arikunto adalah cukup. Jadi dapat disimpulkan bahwa Manajemen Fasilitas Sekolah MA Al-Ma'arif Tulungagung adalah Cukup.

b. Analisa Produktifitas Guru

Setelah prosentase dari tiap item soal ditemukan, langkah selanjutnya mengemukakan semua prosentase-prosentase jawaban ke dalam sebuah tabel alternatif penilaian terbaik. Adapun tabel alternatif penilaian dapat dilihat di bawah ini.

Tabel 5: Alternatif Jawaban Terbanyak

No Item	Alternatif Jawaban	Frekuensi Jawaban Maksimal	F	Prosentase
1	(4) Sangat sesuai	600 (enam ratus)	340	56,67
2	(3) Sesuai		150	25,00
3	(2) Tidak Sesuai		111	18,5
4	(1) Sangat tidak sesuai		19	3,17

Keterangan : Angka 600 diperoleh dari jumlah responden kali jumlah item soal

Dari Tabel 5 dapat diketahui bahwa nilai ideal dengan skor (4) adalah 67,00%. Adapun menurut Suharsimi Arikunto adalah cukup. Jadi dapat disimpulkan bahwa Produktifitas Guru di MA Al Ma'arif Tulungagung adalah cukup.

c. Analisa Kontribusi Manajemen Fasilitas Sekolah Terhadap Produktivitas Kerja Guru

Dalam hal ini penulis menggunakan teknik analisa produk moment Penulis menggunakan analisis data kuantitatif untuk menganalisa tentang Kontribusi Manajemen Fasilitas Sekolah Terhadap Produktivitas Kerja Guru di MA Al Ma'arif Tulungagung. Artinya penelitian ini bertujuan untuk mengetahui apakah antara variabel X Manajemen Fasilitas Sekolah dan variabel Y (Produktivitas Kerja Guru terdapat pengaruh/hubungan yang signifikan. Sebelum penulis melakukan penghitungan untuk memperoleh angka indeks korelasi (r_{xy}), terlebih dahulu penulis rumuskan hipotesa alternatif (H_a) dan hipotesa nihil (H_o) sebagai berikut:

H_a = ada korelasi positif yang signifikan, antara variabel X (Manajemen Fasilitas Sekolah) dan variabel Y (Produktivitas Kerja Guru)

H_o = Tidak ada korelasi yang signifikan, antara variabel X (Manajemen Fasilitas Sekolah) dan variabel Y (Produktivitas Kerja Guru)

Selanjutnya yang dilakukan penulis adalah menghitung data yang diperoleh untuk mendapatkan angka indeks korelasi (r_{xy}), untuk mendapatkan angka indeks korelasi (r_{xy}), penulis menggunakan rumus product moment sebagai berikut:

$$r_{xy} = \frac{N \sum xy - (\sum x)(\sum y)}{\sqrt{\{N \sum x^2 - (\sum x)^2\} \{N \sum y^2 - (\sum y)^2\}}}$$

Keterangan :

- $\sum xy$ = jumlah hasil dari x dan y
 $\sum x$ = jumlah skor distribusi x
 $\sum y$ = jumlah skor distribusi y
 $\sum xy$ = perkalian skor x dan y
 N = jumlah responden x dan y yang mengisi kuesioner
 $\sum x^2$ = jumlah kuadrat skor distribusi x
 $\sum y^2$ = jumlah kuadrat skor distribusi y

Adapun langkah-langkah yang ditempuh dalam mencari korelasi antar variabel (X) hasil angket tentang Manajemen Fasilitas Sekolah dan variabel (Y) Produktivitas Kerja Guru adalah sebagai berikut:

- 1) Menjumlahkan variabel X dan variabel Y untuk memperoleh $\sum x$ dan $\sum y$
- 2) Mengkuadratkan dari masing-masing skor variabel x (yaitu $\sum x^2$) dan skor variabel Y (yaitu $\sum y^2$) untuk memperoleh $\sum x^2$ dan $\sum y^2$
- 3) Mengalihkan dari masing-masing skor variabel X dan skor variabel Y untuk memperoleh $\sum xy$
- 4) Memasukkan data ke dalam table kerja atau tabel perhitungan. Untuk lebih jelasnya dapat dilihat pada Tabel 6.

Tabel 6: Kerja untuk mencari pengaruh dengan menggunakan rumus diatas yang diambil dari tabel variabel bebas dan terikat

No	X	Y	X ²	Y ²	XY
1	74	78	5476	6084	5772
2	71	59	5041	3481	4189
3	65	80	4225	6400	5200
4	66	68	4356	4624	4488
5	71	74	5041	5476	5254
6	60	64	3600	4096	3840
7	69	74	4761	5476	5106
8	68	71	4624	5041	4828
9	64	70	4096	4900	4480
10	65	68	4225	4624	4420
11	66	73	4356	5329	4818
12	70	78	4900	6084	5460
13	70	74	4900	5476	5180
14	70	78	4900	6084	5460
15	68	72	4624	5184	4896
16	61	65	3721	4225	3965
17	63	65	3969	4225	4095

18	61	76	3721	5776	4636
19	64	64	4096	4096	4096
20	61	61	3721	3721	3721
21	56	61	3136	3721	3416
22	69	75	4761	5625	5175
23	71	77	5041	5929	5467
24	71	78	5041	6084	5538
25	66	73	4356	5329	4818
26	46	51	2116	2601	2346
27	62	66	3844	4356	4092
28	65	73	4225	5329	4745
29	72	75	5184	5625	5400
30	63	67	3969	4489	4221
Σ	1986	2010	154064	146338	139292

Dari tabel di atas dapat diketahui bahwa;

$$\begin{array}{ll}
 \Sigma x & = 1986 & N & = 30 \\
 \Sigma y^2 & = 146338 & \Sigma xy & = 139292 \\
 \Sigma y & = 2010 & \Sigma x^2 & = 154064
 \end{array}$$

$$\frac{N \Sigma xy - (\Sigma x)(\Sigma y)}{\sqrt{\{N \Sigma x^2 - (\Sigma x)^2\} \{N \Sigma y^2 - (\Sigma y)^2\}}}$$

$r_{xy} =$

$$\begin{aligned}
 r_{xy} &= \frac{30 \times 139292 - 1986 \times 2010}{\sqrt{\{(30 \times 154064 - (1986)^2)\} \{(30 \times 146338 - (2010)^2)\}}} \\
 &= \frac{4178760 - 3991860}{\sqrt{(4621920 - 3944196) \times (4390140 - 4040100)}} \\
 &= \frac{186900}{\sqrt{677729 \times 350040}} \\
 &= \frac{186900}{\sqrt{384662}} \\
 &= \frac{186900}{384662} \\
 &= 0,485
 \end{aligned}$$

Setelah diketahui nilai r_{xy} maka langkah yang paling akhir adalah menguji apakah nilai “r” berarti atau tidak atas taraf signifikan 5% dan 1% kemudian hasil “r” product moment dengan memerhatikan responden pada taraf signifikan 5% dan 1% dengan terlebih dahulu mencari derajat kebebasan (dp) atau degree of freedom (df) dengan rumus sebagai berikut:

$$df = N - nr$$

Keterangan:

N = Jumlah responden

Nr = variabel yang diteliti

df = Derajat keabsahan

Jadi :

$$df = N - nr$$

$$= 30 - 2$$

$$= 28$$

Berdasarkan hasil perhitungan di atas maka dapat diketahui bahwa $r_{xy} = 0,485$ dan df sebesar 28, dapat diketahui;

- r_t pada taraf signifikansi 5% = 0,396

- r_t pada taraf signifikansi 1% = 0,505

Dengan demikian ternyata bahwa " r_{xy} " atau " r_o " adalah lebih besar daripada " r_t " pada taraf signifikansi 5% maka hipotesa alternatif (H_a) diterima dan hipotesa nihil (H_o) ditolak.

Jadi kesimpulan yang dapat ditarik adalah pengaruh yang cukup/sedang antara Manajemen Fasilitas Sekolah terhadap Produktivitas Kerja Guru. Sedangkan untuk mengetahui sejauh mana pengaruh antara Manajemen Fasilitas Sekolah terhadap Produktivitas Kerja Guru dapat diinterpretasikan pada Tabel 7.

Tabel 7: Interpretasi Nilai r_{xy}

No	Klasifikasi angka r hitung	Kategori
1	0,800-1,000	Sangat Kuat
2	0,600-0,799	Kuat
3	0,400-0,599	Sedang
4	0,200-0,399	Rendah
5	0,00-0,199	Sangat rendah/tidak ada korelasi

Maka dapat diketahui nilai r_{xy} sebesar 0,485 berada di antara 0,40-0,70 yang menunjukkan bahwa antara variabel x dan y terdapat korelasi yang cukup atau sedang. Jadi dapat ditarik kesimpulan bahwa pengaruh Manajemen Fasilitas Sekolah terhadap Produktivitas Kerja Guru dapat dikatakan mempunyai korelasi yang cukup atau sedang.

D. Simpulan dan Saran

1. Simpulan

Setelah mengkaji Hasil Dan Pembahasan, maka dapat disimpulkan sebagai berikut:

- Bahwa manajemen fasilitas sekolah di MA Al Ma'arif Tulungagung sesuai dengan konsep dengan hasil tergolong cukup, hal ini terbukti dari data yang sudah dianalisis dan hasilnya adalah 56,67% jika angka tersebut dikonsultasikan dengan standard yang diberikan Suharsimi Arikunto berada di 56%-75% yang berarti cukup.
- Produktifitas Guru di MA Al Ma'arif Tulungagung tergolong cukup. Hal ini terbukti dari data yang dianalisis dan hasilnya adalah 56,67% jika angka tersebut

dikonsultasikan dengan standard yang diberikan suharsimi arikunto berada di 56%-75% yang berarti cukup

- c. Ada pengaruh antara manajemen fasilitas sekolah dengan Produktifitas Guru di MA Al Ma'arif Tulungagung. Hal ini berdasarkan pada perolehan perhitungan statistik yang menunjukkan angka 0,485 yang berarti "r" perhitungan lebih besar dari tabel baik taraf signifikan 5% sehingga hipotesa alternatif diterima dan hipotesa nol ditolak. adapun pengaruh yang ditimbulkan adalah tergolong cukup atau 120 sedang. Karena berdasarkan "r" perhitungan yaitu 0,485 terletak di antaranya 0,40-0,70 yang mana interpretasinya adalah korelasi yang cukup atau sedang.

2. Saran

- a. Kepada Kepala Sekolah sebaiknya mengadakan peningkatan dan penyempurnaan dalam pelaksanaan pembelajaran di antaranya melengkapi sarana dan prasarana yang dapat menunjang proses belajar mengajar agar proses belajar mengajar dapat berjalan dengan baik sehingga dapat mencapai tujuan pembelajaran.
- b. Kepada guru sebaiknya lebih meningkatkan proses pembelajaran dengan cara menggunakan metode-metode pembelajaran yang disukai oleh siswa sehingga siswa merasa senang dalam mengikuti proses belajar mengajar.
- c. Kepada siswa sebaiknya menyadari bahwa belajar adalah suatu hal yang sangat penting bagi siswa, sehingga siswa hendaklah lebih meningkatkan kembali semangat belajar yang tinggi, sehingga terbentuk tujuan pendidikan yakni membentuk manusia yang cerdas, berpengetahuan, berkepribadian dan berakhlak mulia.

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Peran Kepemimpinan dalam Transformasi Pendidikan Islam Di Indonesia: Studi Kasus Madrasah Aliyah Unggulan Berbasis Pesantren

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Abstract: Education has a crucial role in the development of a nation, because the attention of the government in a very large country in the developing and developed a quality of education. Attention of international community towards Islamic education, especially *madrasah* increased in tandem with the rise of the Taliban in Afghanistan in 1996 and continues to be growing at the post-event 11 September 2001 in the United States. Changes and improvements to the quality of Islamic education continues to be committed and in this case is the role of leadership in the context of Islamic education transformation in Indonesia, both the "*pesantren*" and "*madrasah*" education institutions. In this study aims to find out more about how the leadership role in a transformation process of the implementation of Islamic educational institutions (*madrasah*) in Indonesia. Apart from the issues and challenges faced anything in the implementation process of the transformation of Islamic education.

Keywords: Leadership, Transformation, Islamic Education (*Madrasah*), Islamic Boarding School (*Pesantren*)

A. Pendahuluan

Perubahan saat ini terjadi begitu cepatnya di berbagai aspek kehidupan manusia, baik dalam bidang ekonomi, politik, sosial, budaya, pendidikan, dan juga berbagai bidang lainnya. Sejalan dengan era modernisasi dan globalisasi, masyarakat dalam kehidupan sehari-hari dihadapkan pada berbagai pilihan, termasuk dalam hal ini adalah ketika mereka akan menentukan lembaga pendidikan bagi putra-putrinya. Bagi mereka pilihan yang sangat ideal adalah memilih sebuah lembaga pendidikan yang mempunyai kualitas baik. Lembaga pendidikan yang dipandang baik atau berkualitas adalah yang mampu mengembangkan pelbagai potensi yang dimiliki oleh setiap anak didik (siswa) secara utuh, yaitu pada aspek kecerdasan intelektual, spiritual, emosional, sosial, dan juga dari aspek kecerdasan yang lainnya. Setiap lembaga pendidikan yang telah berhasil mengembangkan berbagai potensi atau kemampuan peserta didik (siswa) tersebut akan menjadi pilihan atau diperebutkan banyak orang, sehingga tidak menutup kemungkinan atau tidak sedikit lembaga pendidikan tersebut akan menjadi semakin mahal, hal seperti ini juga berlaku sebagaimana dalam hukum pasar yaitu konsep *supply* dan *demand*. Semakin tinggi minat masyarakat untuk memasukkan anaknya kedalam lembaga pendidikan unggul tersebut, maka bisa dipastikan biaya yang dikeluarkan akan semakin meningkat atau mahal karena adanya persaingan diantara siswa yang akan masuk kedalam lembaga pendidikan tersebut. Terlepas daripada hal tersebut, sebuah madrasah atau sekolah untuk menjadi sebuah lembaga pendidikan yang unggul, tentunya memerlukan sebuah strategi yang baik. Selain daripada itu perlu diketahui juga aspek apa saja yang seharusnya menjadi prioritas ketika sebuah lembaga pendidikan ingin merubah atau mengembangkan lembaganya untuk menjadi sebuah lembaga pendidikan yang unggul.

B. Latar Belakang Penelitian

Salah satu permasalahan/persoalan pendidikan yang dihadapi oleh bangsa Indonesia adalah rendahnya kualiti pendidikan pada setiap tingkat dan satuan pendidikan, khususnya pendidikan yang berbasis keagamaan (madrasah). Berbagai usaha telahpun dilakukan untuk meningkatkan kualitas pendidikan nasional, misalnya dengan pengembangan kurikulum lokal dan nasional; peningkatan kompetensi atau kemampuan guru melalui pelatihan atau sertifikasi, pengadaan buku referensi dan kemudahan belajar, pengadaan dan perbaikan sarana prasarana pendidikan, serta peningkatan kualitas manajemen organisasi. Isu terakhir yang berkembang adalah terkait dengan pemerataan dalam peningkatan kualitas. Sejalan dengan keinginan tersebut pemerintah telahpun mengeluarkan sebuah kebijakan terkait dengan peningkatan standar kualitas, mulai dari standar Pelayanan Minimal (SPM), kearah Standar Sekolah Nasional (SSN), kemudian berkembang menjadi Standar Sekolah Internasional (SSI) atau sering disebut sebagai Standar Nasional Bertaraf Internasional (SNBI). Namun demikian, berbagai indikator dalam pencapaian hasil atau kualitas pendidikan tersebut belum menampakkan peningkatan yang signifikan, baik dalam pendidikan umum (sekolah) maupun pendidikan yang berbasis keagamaan (madrasah).

Madrasah sebagai penyelenggara pendidikan Islam telahpun melakukan sebuah perubahan atau reformasi didalam upaya untuk memperbaiki citra masyarakat terhadap madrasah itu sendiri dan juga meningkatkan kualitas SDM yang ada didalam madrasah tersebut. Namun demikian tidak semua madrasah mampu untuk melakukan perubahan sebagaimana yang diharapkan oleh pemerintah dan juga masyarakat (*stakeholders*). Dengan kualitas yang tidak begitu baik, maka tidak sedikit dari masyarakat sebagai pengguna jasa daripada madrasah menjadikan lembaga pendidikan madrasah sebagai pilihan kedua (*second choice*) untuk memasukkan anak-anak mereka, yaitu setelah tidak diterima di lembaga pendidikan umum (sekolah) baru kemudian di masukkan ke madrasah. Pilihan masyarakat untuk memasukkan anaknya ke lembaga pendidikan umum (sekolah) bukan tanpa alasan. Mereka berpendapat bahwa lembaga pendidikan Islam (madrasah) masih belum mampu untuk memberikan pelayanan terbaik bagi anak-anak mereka atau belum bisa memenuhi keinginan masyarakat modern saat ini, meskipun ada jumlahnya sangat terbatas dan hanya bisa dinikmati oleh kalangan terbatas.

Menurut Abdul Djalil, yang menyatakan bahawa kemajuan sebuah madrasah yang dikehendaki harus melalui proses kebijakan pengembangan yang didalam hal ini setidaknya perlu mengakomodasi tiga kepentingan: *Pertama*, bagaimana kebijakan tersebut masih memberi ruang tumbuh yang wajar bagi aspirasi utama umat Islam, yakni menjadikan madrasah sebagai wahana untuk membina ruh atau praktik hidup keislaman yang mana tuntutananya adalah madrasah dapat melahirkan golongan terpelajar *learner society* yang bisa menjalankan peran *tafaqquh fiddin*. *Kedua*, bagaimana kebijakan pengembangan itu memperjelas dan memperkuat keberadaan madrasah sebagai ajang membina warga negara yang cerdas, berpengetahuan, berkepribadian, serta produktif, sederajat dengan sekolah. Porsi dari kebijakan ini agar program kegiatan pendidikan madrasah sanggup mengantarkan peserta didik memiliki penguasaan ilmu pengetahuan umum dan mengembangkan ketrampilan yang dimiliki setiap peserta didik. *Ketiga*, bagaimana kebijakan dalam pengembangan madrasah dapat merespon tuntutan masa depan, karena itulah madrasah harus diarahkan kepada lembaga yang memiliki

kesanggupan untuk melahirkan sumber daya manusia yang memiliki kesiapan globalisasi dan era industrialisasi dengan tetap mempertahankan kulturenya sebagai institusi yang memiliki kepentingan keagamaan. (Subanji, et al:2011)

Usaha didalam memajukan sebuah lembaga pendidikan telah menjadi keinginan dan harapan semua pihak, baik lembaga, masyarakat, mahupun pemerintah. Untuk menjawab tantangan tersebut baik lembaga mahupun pemerintah telah melakukan upaya didalam membangun sebuah konsep madrasah yang bisa menjadi rujukan lembaga pendidikan yang lainnya. Oleh karena itu, pemerintah melalui Kementrian Agama telah menunjuk beberapa madrasah sebagai percontohan atau menjadi madrasah model yang ada di Indonesia. Pada tahap awal pemerintah hanya menunjuk atau memilih kurang lebih 32 buah madrasah yang ada di seluruh Indonesia untuk mengemban amanah sebagai madrasah model dengan berbagai kriteria yang ada. Setelah dianggap berhasil didalam mengembangkan madrasah model tersebut, kemudian pemerintah mempunyai gagasan untuk melanjutkan program madrasah model tersebut. Pada program selanjutnya pemerintah hanya menunjuk atau memilih beberapa buah madrasah yang berada di lingkungan pondok pesantren dengan harapan kedepannya madrasah tersebut dapat memberikan pengaruh atau menjadi contoh bagi madrasah yang berada disetiap daerah tersebut. Selain itu pondok pesantren dianggap paling mampu untuk mengembangkan madrasah percontohan tersebut, karena pondok pesantren memiliki beberapa potensi yang diharapkan dapat dikembangkan kedepannya.

Usaha lembaga pendidikan didalam memberikan pelayanan yang terbaik kepada masyarakat merupakan salah satu alasan mengapa lembaga pendidikan melakukan sebuah transformasi. Transformasi yang terjadi pada sebuah lembaga pendidikan dilakukan dengan berbagai cara, diantaranya adalah dengan membuat kurikulum baru yang dapat dan/atau mampu memenuhi keperluan masyarakat atau dalam hal ini adalah dunia kerja yang ada. Transformasi dalam institusi pendidikan Islam (madrasah) dilakukan dengan berbagai upaya, baik perubahan tersebut dilakukan secara radikal iaitu dengan melakukan transformasi tidak hanya pada komponen-komponen yang ada dalam lembaga tersebut, namun lebih dari itu transformasi tersebut bahkan dilakukan dengan merubah bentuk dan juga nama institusi tersebut.

Terkait dengan pernyataan tersebut, Mohd Izham dan Sufean Hussin (2009) berpendapat bahwa sebuah inovasi atau pembaharuan pada lembaga pendidikan di sekolah/madrasah meliputi semua komponen yang terdapat didalam sekolah tersebut yaitu komponen kurikulum, kokurikulum, komunikasi, budaya dan iklim, kesiswaan, staf, keuangan, teknologi, prasarana, dan manajemen kepemimpinan.

Perubahan beberapa status status madrasah tersebut dipengaruhi atau disebabkan oleh berbagai faktor, diantaranya adalah karena ketidakmampuan atau keterbatasan keuangan atau dana yang dimiliki oleh yayasan atau lembaga tersebut didalam mengurus madrasah. Selain itu kualitas atau kemampuan lulusan dari madrasah tersebut sangat rendah jika diperbandingkan dengan sekolah-sekolah umum milik pemerintah. Indikator tentang masih rendahnya kualitas atau kemampuan tersebut dapat dilihat dari pencapaian akhir atau ujian nasional yang diperoleh atau didapat oleh setiap siswa yang ada. Pencapaian akhir lulusan madrasah secara umum masih berada dibawah pelajar yang lulus dari sekolah-sekolah umum milik pemerintah, hal ini terutama kemampuan dalam aspek pendidikan matematik, sains dan juga teknologi.

Namun demikian, lulusan madrasah sebenarnya mempunyai nilai plus dari aspek keagamaan. Mereka mempunyai kemampuan lebih jika diperbandingkan dengan pelajar yang lulusan sekolah-sekolah umum milik pemerintah. Kelebihan tersebut hendaknya dijadikan dasar oleh lembaga pendidikan Islam (madrasah) untuk merencanakan sebuah konsep pendidikan yang terpadu (*integrated*) yaitu sebuah konsep pendidikan yang menggabungkan konsep pendidikan umum dengan konsep pendidikan agama dan pada akhirnya diharapkan akan menjadi sebuah lembaga pendidikan yang unggul atau bahkan sebagai pusat keunggulan (*center of excellence*) bagi lembaga pendidikan yang lainnya.

Sebelum lebih jauh membahas konsep transformasi madrasah, maka terlebih dahulu kita melihat bagaimana awal berkembangannya lembaga pendidikan madrasah. Selain daripada itu persoalan-persoalan atau aspek apa saja yang akan menjadi bidang kritis dalam transformasi tersebut. Realitas atau informasi tentang sejauhmana kondisi lembaga pendidikan madrasah sekarang ini dapat kita peroleh dari berbagai sumber yang ada, baik dari hasil penelitian yang pernah dilaksanakan oleh beberapa peneliti sebelumnya maupun dari berbagai sumber informasi yang lain.

Madrasah sebagai salah satu lembaga pendidikan Islam pada awal mula berdirinya adalah lebih menitik beratkan pada aspek moral keagamaan dan spiritual, hal ini dikarenakan sejarah awal pendirian madrasah tidak dapat dilepaskan dengan pendidikan Pondok Pesantren yang telah ada terlebih dahulu. Fakta ini dapat kita lihat bahwa kebanyakannya madrasah berada didalam lingkungan Pondok Pesantren, meskipun yang didirikan oleh masyarakat juga ada tetapi jumlahnya jauh lebih sedikit.

Pendirian madrasah sebagai lembaga pendidikan keagamaan mulanya tidak mementingkan ijazah dan tidak ditanamkan cita-cita kepada setiap alumni atau lulusan untuk bekerja dalam pemerintahan atau lembaga pemerintahan. Orientasi pendidikan yang dikembangkan di madrasah lebih ditujukan kepada usaha menuntut ilmu sebagai bagian dari ibadah kepada Allah agar mendapat ridha-Nya. Seiring dengan perkembangan dan perubahan zaman, terutama setelah masa kemerdekaan, pemikiran dan perencanaan untuk mengembangkan madrasah terus menerus dilakukan oleh pemerintah (Kementrian Agama) dan masyarakat. Pengembangan yang telah dilakukan oleh pemerintah terhadap madrasah yang ada, sebagiannya dilakukan dengan kerjasama pihak luar negara seperti program pengembangan Madrasah Aliyah Model yang dilakukan dengan melalui proyek *Development of Madrasah Aliyah Project (DMAP)*, Madrasah Unggulan STEP 2-IDB, dan juga program *Madrasah Education Development Project (MEDP)*. Dasar daripada perubahan madrasah tersebut adalah bagian daripada usaha pemerintah untuk memajukan madrasah agar bisa bersaing dengan lembaga pendidikan umum (sekolah) terutamanya penguasaan atau kemampuan dalam aspek sains dan teknologi.

Madrasah sebagai lembaga pendidikan yang berciri khas keislaman atau yang lebih fokus dalam pengajaran agama telahpun mengalami perubahan dari waktu ke waktu. Perubahan yang terjadi selama ini adalah dikarenakan kebijakan pemerintah. Madrasah telahpun mengalami perubahan setelah kemerdekaan negara Republik Indonesia. Menurut Mukti Bisri (2008) perubahan madrasah telahpun dilakukan selama empat kali, yaitu *pertama*, perubahan madrasah setelah adalah Surat Keputusan Bersama (SKB) tiga (3) Menteri pada tahun 1975; *kedua*, perubahan madrasah setelah Undang-Undang Sistem Pendidikan Nasional (UUSPN) tahun 1989; *ketiga*, perubahan madrasah setelah tahun

1999; dan *keempat*, perubahan madrasah setelah Undang-Undang Sistem Pendidikan Nasional (UUSPN) No. 20 tahun 2003.

Namun demikian, perubahan status madrasah tersebut sedikit banyak telah mempengaruhi pergeseran nilai keislaman yang selama ini dianut oleh madrasah yang ada. Pergeseran nilai tersebut sangat dipengaruhi oleh kurikulum yang dibuat oleh pemerintah, yaitu bagaimana isi daripada kurikulum tersebut telah mengurangi materi-materi keagamaan yang selama ini menjadi ciri khas madrasah yaitu sebagai lembaga pendidikan Islam. Perubahan atau re-orientasi madrasah tersebut sangat dirasakan oleh masyarakat sebagai pengguna jasa madrasah (*stakeholders*). Oleh karena itu tidak sedikit output madrasah yang kurang mampu dalam bidang agama dan juga sains atau menjadi tidak jelas apakah outputnya diarahkan kepada penguasaan bidang agama ataupun bidang sains.

Dari pergeseran orientasi ini maka pemerintah mencoba untuk membuat sebuah kebijakan yang bertujuan untuk meningkatkan kualitas madrasah sebagai penyelenggara pendidikan keagamaan. Pemerintah mencoba mendesain ulang yaitu dengan membuat proyek percontohan sebuah madrasah model dan unggulan yang dilakukan di setiap daerah. Hal ini bertujuan agar setiap madrasah yang ada disekitarnya bisa mencontoh konsep pengembangan madrasah model dan unggulan yang telah di kembangkan oleh pemerintah tersebut.

C. Metode Penelitian

Penelitian ini merupakan model kualitatif dengan beberapa studi kasus (*multiple case study*) dengan metode analisis diskriptif (*descriptive analysis*) dengan menggunakan pendekatan secara kualitatif. Selain daripada itu penelitian ini lebih memfokuskan pada beberapa kasus yang merupakan suatu kajian secara mendalam tentang suatu objek atau kasus tertentu selama jangka waktu tertentu dengan cukup mendalam dan menyeluruh. Hal ini sebagaimana dijelaskan oleh Noraini Idris (2010) yaitu pada penggunaan studi kasus pada hakikatnya boleh membantu peneliti untuk memahami sesuatu isu atau objek yang kompleks secara terperinci dengan hanya menggunakan sampel yang kecil. Selain itu juga menurut Creswell (1998), suatu penelitian dapat dikatakan sebagai studi kasus apabila proses penelitiannya dilakukan secara mendalam dan menyeluruh terhadap kasus yang diteliti, serta mengikuti struktur kasus seperti yang dijelaskan oleh Lincoln dan Guba (1985), yaitu pada permasalahan, konteks, isu, dan pelajaran yang dapat diambil.

Studi kasus dalam penelitian ini dilaksanakan keatas dua lembaga pendidikan Islam (madrasah) yaitu Madrasah Aliyah Negeri 3 Malang (Madrasah A) dan Madrasah Aliyah Unggulan Amanatul Ummah Surabaya (Madrasah B) yang ada di Provinsi Jawa Timur, Indonesia. Pemilihan objek dalam penelitian tersebut didasarkan kepada berbagai hal, diantaranya adalah: *pertama*, sebagai lembaga pendidikan Islam (madrasah) unggulan terbaik yang ada di Provinsi Jawa Timur dengan mengacu kepada Kanwil Kemenag Jawa Timur dan indikator lulusan yang di hasilkan; *kedua*, ketiga madrasah yang menjadi objek penelitian mempunyai latar belakang yang berbeda yaitu sebagai madrasah negeri dan swasta; *ketiga*, ketiga madrasah tersebut merupakan madrasah yang berbasis pondok pesantren. Pada intinya latar belakang konsep pendidikan yang berbeda itulah yang menjadi pertimbangan pengkaji untuk memilih sebagai objek penelitian. Dalam penelitian ini informan yang dilibatkan adalah pihak-pihak yang terlibat didalam pelaksanaan transformasi organisasi atau mempunyai posisi strategi didalam madrasah tersebut.

Adapun jumlah informan secara keseluruhan berjumlah 12 orang yang terdiri dari Kepala Madrasah, Wakil Kepala Madrasah, dan Pengasuh Madrasah (Kepala Pondok Pesantren). Proses didalam pengumpulan data kajian dilakukan dengan menggunakan berbagai metode seperti wawancara, pengamatan, dan juga analisis dokumen.

Setelah analisis data dilakukan, maka peneliti melakukan uji validitas dan reliabilitas terhadap hasil penelitian. Validitas dan reliabilitas dalam penelitian kualitatif merupakan aspek penting untuk menjadikan data penelitian lebih signifikan terutama ketika mempersembahkan data penelitian kepada masyarakat umum (Marshall & Rossman, 1995). Oleh karena itu validitas data didalam penelitian kualitatif dapat dilakukan dengan menggunakan berbagai sumber data (*data triangulation*) dalam melakukan pengumpulan data. Hal ini sebagaimana dijelaskan oleh Suseela dalam Marohaini (2011) yaitu menjelaskan bahwa penggunaan teknik triangulasi seperti pengumpulan data-data yang diperoleh melalui sumber dokumen bukan saja boleh memperkuat dan menambahkan bukti daripada berbagai sumber lain, tetapi juga dapat menolong untuk mengesahkan informasi yang didapati daripada wawancara dan pengamatan.

D. Hasil Penelitian

Didalam bab ini akan dipaparkan data dan temuan terkait dengan peran seorang pemimpin dalam proses transformasi lembaga pendidikan Islam (madrasah) di madrasah A dan B. Adapun pemaparan hasil penelitian adalah untuk menjawab beberapa persoalan yang terkait dengan soal dalam penelitian.

1. Sejauhmanakah peran pemimpin dalam proses perencanaan transformasi madrasah menjadi lembaga pendidikan Islam unggulan?
2. Sejauhmanakah peran pemimpin dalam proses pelaksanaan transformasi madrasah menjadi lembaga pendidikan Islam unggulan?
3. Sejauhmanakah peran pemimpin dalam proses pengawasan transformasi madrasah menjadi lembaga pendidikan Islam unggulan?
4. Apakah masalah dan tantangan yang dihadapi seorang pemimpin dalam melakukan transformasi madrasah menjadi lembaga pendidikan Islam unggulan?

a. Studi Kasus Madrasah A

1) Peran pemimpin dalam proses perencanaan transformasi madrasah menjadi lembaga pendidikan Islam unggulan

Rencana transformasi madrasah untuk menjadi madrasah yang unggul dilakukan dengan melibatkan berbagai unsur yang ada didalam madrasah. Ide transformasi berasal dari pemikiran bersama didalam merespon tantangan zaman yaitu bagai madrasah tersebut menjadi sebuah lembaga pendidikan Islam yang unggul dalam mencetak peserta didik yang sesuai dengan perkembangan zaman. Selain daripada itu gagasan dalam melakukan transformasi juga bagian daripada usaha dalam merespon keinginan orang tua murid atau harapan-harapan yang mereka inginkan supaya anak mereka dapat memperoleh pendidikan dengan kualitas yang dapat bersaing dengan lembaga pendidikan umum (sekolah).

Berawal dari ide atau gagasan tersebut kemudian disusun secara bersama-sama dengan melibatkan unsur orang tua murid yaitu antara warga madrasah dengan komite madrasah. Tim penyusun dalam perencanaan tersebut terdiri dari unsur-unsur sebagai berikut: kepala madrasah, kepala mapenda depag, semua guru, staf

tata usaha, ketua unit-unit madrasah, dan juga komite madrasah. Adapun dari komite madrasah terdiri daripada unsur tokoh masyarakat, pakar pendidikan, pengusaha, wiraswasta, tokoh agama, dan birokrasi.

Dari unsur pendidik diketahui bahwa penyusunan rencana program dilakukan dengan membuat atau membagi dalam beberapa komisi, seperti: komisi kesiswaan, komisi kurikulum, komisi humas, komisi litbang, komisi sarana prasarana, komisi RMBI, komisi aksel, dan juga komisi KTU-an. Setelah komisi-komisi terbentuk, maka mereka akan membuat draf-draf program kerja dan anggarannya.

Pembahasan program kerja yang diajukan tiap-tiap komisi dilakukan pada saat rapat kerja yaitu dimana madrasah akan membuat RENSTRA (Rencana Strategis) setiap 5 tahun. Pada rapat kerja tersebut dibahas tentang berbagai hal yang bertujuan untuk mengembangkan madrasah kedepan atau dibawah kemana madrasah tersebut. Adapun hal-hal yang akan dibahas dalam rapat kerja adalah sebagai berikut:

- a) Perumusan visi, misi, dan tujuan madrasah
- b) Identifikasi kebutuhan madrasah
- c) Merumuskan profil madrasah
- d) Membuat studi analisis SWOT bagi menentukan langkah-langkah strategis dalam membuat program kerja.

Semua program kerja tersebut dibuat dan diputuskan secara kolektif serta akan menjadi program kerja yang akan menjadi acuan 5 tahun kedepan bagi madrasah. Hasil rapat kerja tersebut atau yang disebut RENSTRA akan menjadi buku pedoman bagi semua unsur yang ada didalam madrasah dalam melangkah dan juga sebagai indikator keberhasilan program kerja yang akan dilakukan kedepannya.

2) Peran pemimpin dalam proses pelaksanaan transformasi madrasah menjadi lembaga pendidikan Islam unggulan

Peran kepala madrasah dalam proses pelaksanaan transformasi madrasah menggunakan prinsip "Tut Wuri Handayani" yaitu bisa berperan sebagai contoh atau suri tauladan, sebagai motivator, dan juga bisa sebagai mediator ketika berada bersama-sama bawahan.

Ketiga prinsip tersebut diterapkan atau dilakukan dengan melihat kondisi dan status daripada individu-individu yang ada didalam madrasah. Oleh karena itu peran kepala madrasah dalam menjalankan program kerja yang telah ditetapkan secara kolektif bisa dilakukan secara langsung maupun tidak langsung yaitu sesuai dengan tupoksi yang diamanatkan kepada semua unsur yg ada didalam madrasah.

Peran atau tugas utama seorang kepala madrasah didalam mensukseskan program kerja adalah dengan cara mengawal keberlangsungan setiap program kerja yang telah ditetapkan dan semua unsur wajib melaksanakannya dan nantinya akan dilakukan evaluasi bersama-sama untuk melihat sejauhmana program kerja tersebut berjalan. Selain daripada itu kepala madrasah sebagai seorang pemimpin organisasi harus mampu menegur atau memberikan apresiasi bagi setiap individu yang tidak menjalankan atau telah berhasil melakukan dengan baik program kerja yang ditetapkan. Peran seorang kepala madrasah yang tidak kalah pentingnya adalah bagaimana cara melakukan pendekatan bagi setiap individu yang mempunyai konflik didalam menjalankan program kerja tersebut.

Pelaksanaan transformasi yang dilakukan di madrasah berpedoman pada beberapa aspek, yaitu: Input, Proses, dan Output; SDM Tenaga Pendidik; SDM Tenaga Peserta Didik; Sarana Pendidikan; Kurikulum; Kesejahteraan Guru; Kerjasama, baik internal maupun eksternal; dan Penguasaan Teknologi Informasi.

Dalam menjalankan setiap program kerja, semua unsur yang ada di madrasah harus melakukannya dengan secara bertahap yaitu dengan menjalankan program kerja yang menjadi prioritas utama serta perlu dilakukan dalam waktu terdekat. Oleh karena itu semua program kerja yang dituangkan dalam RENSTRA mempunyai waktu pelaksanaan yang berbeda-beda yaitu ada yang perlu dijalankan dalam waktu terdekat, satu tahun kedepan, dan lima tahun kedepan.

3) Peran pemimpin dalam pengawasan dan evaluasi dalam proses pelaksanaan transformasi madrasah menjadi lembaga pendidikan Islam unggulan

Pengawasan dan evaluasi yang dilakukan oleh kepala madrasah dijalankan dengan cara melihat program kerja mana saja yang masuk dalam kategori didalam madrasah dan diluar madrasah. Oleh karena itu dalam proses pengawasan tersebut dilakukan dengan cara melakukan pengawasan internal, eksternal, dan berkelanjutan. Adapun proses pelaksanaan evaluasi dilakukan dengan jangka waktu yang berbeda-beda, yaitu terdapat program kerja yang dievaluasi setiap minggu, setiap bulan, setiap tahun, dan masa jabatan setiap individu berakhir.

Proses pengawasan dan evaluasi secara internal dilakukan dengan seiring terbentuknya bidang penjamin mutu atau dulunya adalah sebagai bidang litbang. Bidang penjamin mutu tersebut dijabat oleh seorang wakil bidang penjamin mutu yang mana nantinya akan mengontrol setiap program kerja yang ada di madrasah. Pengawasan tersebut adalah bertujuan untuk mengontrol setiap program kerja supaya sesuai dengan SAP yang telah ditentukan.

Adapun untuk pengawasan dan evaluasi secara eksternal pihak madrasah selain menggunakan atau melibatkan orang tua murid yaitu yang diwakili oleh komite madrasah, ianya juga melibatkan pihak lembaga diluar kampus sebagai auditor eksternal. Selain pengawasan internal dan eksternal, madrasah melakukan pengawasan dan evaluasi secara berkelanjutan yaitu dengan memantau dan mengevaluasi setiap program kerja setiap saat tidak hanya dilakukan pada waktu-waktu tertentu akan tetapi dilakukan secara berkelanjutan yaitu mulai awal dijalankannya program kerja sampai selesainya program tersebut.

4) Masalah dan tantangan yang dihadapi seorang pemimpin dalam melakukan transformasi madrasah menjadi lembaga pendidikan Islam unggulan

Hasil penelitian menunjukkan bahwa terdapat dua hal yang menjadi masalah dalam pengembangan madrasah kedepan. Masalah pertama adalah terkait dengan pendanaan, masalah ini mempunyai efek bagi setiap program kerja yang ada di madrasah. Adapun masalah yang kedua adalah terkait dengan payung hukum atau legal formal yang menjadi dasar setiap program kerja yang ada di madrasah. Terdapat beberapa program kerja yang lebih dahulu berjalan meskipun payung hukum bagi program kerja tersebut belum ada. Oleh karena itu keberanian menjadi faktor penentu bagi kepala madrasah didalam menjalankan setiap program kerja yang belum mendapatkan payung hukum, hal tersebut dilakukan karena sebagai

upaya dalam mengembangkan madrasah dan mereka berani mengambil resiko demi kemajuan madrasah yang dipimpinnya.

Selain terdapat permasalahan yang muncul, faktor lain yang tak kalah penting bagi seorang kepala madrasah adalah faktor tantangan yang harus dihadapi ketika ingin mengembangkan madrasah. Secara umum terdapat dua faktor terkait dengan tantangan ini yaitu internal dan eksternal. Sebagai contoh adalah faktor kualitas sumber daya manusia yang ada didalam madrasah. Meskipun sebagai lembaga pendidikan Islam negeri (madrasah negeri), masih terdapat beberapa SDM yang masih perlu ditingkatkan kualitasnya, oleh karena itu usaha yang dilakukan madrasah adalah dengan memberikan pelatihan-pelatihan baik yang di lakukan didalam madrasah maupun diluar madrasah. Tantangan lain yang tidak kalah pentingnya adalah banyak persaingan diluar madrasah, yaitu harus bersaing dengan lembaga pendidikan (sekolah) maupun lembaga pendidikan Islam (madrasah) yang lainnya.

b. Studi Kasus Madrasah B

1) Peran pemimpin dalam proses perencanaan transformasi madrasah menjadi lembaga pendidikan Islam unggulan

Rencana transformasi madrasah untuk menjadi madrasah yang unggul dilakukan dengan melibatkan berbagai unsur yang ada didalam madrasah. Ide transformasi berasal dari pemikiran sang kiai sebagai pemegang otoritas tertinggi di madrasah yang melihat rendahnya kualitas lembaga pendidikan Islam pada umumnya. Selain daripada itu gagasan dalam melakukan transformasi juga bagian daripada usaha dalam merespon keinginan orang tua murid atau harapan-harapan yang mereka inginkan supaya anak mereka dapat memperoleh pendidikan dengan kualitas yang dapat bersaing dengan lembaga pendidikan umum (sekolah).

Berawal dari ide atau gagasan tersebut kemudian disusun secara bersama-sama dengan melibatkan beberapa yaitu sang kiai, kepala madrasah, guru, praktisi pendidikan, dan komite madrasah. Dari unsur pendidik diketahui bahwa penyusunan rencana program dilakukan dengan membuat atau membagi dalam beberapa komisi, seperti: komisi keagamaan, komisi kesiswaan, komisi kurikulum, komisi humas, komisi sarana prasarana, komisi akselerasi, dan juga komisi KTU-an. Setelah komisi-komisi terbentuk, maka mereka akan membuat draf-draf program kerja dan anggarannya.

Pembahasan program kerja yang diajukan tiap-tiap komisi dilakukan pada saat rapat kerja yaitu dimana madrasah akan membuat rencana program kerja yang kemudian hasilnya akan disampaikan kepada sang kiai sebagai pemilik otoritas kebijakan. Adapun materi yang menjadi pembahasan dalam rapat kerja tersebut adalah sebagai berikut: 1) Perumusan visi, misi, dan tujuan madrasah, 2) Identifikasi kebutuhan madrasah, 3) Membuat profil madrasah, dan 4) Membuat studi analisis SWOT bagi menentukan langkah-langkah strategis dalam membuat program kerja. Semua program kerja tersebut dibuat dan diputuskan secara kolektif serta akan menjadi program kerja yang akan menjadi acuan beberapa tahun kedepan bagi madrasah. Ketentuan waktu pelaksanaan program kerja di madrasah tersebut tidak begitu jelas dikarenakan masa jabatan bagi kepala madrasah tergantung kepada sang kiai untuk mengangkat dan memberhentikannya.

2) Peran pemimpin dalam proses pelaksanaan transformasi madrasah menjadi lembaga pendidikan Islam unggulan

Peran kepala madrasah dalam proses pelaksanaan transformasi madrasah sangat tergantung kepada instruksi sang kiai. Di madrasah tersebut peran kepala madrasah lebih kepada eksekutor atas produk atau konsep yang dibuat oleh sang kiai. Peran atau tugas utama seorang kepala madrasah didalam mensukseskan program kerja adalah dengan cara mengawal keberlangsungan setiap program kerja yang telah ditetapkan dan semua unsur wajib melaksanakannya dan nantinya akan dilakukan evaluasi bersama-sama untuk melihat sejauhmana program kerja tersebut berjalan. Selain daripada itu kepala madrasah sebagai seorang pemimpin organisasi harus mampu menegur atau memberikan apresiasi bagi setiap individu yang tidak menjalankan atau telah berhasil melakukan dengan baik program kerja yang ditetapkan. Peran seorang kepala madrasah yang tidak kalah pentingnya adalah bagaimana cara melakukan pendekatan bagi setiap individu yang mempunyai konflik didalam menjalankan program kerja tersebut.

Pelaksanaan transformasi yang dilakukan di madrasah B tidak jauh beda dengan madrasah A yaitu berpedoman pada beberapa aspek: Input, Proses, dan Output; SDM Tenaga Pendidik; SDM Tenaga Peserta Didik; Sarana Pendidikan; Kurikulum; Kesejahteraan Guru; Kerjasama, baik internal maupun eksternal; dan Penguasaan Teknologi Informasi. Hal tersebut dapat dilihat dari output madrasah yang bisa masuk ke berbagai perguruan tinggi di Indonesia.

Dalam melaksanakan setiap program kerja yang dibuat, terkadang kepala madrasah harus siap menghentikan ditengah jalan meskipun belum tuntas. Hal ini bisa dikarena apa yang dilakukan dianggap tidak sesuai dengan sang kiai dan bahkan program kerja bisa berubah setiap saat sesuai dengan perintah sang kiai.

3) Peran pemimpin dalam pengawasan dan evaluasi dalam proses pelaksanaan transformasi madrasah menjadi lembaga pendidikan Islam unggulan

Pengawasan dan evaluasi yang dilakukan oleh kepala madrasah dijalankan dengan cara melihat program kerja mana saja yang masuk dalam kategori didalam madrasah dan diluar madrasah. Oleh karena itu dalam proses pengawasan tersebut dilakukan dengan cara melakukan pengawasan internal, eksternal, dan berkelanjutan. Adapun proses pelaksanaan evaluasi dilakukan dengan jangka waktu yang berbeda-beda, yaitu terdapat program kerja yang dievaluasi setiap minggu, setiap bulan, setiap tahun, dan masa jabatan setiap individu berakhir.

Proses pengawasan dan evaluasi selalu dilakukan dan dilaporkan kepada sang kiai atau setiap perkembangan yang ada di madrasah harus diketahui kiai sebagai pemimpin tertinggi. Bahkan kiai sendiri terkadang secara langsung melakukan pengawasan dan evaluasi bagi setiap program kerja yang ada di madrasah.

Untuk melakukan pengawasan dan evaluasi tidak harus menunggu selesainya program tersebut atau sesuai jadwal yang mungkin telah dibuat. Setiap saat sang kiai akan mengawasi dan mengevaluasi, bahkan setiap saat kiai akan memanggil kepala madrasah atau guru untuk melaporkan apa saja yang kiai ingin ketahui. Namun demikian kepala madrasah juga melakukan pengawasan dan evaluasi sendiri, yang mana hasilnya akan dilaporkan kepada kiai.

4) Masalah dan tantangan yang dihadapi seorang pemimpin dalam melakukan transformasi madrasah menjadi lembaga pendidikan Islam unggulan

Hasil penelitian menunjukkan bahwa masalah dan tantangan yang dihadapi oleh madrasah adalah terkait dengan keterbatasan sumber daya manusia, hal ini dikarenakan jumlah murid madrasah lebih besar daripada jumlah rasio guru yang ada di madrasah. Selain dari pada itu masalah yang adalah terkait dengan sumber daya manusianya, oleh karena itu pihak yayasan melakukan berbagai upaya untuk meningkatkan kualitas sumber daya manusianya, yaitu dengan memberikan dan/atau mengirim setiap guru untuk mengikuti pelatihan-pelatihan dan bahkan beberapa guru diberikan beasiswa untuk melanjutkan studi S2 dan S3 di beberapa perguruan tinggi di Indonesia.

Selain terdapat permasalahan yang muncul, faktor lain yang tak kalah penting bagi seorang kepala madrasah adalah faktor tantangan yang harus dihadapi ketika ingin mengembangkan madrasah. Secara umum terdapat dua faktor terkait dengan tantangan ini yaitu internal dan eksternal. Sebagai contoh adalah faktor kualitas sumber daya manusia yang ada di dalam madrasah. Meskipun sebagai lembaga pendidikan Islam negeri (madrasah negeri), masih terdapat beberapa SDM yang masih perlu ditingkatkan kualitasnya, oleh karena itu usaha yang dilakukan madrasah adalah dengan memberikan pelatihan-pelatihan baik yang dilakukan di dalam madrasah maupun di luar madrasah. Tantangan lain yang tidak kalah pentingnya adalah banyak persaingan di luar madrasah, yaitu harus bersaing dengan lembaga pendidikan (sekolah) maupun lembaga pendidikan Islam (madrasah) yang lainnya.

E. Pembahasan

1. Peran pemimpin dalam proses perencanaan transformasi madrasah menjadi lembaga pendidikan Islam unggulan

Terdapat perbedaan yang mendasar bagi proses perencanaan antara madrasah A dengan madrasah B. Pada madrasah A, ide atau gagasan muncul dari kepala madrasah yang kemudian dikonsep bersama dan diputuskan secara kolektif. Adapun untuk madrasah B berbeda, yaitu ide atau konsep dasar bagi perencanaan proses transformasi murni muncul dari pada sang kiai sebagai pemimpin tertinggi lembaga madrasah dan juga pesantren. Oleh karena itu kiai mempunyai otoritas penuh bagi setiap kebijakan yang ada di madrasah dan kepala madrasah mempunyai posisi sebagai eksekutor untuk setiap program kerja yang ada.

2. Peran pemimpin dalam proses pelaksanaan transformasi madrasah menjadi lembaga pendidikan Islam unggulan

Proses pelaksanaan transformasi madrasah pada madrasah A dilakukan sesuai dengan tupoksi yang telah diputuskan bersama dan sesuai dengan standar SOP yang ada di madrasah. Di dalam melaksanakan setiap program kerja setiap unit yang ada di madrasah harus mempunyai skala prioritas terhadap program apa saja yang harus di dahulukan.

Adapun untuk madrasah B setiap program dilakukan oleh individu-individu yang telah diputuskan dan pelaksanaan program kerja tersebut bisa berhenti di tengah

jalan. Kemungkinan tersebut sangat tergantung kepada otoritas kiai, apakah akan merubah atau mengganti program kerja tersebut.

3. Peran pemimpin dalam pengawasan dan evaluasi dalam proses pelaksanaan transformasi madrasah menjadi lembaga pendidikan Islam unggulan

Proses pengawasan dan evaluasi yang dilakukan oleh madrasah A dan madrasah B mempunyai perbedaan. Pada madrasah A proses pengawasan dan evaluasi dilakukan oleh kepala madrasah dan wakil penjamin mutu. Dalam proses pengawasan dan evaluasi akan dibahas pada pertemuan antara kepala madrasah dengan staf yang dilakukan setiap hari senin, hal tersebut berguna untuk memberikan masukan terhadap program kerja mana saja yang perlu dilanjutkan dan dihentikan.

Sebagaimana madrasah A, pada madrasah B proses pengawasan dan evaluasi langsung dilakukan oleh sang kiai, meskipun melalui kepala madrasah. Namun demikian kiai mempunyai kewenangan mutlak didalam mengawasi dan mengevaluasi setiap apa yang terjadi di madrasah dan bahkan bisa memutuskan apa saja secara sendirian tanpa harus melibatkan orang lain.

4. Masalah dan tantangan yang dihadapi seorang pemimpin dalam melakukan transformasi madrasah menjadi lembaga pendidikan Islam unggulan

Masalah dan tantangan yang dihadapi oleh madrasah A dan B hampir sama, yaitu terkait dengan masalah pendanaan dan juga sumber daya manusia. Akan tetapi masalah yang dihadapi madrasah A lebih berat karena madrasah tersebut adalah lembaga pendidikan negeri, banyak aturan yang harus diikuti oleh madrasah tersebut.

Adapun tantangan yang dihadapi bersama oleh madrasah A dan B adalah terkait dengan pesaing diluar madrasah, yaitu sekolah-sekolah umum yang mempunyai kualitas baik. Namun demikian usaha untuk meningkatkan kualitas pendidikan dan membangun imej positif telahpun dilakukan oleh pihak madrasah.

F. Kesimpulan dan Saran

1. Kesimpulan

Dari berbagai uraian dan analisis terdahulu penulis dapat mengambil kesimpulan bahwa peran seorang pemimpin suatu lembaga pendidikan (madrasah) dalam melakukan sebuah perubahan (transformasi) mempunyai peranan yang sangat strategis, hal ini karena seorang pemimpin mempunyai otoritas penuh didalam menggerakkan seluruh komponen-komponen yang ada dalam sebuah lembaga pendidikan. Perubahan yang dilakukan telahpun berdampak signifikan dalam pengembangan lembaga pendidikan tersebut (madrasah), hal ini karena perubahan dilakukan dengan sangat sistematis yaitu tidak hanya menyangkut masalah-masalah praktis saja, ianya juga menyangkut masalah-masalah yang sangat fundamental bagi sebuah lembaga pendidikan yaitu masalah yang terkait dengan filosofis.

Selain daripada itu seorang pemimpin (kepala madrasah) merupakan inisiator perubahan bagi madrasah yang dipimpinnya. Namun demikian terdapat perbedaan yang mendasar antara madrasah A dengan madrasah B. Pada madrasah A sebagai objek penelitian ditemukan bahwa seorang kepala madrasah mempunyai otoritas penuh didalam melakukan sebuah perubahan, hal tersebut baik menyangkut masalah ide atau gagasan maupun eksekusi terhadap gagasan-gagasan yang telah direncanakan bersama. Kenyataan tersebut bisa dikarenakan madrasah tersebut merupakan madrasah negeri

yang lebih memberikan kewenangan penuh bagi kepala madrasah didalam mengembangkan lembaga yang dipimpinnya, meskipun ianya masih harus terikat dengan aturan-aturan yang dibuat Kementrian Agama sebagai penangmadrasah tersebut.

Adapun pada kasus madrasah B kepala madrasah hanya berperan sebagai eksekutor dalam setiap pengembangan madrasah, meskipun dalam beberapa aspek seorang kepala madrasah juga dituntut lebih kreatif didalam membuat gagasan-gagasan terkait dengan pengembangan madrasah. Terbatasnya peranan seorang pemimpin pada madrasah B lebih dikarenakan kedua lembaga tersebut adalah milik yayasan (swasta), oleh karena itu diakui ataupun tidak kiai sebagai pemegang otoritas kebijakan tertinggi mempunyai peranan yang dominan didalam mengendalikan setiap lembaga yang ada didalam lingkungan yayasannya. Oleh karena itu peranan kepala madrasah pada lembaga B tidak seperti yang terjadi pada madrasah A.

2. Saran

Sebagaimana temuan daripada hasil penelitian yang telah penulis jelaskan, maka terdapat beberapa hal penting yang perlu mendapatkan perhatian bagi lembaga pendidikan secara umum maupun lembaga pendidikan secara khusus yaitu lembaga pendidikan yang menjadi tempat penelitian. Secara umum, bagi setiap lembaga pendidikan terutamanya lembaga pendidikan Islam (madrasah) perlu adanya perhatian yang khusus dalam mengoptimalkan peran seorang kepala madrasah dalam melakukan sebuah perubahan (transformasi) untuk membawa lembaga yang dipimpinnya menjadi lebih baik.

Seorang kepala madrasah mempunyai peranan didalam mewujudkan visi, misi, tujuan, dan sasaran yang hendak dicapai oleh madrasah yaitu dengan cara melalui program-program yang telah direncanakan bersama. Selain daripada itu kepala madrasah harus bisa menggerakkan atau mendorong seluruh komponen-komponen yang ada didalam madrasah untuk bisa lebih bersinergi diantara yang satu dengan yang lainnya. Oleh karena itu budaya madrasah yang baik sangatlah berpengaruh bagi keberhasilan didalam mewujudkan visi, misi, tujuan, dan sasaran yang hendak diwujudkan bersama.

Selain daripada itu, saran bagi pemerintah dalam hal ini adalah Departemen Agama sebagai payung hukum bagi madrasah hendaknya lebih meningkatkan perannya dalam memberikan supervisi dan juga peningkatan dalam masalah anggaran yang ada bagi menunjang program-program yang ada di madrasah.

Adapun bagi peneliti selanjutnya, hendaknya dapat menggunakan teori yang lebih komprehensif dalam melihat madrasah lebih mendalam dan juga menambah kategori madrasah yang akan menjadi objek penelitian supaya dapat melihat perbedaan karakteristik setiap madrasah didalam melakukan sebuah perubahan (transformasi).

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The Global Goals Berbasis Maqashid Syariah Kontemporer Sebagai Acuan Reformasi Institusi Pendidikan Tinggi Islam Berstandar Internasional

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Abstract: Globalization is signified by changing of civilization concept from national society to global citizen. This change has brought implication on educational realm for the need to establish international class program (ICP) and the embodiment of world class university (WCU). In accordance with this effect, reformation of Islamic Higher Education should be based on international standardization. This paper proposed perspective to create The Global Goals as the internationalization standard key for IHE. The Global goals is the convention of world leaders, comprising 17 global objectives, no poverty; zero hunger; good health and well-being; quality education; gender equality; clean water and sanitation; affordable and clean energy; decent work and economic growth; industry, innovation and infrastructure; reduced inequalities; sustainable cities and communities; responsible consumption and production; climate action; life below water; life on land; peace and justice strong institutions; partnership for the goals. So as to be in line with the Islamic values, this paper will identify the Global Goals from Islamic perspective, particularly *Maqashid Syariah* that is the formulation of Islamic syariah objectives, including Islamic education. Therefore, the research focus are how the the formulation of the Global Goals from *Maqashid Syariah* perspective and how the reform of IHE based on the Global Goals based on *Maqashid Syariah*. This paper employs qualitative approach, descriptive and library research. The primary data are gathered from literature specifically study *Maqashid Syariah* and the Global Goals, while secondary data are the relevant literature with the reformation of IHE. This research use content analysis. The research findings show that the Global Goals is relevant to the six features of *Maqashid Syariah*—that is *hifzh al-din*, *hifzh al-nafs*, *hifzh al-aql*, *hifzh al-nasl*, *hifzh al-mal* and *hifzh al-irdh*—that can be used as part of *Maqashid Syariah* in contemporary era. Secondly, reform of IHE is centered on graduating competent graduate who can engage in globalization era, by equipping themselves with the key point between the Global Goals and contemporary *Maqashid Syariah*, religious-tolerant, healthy-productive, creative-critical, collaborative-equality, independent-caring, communicative.

Keywords: The Global Goals, Maqashid Syariah, Islamic Higher Education

A. Pendahuluan

Di malam hari tanggal 13 November 2015, serangkaian serangan teroris yang meliputi penembakan massal, bom bunuh diri dan penyanderaan terjadi di Paris. Dimulai pada pukul 21.20 waktu setempat, ada tiga bom bunuh diri di luar stadion Stade de France disertai penembakan massal dan bom bunuh diri lainnya di empat tempat berbeda yang berlokasi di sentral Paris. Serangan paling mematikan terjadi di Bataclan Theatre yang menewaskan 89 nyawa dari total 129 korban jiwa. Itupun ditambah 433 korban yang harus dirawat di rumah sakit dan 80 di antaranya mengalami luka serius. Ini adalah serangan paling mematikan di Prancis sejak Perang Dunia II dan serangan paling mematikan di Eropa sejak peristiwa pengeboman kereta api di Madrid pada 2004 silam. *Islamic State of Iraq and Syria* (ISIS) mengklaim bertanggung-jawab atas serangan tersebut. Bahkan dalam pernyataan resminya, ISIS menyatakan: “*We did it and Paris is just the start of a storm*”.¹

¹ Artikel berita yang dimuat di situs Wikipedia ini berdasarkan hasil olahan berita yang dilansir oleh berbagai media ternama, seperti CNN, The Telegraph, The Guardian hingga Reuters.
https://en.wikipedia.org/wiki/November_2015_Paris_attacks. Diakses pada 16 November 2015.

Berita di atas menjadi pukulan telak bagi label *khaira-ummah* yang didengungkan umat muslim. Fathi Osman berpandangan bahwa predikat sebagai sebaik-baik umat (*khaira ummah*) sejatinya termanifestasikan dalam tiga hal. *Pertama*, umat muslim dapat hidup berdampingan dengan umat lain yang berbeda dengan dirinya, bukan hidup terpisah dan menutup diri dari kehidupan global yang menjadi keniscayaan. *Kedua*, persatuan kaum muslimin dan solidaritas Islam tidak boleh mengarah kepada tindakan etnosentris atau eksploitasi materi maupun tindakan agresi, sebaliknya umat muslim harus kooperatif dalam menjaga perdamaian, serta mengedepankan moralitas. *Ketiga*, umat muslim seharusnya mau mendengar dan belajar dari pengalaman orang lain dan kemudian mengambil hal-hal yang baik.²

Tiga hal yang diutarakan Fathi Osman di atas merupakan kebutuhan yang mendesak bagi umat muslim dalam mengarungi kehidupan di era globalisasi. Era globalisasi sendiri ditandai oleh pergeseran konsep kewarganegaraan, yaitu dari warga negara, menjadi warga dunia (*global citizenship*). Sebagai warga dunia, umat muslim dituntut siap berkompetisi sekaligus berkolaborasi dengan umat lainnya. Akan tetapi, aksi terorisme ISIS di Paris seolah mengindikasikan ketidak-siapan umat muslim untuk berkompetisi, apalagi berkolaborasi dengan umat lain. Oleh sebab itu, dibutuhkan *fresh ijtihad* –meminjam istilah Abdullah Saeed– yang berfungsi sebagai *problem solving* bagi problematika-problematika kontemporer yang dihadapi umat muslim.

M. Hashim Kamali menegaskan bahwa dalam menyelesaikan masalah kontemporer, kembali pada makna harfiah teks (Qur'an dan Hadis) adalah sesuatu yang tidak mungkin menyelesaikan masalah, bahkan menjadi masalah tersendiri, yakni teralienasinya ajaran Islam dalam dinamika kehidupan. Satu-satunya solusi yang tepat adalah menangkap prinsip-prinsip dasar, makna-makna universal, dan tujuan-tujuan yang terkandung di dalamnya untuk kemudian diterapkan dalam wajah baru yang sesuai dengan semangat merealisasikan kemaslahatan umum. Inilah yang dinamakan *maqashid-based ijtihad*.³

Ijtihad berbasis *maqashid* bersifat luwes-dinamis, karena dapat menampung berbagai perkembangan terkini, asalkan mampu mengantarkan pada kemaslahatan alam semesta (*rahmatan lil-'alamin*). Atas dasar itu, penulis sepakat dengan Jasser Auda yang menyarankan agar menjadikan United Nations Development Program (UNDP) sebagai standar ilmiah dalam menentukan realisasi Maqashid Syariah masa kini. Hal ini dikarenakan UNDP tersebut disusun berdasarkan lebih dari 200 indikator, termasuk mengukur partisipasi politik, kemampuan baca-tulis (literasi), keikutsertaan dalam pendidikan, harapan hidup, akses mendapatkan air bersih, ketenagakerjaan, standar hidup dan kesetaraan gender.⁴

Hemat penulis, ijtihad berbasis *maqashid* menjadi tanggung jawab pendidikan tinggi Islam. Hal ini dikarenakan pendidikan tinggi Islam dipenuhi aktivitas-aktivitas akademik yang terkategori sebagai ijtihad dan didukung tenaga ahli yang relatif berkompeten

² M. Arfan Muammar, dkk. *Studi Islam: Perspektif Insider/Outsider* (Jogjakarta: IRCiSoD, 2013), 245-246.

³ M. Arfan Muammar, dkk. *Studi Islam: Perspektif Insider/Outsider*, 387. Seide dengan pandangan ini, Abdullah Saeed mengemukakan bahwa model ijtihad yang relevan dengan dinamika masa kini adalah *context-based ijtihad*, yaitu ijtihad baru yang mencoba memahami masalah-masalah dalam konteks kesejarahan dan kekinian (modern). Biasanya, pendapat akhirnya akan mengacu pada kemaslahatan umum sebagai *Maqashid Syariah*. M. Arfan Muammar, dkk. *Studi Islam: Perspektif Insider/Outsider*, 361.

⁴ Jasser Auda, *Membumikan Hukum Islam melalui Maqasid Syariah: Pendekatan Sistem* (alih bahasa oleh Rosidin dan Ali Moen'im) (Bandung: Mizan, 2015), 15.

sebagai ‘mujtahid’ masa kini⁵, di samping peran utama pendidikan tinggi Islam untuk mempersiapkan generasi muslim yang memiliki SDMunggul yang layak menyandang status ‘mujtahid’ di masa depan.

Apalagi pendidikan tinggi Islam (*Islamic higher education*) telah dan akan terus-menerus memainkan peran esensial dalam pengembangan SDM. Di berbagai belahan dunia, institusi-institusi pendidikan tinggi Islam telah menghasilkan tenaga kerja, melakukan terobosan riset, menghasilkan inovasi dan berkontribusi pada pengembangan masyarakat. Sepanjang sejarah, berbagai struktur pendidikan tinggi Islam telah muncul sebagai respon atas berbagai perkembangan sosial, teknologi dan gaya hidup manusia.⁶

Pandangan tersebut dikokohkan oleh Fethullah Gülen yang meyakini bahwa pendidikan merupakan cara terbaik untuk merangkul seluruh kehidupan dan berperan paling signifikan dalam menyebarkan keselarasan, keseimbangan, disiplin dan tatanan dalam kehidupan individu dan sosial. Gülen juga meyakini bahwa jalan menuju keadilan untuk semua (manusia) tergantung pada ketersediaan pendidikan universal yang cukup dan tepat.⁷

Implikasi uraian di atas bagi pendidikan tinggi Islam adalah pentingnya penyelenggaraan *international class program* dan terwujudnya *world-class university*. Sejalan dengan itu, harus dilakukan upaya reformasi institusi pendidikan tinggi Islam yang mengacu pada standarisasi internasional, namun tetap memperhatikan nilai-nilai Islam yang terkandung dalam *Maqashid Syariah*.

Atas dasar itu, paper ini mengajukan gagasan agar menjadikan *The Global Goals* sebagai acuan standarisasi internasional bagi reformasi pendidikan tinggi Islam. *The Global Goals* merupakan hasil kesepakatan para pemimpin bangsa-bangsa di dunia yang terdiri dari 17 tujuan global. Agar selaras dengan nilai-nilai Islam, maka *The Global Goals* tersebut harus ditelaah dari perspektif Islami, lebih tepatnya *Maqashid Syariah* yang merupakan rumusan tujuan-tujuan Syariat Islam dari masa ke masa, termasuk pendidikan Islam.

B. Rumusan Masalah

Ada dua rumusan masalah yang diajukan paper ini. *Pertama*, Bagaimana formulasi *The Global Goals* dari perspektif *Maqashid Syariah*? *Kedua*, Bagaimana reformasi institusi pendidikan tinggi Islam yang didasarkan pada *The Global Goals* berbasis *Maqashid Syariah* tersebut?

C. Metodologi Penelitian

Paper ini menggunakan pendekatan kualitatif, jenis penelitian deskriptif dan merupakan studi litetarur (*library research*). Sumber data primer berupa literatur yang

⁵ Di antara karakteristik yang dimiliki tenaga ahli adalah: a) karena literatur yang dikuasainya, ia mampu menyampaikan pendapatnya relatif lebih teratur daripada orang atau lembaga lain; b) karena sifat dan sistematika ilmu yang dikuasainya, ia lebih mungkin bersikap obyektif dan dapat menerapkan nilai-nilai obyektivitas ilmu; c) karena dedikasinya kepada ilmu yang sering mengandung alternatif dan kemungkinan, maka seorang ahli ilmu pengetahuan atau lembaga ilmiah sukar untuk dapat menerima sikap yang bersifat dogmatis atau otoriter; d) di dalam menjawab berbagai masalah yang dihadapinya, ia memiliki gaya yang lebih meyakinkan daripada yang lain. Lihat Jusuf Amir Feisal, *Reorientasi Pendidikan Islam* (Jakarta: Gema Insani Press, 1995), 143.

⁶ Shukran Abd. Rahman (ed.), *Diversity of Higher Education Models* (Selangor: IIUM Press dan IPPTN, 2012), ix-xi.

⁷ M. Arfan Muammar, dkk. *Studi Islam: Perspektif Insider/Outsider*, 517-519.

secara spesifik mengkaji *Maqashid Syariah* dan *The Global Goals*, sedangkan sumber data sekunder berupa literatur yang relevan dengan kajian reformasi pemikiran Islam (*Islamic studies*), termasuk institusi pendidikan tinggi Islam. Teknik analisis data yang digunakan adalah teknik analisis isi.

D. Kerangka Teoretis

1. Reformasi Pendidikan Tinggi Islam

Menurut Muhaimin, reformasi pendidikan tinggi Islam dilakukan dengan cara mengembangkan lembaga pendidikan Islam yang unggul atau berprestasi. Sekolah unggul diistilahkan dengan *effective school*, *good school* atau *the moving school*. Karakteristik dari lembaga pendidikan Islam unggul antara lain: *Pertama*, dari aspek *Output*: (a) Prestasi Akademik ditunjukkan dengan NUN (IPK), lomba karya ilmiah, lomba mata pelajaran, cara-cara berpikir; (b) Prestasi non akademik ditunjukkan dengan keingin-tahuan yang tinggi, kerjasama yang baik, rasa kasih sayang yang tinggi terhadap sesama, toleransi, kedisiplinan, kerajinan, prestasi olahraga dan kesenian, kepramukaan, dan lain-lain. *Kedua*, dari aspek *Proses*: (a) Proses belajar pembelajaran efektif; (b) kepemimpinan kepala lembaga pendidikan yang kuat; (c) lingkungan lembaga pendidikan yang aman dan tertib; (d) pengelolaan tenaga kependidikan yang efektif; (e) memiliki budaya mutu; (f) memiliki *team work* kompak, cerdas, dinamis; (g) memiliki kemandirian; (h) adanya partisipasi yang tinggi dari masyarakat; (i) mempunyai keterbukaan; (j) mempunyai kemauan untuk berubah baik secara psikologis maupun fisik; (k) melakukan evaluasi dan perbaikan secara berkelanjutan; (l) responsif dan antisipatif terhadap kebutuhan; (m) mempunyai komunikasi yang baik; (n) mempunyai akuntabilitas; (o) memiliki dan menjaga sustainabilitas dalam program dan pendanaan. *Ketiga*, dari aspek *Input*: (a) memiliki kebijakan, tujuan, dan sasaran mutu yang jelas; (b) adanya sumber daya yang tersedia dan siap; (c) staf yang kompeten dan berdedikasi tinggi; (d) memiliki harapan prestasi yang tinggi; (e) fokus pada pelanggan (khususnya peserta didik); (f) adanya input manajemen, yang ditandai tugas yang jelas, rencana rinci dan sistematis, program yang mendukung pelaksanaan rencana dan sistem pengendali mutu yang efektif.⁸

a. *The Global Goals*

Pada tanggal 25 September 2015, 193 pemimpin dunia membuat komitmen terhadap 17 Sasaran Global yang diharapkan dapat tercapai pada tahun 2030. Berikut ini penjelasan dari 17 *Global Goals* tersebut:⁹

- 1) Tanpa Kemiskinan (*No Poverty*): Hilangkan kemiskinan dalam bentuk apapun di seluruh penjuru dunia.
- 2) Tanpa Kelaparan (*Zero Hunger*): Hilangkan kelaparan, mencapai ketahanan pangan, perbaikan nutrisi, serta mendorong budidaya, pertanian yang berkelanjutan.

⁸ Muhaimin, *Pemikiran dan Aktualisasi Pengembangan Pendidikan Islam* (Jakarta: Rajawali Pers, 2011), 104-105.

⁹ Artikel dalam <http://www.globalgoals.org/> dan <http://satu-indonesia.com/globalgoals/>. Diakses pada 19 November 2015.

- 3) Kesehatan yang Baik dan Kesejahteraan (*Good Health and Well-being*): Menjamin kehidupan yang sehat serta mendorong kesejahteraan hidup untuk seluruh masyarakat di segala umur.
- 4) Pendidikan Berkualitas (*Quality Education*): Menjamin pemerataan pendidikan yang berkualitas serta meningkatkan kesempatan belajar untuk semua orang.
- 5) Kesetaraan Gender (*Gender Equality*): Mencapai kesetaraan gender dan memberdayakan kaum ibu dan perempuan.
- 6) Air Bersih dan Sanitasi (*Clean Water and Sanitation*): Menjamin ketersediaan air bersih dan sanitasi yang berkelanjutan untuk semua orang.
- 7) Energi Bersih dan Terjangkau (*Affordable and Clean Energy*): Menjamin akses terhadap sumber energi yang terjangkau, terpercaya, berkelanjutan dan modern untuk semua orang.
- 8) Pekerjaan yang Layak dan Pertumbuhan Ekonomi (*Decent Work and Economic Growth*): Mendukung perkembangan ekonomi yang berkelanjutan, lapangan kerja yang produktif serta pekerjaan yang layak untuk semua orang.
- 9) Industri, Inovasi dan Infrastruktur (*Industry, Innovation and Infrastructure*): Membangun infrastruktur yang berkualitas mendorong peningkatan industri yang berkelanjutan serta mendorong inovasi.
- 10) Mengurangi Kesenjangan (*Reduced Inequalities*): Mengurangi ketidak-setaraan baik di dalam sebuah negara maupun diantara negara-negara di dunia.
- 11) Keberlanjutan Kota dan Komunitas (*Sustainable Cities and Communities*): Membangun kota-kota serta pemukiman yang berkualitas, aman dan berkelanjutan.
- 12) Konsumsi dan Produksi Bertanggung Jawab (*Responsible Consumption and Production*): Menjamin keberlangsungan konsumsi dan pola produksi.
- 13) Aksi Terhadap Iklim (*Climate Action*): Bertindak cepat untuk memerangi perubahan iklim dan dampaknya.
- 14) Kehidupan Bawah Laut (*Life below Water*): Melestarikan dan menjaga keberlangsungan laut dan kehidupan sumber daya laut untuk perkembangan yang berkelanjutan.
- 15) Kehidupan di Darat (*Life on Land*): Melindungi, mengembalikan dan meningkatkan keberlangsungan pemukiman ekosistem darat, mengelola hutan secara berkelanjutan, mengurangi tanah tandus serta tukar guling tanah.
- 16) Institusi Perdamaian dan Peradilan yang Kuat (*Peace and Justice Strong Institutions*). Meningkatkan perdamaian termasuk masyarakat untuk pembangunan berkelanjutan, menyediakan akses untuk keadilan bagi semua orang termasuk lembaga dan bertanggung jawab untuk seluruh kalangan.
- 17) Kemitraan untuk Mencapai Tujuan (*Partnership for the Goals*): Memperkuat implementasi dan menghidupkan kembali kemitraan global untuk pembangunan yang berkelanjutan.

b. Maqashid Syariah

Konsep *Maqashid Syariah* kontemporer mengalami pergeseran, dari 'penjagaan' dan 'perlindungan' menuju 'pengembangan' dan 'hak-hak asasi'. Pergeseran ini merupakan kontribusi Ibn 'Asyur yang membuka pintu bagi para cendekiawan kontemporer untuk mengembangkan teori *Maqashid* dalam pelbagai cara baru.

Orientasi pandangan yang baru itu bukanlah konsep perlindungan (*hifzh*) versi al-Ghazali, melainkan konsep 'nilai' dan 'sistem' versi Ibn 'Asyur. Berikut ini penjelasan lebih detailnya:¹⁰

- 1) *Hifzh al-Din* (perlindungan agama). Dahulu bermakna 'hukuman atas meninggalkan keyakinan yang benar' versi al-'Amiri. Namun, akhir-akhir ini bergeser menjadi 'kebebasan kepercayaan' (*freedom of faiths*) versi Ibn 'Asyur atau 'kebebasan berkeyakinan' dalam ungkapan kontemporer lain. Para penganjur pandangan ini sering mengutip ayat al-Qur'an: 'tiada paksaan dalam agama' sebagai prinsip fundamental, dibandingkan memahaminya sebagaimana pandangan populer dan tidak akurat, yaitu menyerukan 'hukuman bagi kemurtadan' (*hadd al-riddah*).
- 2) *Hifzh al-Nafs* (perlindungan jiwa raga) dan *Hifzh al-'Irdh* (perlindungan kehormatan). Semula berkisar pada penjagaan jiwa-raga dan harga diri, namun akhir-akhir ini berangsur-angsur diganti oleh 'perlindungan harkat dan martabat manusia', bahkan 'perlindungan hak-hak asasi manusia'.
- 3) *Hifzh al-'Aql* (perlindungan akal). Jika selamaini masih terbatas pada larangan minum minuman keras, sekarang berkembang menjadi 'pengembangan pikiran ilmiah', 'perjalanan menuntut ilmu', 'melawan mentalitas taklid', dan 'mencegah mengalirnya tenaga ahli ke luar negeri'.
- 4) *Hifzh al-Nasl* (perlindungan keturunan). Pada abad ke-20 M para penulis *Maqashid* secara signifikan mengembangkan 'perlindungan keturunan' menjadi teori berorientasi keluarga, misalnya 'peduli keluarga'.
- 5) *Hifzh al-Mal* (perlindungan harta). Jika semula bermakna 'hukuman bagi pencurian' versi al-'Amiri dan 'proteksi uang' versi al-Juwaini, akhir-akhir ini berkembang menjadi istilah-istilah sosio-ekonomi yang familier, misalnya 'bantuan sosial', 'pengembangan ekonomi', 'distribusi uang', 'masyarakat sejahtera' dan 'pengurangan perbedaan antar-kelas sosial-ekonomi'. Pengembangan ini memungkinkan penggunaan *Maqashid* untuk mendorong pengembangan ekonomi, yang sangat dibutuhkan di kebanyakan negara-negara berpenduduk mayoritas Muslim.

E. Pembahasan

1. Formulasi *The Global Goals* dari Perspektif *Maqashid Syariah*

Poin *global goals* yang selaras dengan Perlindungan Agama adalah Institusi Perdamaian dan Peradilan yang Kuat. Artinya, perlindungan agama para era globalisasi diarahkan pada terwujudnya perilaku religius yang mencerminkan kedamaian dan keadilan. Hal ini selaras kandungan Surat al-Nahl: 90 serta Hadis riwayat Abu Musa al-Asy'ari RA:

Para sahabat bertanya: "Wahai Rasulullah, Islam yang bagaimanakah yang lebih utama?". Rasulullah SAW bersabda: "Muslim yang membuat orang lain selamat dari (keburukan) lisan (perkataan) dan tangan (perbuatan)-nya". (H.R. al-Bukhari)

Perlindungan Jiwa-Raga diarahkan pada realisasi Kesehatan yang Baik dan Kesejahteraan. Kesehatan yang Baik terkait dengan kesehatan fisik, sedangkan

¹⁰ Jasser Auda, *Membumikan Hukum Islam melalui Maqasid Syariah: Pendekatan Sistem*, 56-60.

Kesejahteraanterkait dengan kesehatan psikis.Dalam Islam, kesehatan harus difungsikan semaksimal mungkin untuk aktivitas-aktivitas yang produktif dan bermanfaat, sebagaimana Hadis riwayat Ibn 'Abbas RA:

Rasulullah SAW bersabda: "Optimalkan lima hal sebelum (tiba) lima hal lainnya: Mudamu sebelum tuamu, sehatmu sebelum sakitmu, kayamu sebelum fakirmu, waktu luangmu sebelum waktu sibukmu, dan hidupmu sebelum wafatmu. (H.R. al-Hakim)

Perlindungan Harga Diri menyangkut Kesetaraan Gender. Tidak ada superioritas kaum laki-laki di atas kaum wanita. Masing-masing memiliki peran gender yang berbeda satu sama lain. Keduanya saling melengkapi sebagaimana tercermin pada penggunaan term *zawj* (pasangan) yang merepresentasikan laki-laki dan wanita sekaligus, semisal dalam Surat al-Najm: 45 dan al-Zukhruf: 12.

Pendidikan Berkualitasm menjadi sasaran Perlindungan Akal dalam konteks masa kini. Wujudnya adalah reformasi pendidikan Islam secara total demi mewujudkan pendidikan yang berkualitas dari segi *input*, proses maupun *output*. Surat Ali Imran: 190-191 dan Surat al-Mujadilah: 11 merupakan ayat al-Qur'an yang memberikan landasan reformasi pendidikan Islam yang berorientasi pada pembinaan pribadi yang religius dalam ruang privat, namun penuh toleransi sekaligus kompetitif dalam ruang publik.

Perlindungan keluarga pada era globalisasi mengalami pemekaran, karena bukan hanya ditujukan pada perikemanusiaan, melainkan juga perikemakhlukan –meminjam istilah Harun Nasution–. Poin *global goals* yang relevan dengan perikemanusiaan adalah Keberlanjutan Kota dan Komunitas serta Kemitraan untuk Mencapai Tujuan. Sedangkan poin *global goals* yang relevan dengan perikemakhlukan adalah Air Bersih dan Sanitasi, Aksi Terhadap Iklim, Kehidupan Bawah Laut dan Kehidupan di Darat. Surat al-Hujurat: 9-13 begitu jelas memaparkan pentingnya perikemanusiaan, sedangkan Surat al-A'raf: 56 menegaskan pentingnya perikemakhlukan menurut ajaran Islam.

Tampaknya Perlindungan Harta menjadi prioritas *global goals*. Ada enam poin yang selaras dengan Perlindungan Harta, yaitu: Tanpa Kemiskinan; Tanpa Kelaparan; Energi Bersih dan Terjangkau; Pekerjaan yang Layak dan Pertumbuhan Ekonomi; Industri, Inovasi dan Infrastruktur; Mengurangi Kesenjangan; serta Konsumsi dan Produksi Bertanggung Jawab. Surat al-Baqarah: 267 dan al-Hasyr: 7 adalah contoh ayat yang relevan dengan topik ini.

Adapun Formulasi *the global goals* dari perspektif *Maqashid Syariah* digambarkan di Tabel 1:

Tabel 1: Formulasi the Global Goals dari Perspektif Maqashid Syariah

No	Maqashid Syariah	The Global Goals
1	Perlindungan Agama	(16) Institusi Peradilan yang Kuat dan Kedamaian
2	Perlindungan Jiwa-Raga	(3) Kesehatan yang Baik dan Kesejahteraan
3	Perlindungan Harga Diri	(5) Kesetaraan Gender
4	Perlindungan Akal	(4) Pendidikan Berkualitas
5	Perlindungan Keluarga	(11) Keberlanjutan Kota dan Komunitas (17) Kemitraan untuk Mencapai Tujuan; (6) Air Bersih dan Sanitasi (13) Aksi terhadap Iklim (14) Kehidupan Bawah Laut (15) Kehidupan di Darat

6	Perlindungan Harta	(1) Tanpa Kemiskinan (2) Tanpa Kelaparan (7) Energi Bersih dan Terjangkau (8) Pekerjaan yang Layak dan Pertumbuhan Ekonomi (9) Industri, Inovasi dan Infrastruktur (10) Mengurangi Kesenjangan 12) Konsumsi dan Produksi Bertanggung Jawab
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2. Reformasi Institusi Pendidikan Tinggi Islam yang Didasarkan pada The Global Goals Berbasis Maqashid Syariah

Penulis menganalisis Tabel 1 dalam konteks reformasi pendidikan tinggi Islam yang disusun secara kronologis, sehingga menghasilkan simpulan berikut:

Kesehatan yang Baik dan Kesejahteraan merupakan modal utama manusia. Kesehatan fisik dan psikis merupakan motor yang menggerakkan manusia untuk melakukan berbagai aktivitas produktif, termasuk mengikuti pendidikan.

Akses pendidikan harus dibuka lebar tanpa ada diskriminasi. Oleh sebab itu, Kesetaraan Gender harus ditegakkan karena berfungsi mengembalikan harga diri manusia pada posisi setara. Artinya, baik laki-laki maupun wanita sama-sama berhak mendapatkan perlakuan yang adil dalam berbagai dimensi kehidupan, termasuk peluang memperoleh akses pendidikan.

Pendidikan harus diselenggarakan dengan sungguh-sungguh, sehingga berhak menyandang status Pendidikan Berkualitas. Pada saat ini, pendidikan yang berkualitas diorientasikan pada realisasi empat kompetensi utama yang harus dimiliki peserta didik abad 21, sebagaimana kesepakatan para pakar pendidikan dunia, yaitu Komunikasi (*Communication*), Kolaborasi (*Collaboration*), Penalaran Kritis (*Critical Thinking*) dan Kreativitas (*Creativity*) yang kemudian lebih akrab dengan akronim 'Four Cs' (4C).

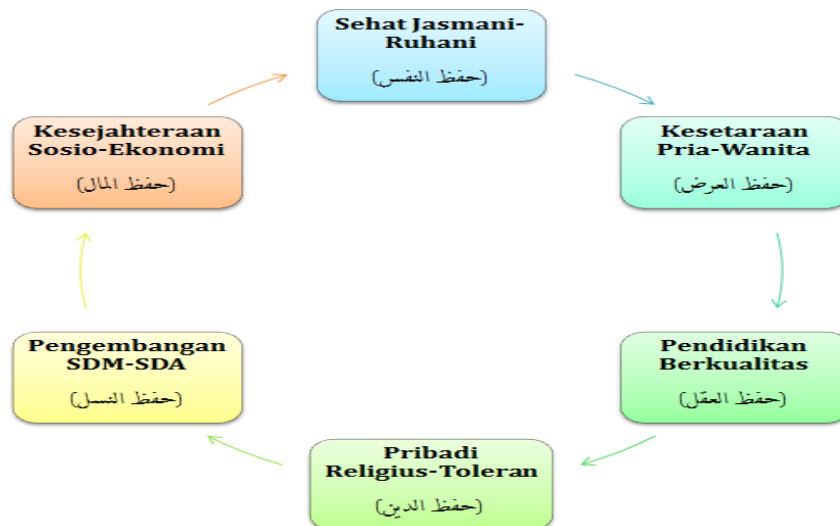
Pendidikan Berkualitas bukan hanya mendidik pribadi yang religius, melainkan juga penuh toleransi terhadap sesama manusia. Dengan kata lain, berjiwa religius dalam ruang privat dan berjiwa toleran dalam ruang publik. Hasil akhirnya adalah generasi muslim yang melestarikan perdamaian dan keadilan (*Peace and Justice Strong Institutions*) di seluruh penjuru dunia sebagaimana prinsip *Rahmatan lil 'Alamin*.

Perpaduan jiwa yang religius dan toleran dengan empat kompetensi utama (4C) tersebut diimplementasikan untuk pengembangan kualitas SDM dan SDA. Pengembangan SDM dilakukan secara kolaboratif melalui Kemitraan untuk Mencapai Tujuan dan ditujukan pada terciptanya Keberlanjutan Kota dan Komunitas. Adapun pengembangan SDA ditujukan pada realisasi Air Bersih dan Sanitasi, peduli kelestarian iklim global (*Climate Action*), kehidupan di laut (*Life below Water*) dan di darat (*Life on Land*).

Pengembangan SDM dan SDA dilanjutkan pada realisasi kesejahteraan sosio-ekonomi dengan mengedepankan prinsip Konsumsi dan Produksi yang Bertanggung Jawab. Kemudian dilanjutkan dengan memperoleh Pekerjaan yang Layak, sehingga tercipta Pertumbuhan Ekonomi. Agar pertumbuhan ekonomi melaju lebih pesat lagi, maka harus didukung oleh keberadaan Industri, Inovasi dan Infrastruktur yang representatif. Contohnya adalah menghasilkan energi yang terjangkau sekaligus ramah lingkungan (*Affordable and Clean Energy*). Apabila perekonomian mencapai kondisi tersebut, maka berpotensi besar untuk mengurangi kesenjangan antara si kaya dan si

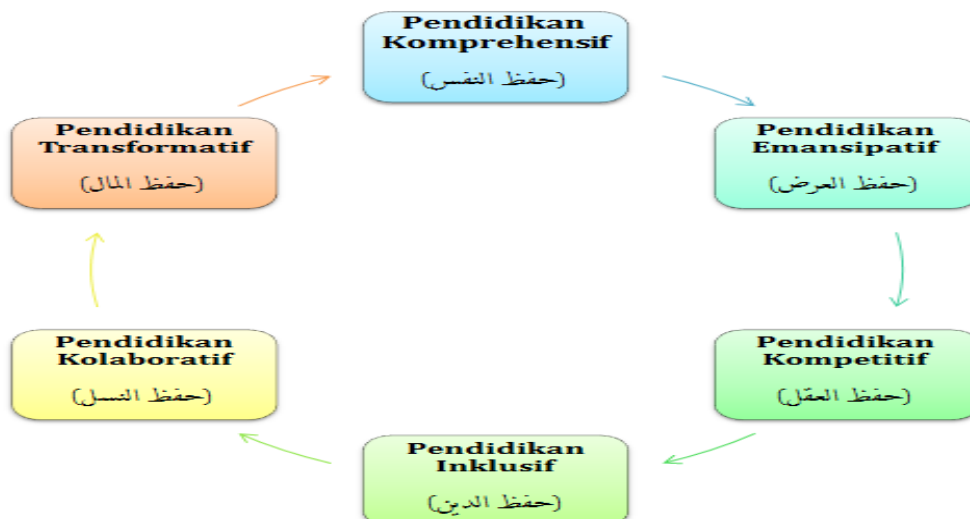
miskin (*Reduced Inequalities*) hingga akhirnya mampu menciptakan masyarakat yang bebas dari kelaparan (*Zero Hunger*) bahkan bebas dari kemiskinan (*No Poverty*).

Ilustrasi grafis dari formulasi *the Global Goal* dari perspektif *Maqashid Syariah* dalam konteks reformasi pendidikan tinggi Islam dapat diamati pada Gambar 1:



Gambar 1: Formulasi *the Global Goal* dari Perspektif *Maqashid Syariah* dalam Konteks Reformasi Pendidikan Tinggi Islam

Selanjutnya, berdasarkan analisis terhadap Gambar 1, maka reformasi institusi pendidikan tinggi Islam yang didasarkan pada *the Global Goals* berbasis *Maqashid Syariahd*iorientasikan pada terciptanya enam model pendidikan: Pendidikan Komprehensif, Pendidikan Emansipatif, Pendidikan Kompetitif, Pendidikan Inklusif, Pendidikan Kolaboratif dan Pendidikan Transformatif.



Gambar 2: Model Reformasi Institusi Pendidikan Tinggi Islam yang Didasarkan *The Global Goals* Berbasis *Maqashid Syariah*

Berikut penjelasan lebih detail terkait keenam model pendidikan tersebut yang dimaksud diatas:

a. Pendidikan Komprehensif

Pendidikan komprehensif adalah pendidikan manusia seutuhnya, yaitu mendidik dimensi fisik dan psikis.

Pendidikan komprehensif setidak-tidaknya diarahkan pada realisasi kekuatan ilmu dan kekuatan fisik (يُسْطَىٰ فِي الْعِلْمِ وَالْجِسْمِ, Q.S. al-Baqarah: 247). Fisik bertugas untuk bergerak dan beraktivitas, namun selalu membutuhkan akal yang dibekali ilmu pengetahuan sebagai panduan aktivitas. Jika kekuatan fisik merepresentasikan *hifzh al-nafs*, sedangkan kekuatan ilmu merepresentasikan *hifzh al-'aql*, maka idealnya pendidikan komprehensif tidak diarahkan pada dua *Maqashid Syariah* itu saja, melainkan harus diarahkan pada realisasi seluruh *Maqashid Syariah*. Sehingga pendidikan apapun yang selaras dengan *Maqashid Syariah*, maka tergolong maslahat, sedangkan pendidikan apapun yang menafikan –apalagi bertolak belakang– dengan *Maqashid Syariah*, berarti mafsadat.¹¹

b. Pendidikan Emansipatif

Pendidikan emansipatif adalah pendidikan yang memberi peluang sama besar bagisemua orang untuk mengembangkan diri.

Pendidikan emansipatif di sini selaras dengan konsep keadilan dalam Islam yang menuntut adanya kesempatan yang sama dan berkeseimbangan bagi semua orang untuk berkembang dan mengembangkan keseluruhan potensi kebaikan yang dimiliki secara benar, serta adanya perlindungan terhadap pihak-pihak yang lemah dari ekseseks negatif pihak yang kuat serta adanya perlakuan yang proporsional. Dalam bidang sosial, keadilan ditegakkan di atas prinsip keseimbangan antara kepentingan pribadi dan masyarakat, kewajiban sosial dan hak individu, laki-laki dan wanita, anak-anak dan orang dewasa, ibadah sosial dan ibadah ritual. Sedangkan keadilan dalam bidang pendidikan didasarkan pada keseimbangan antara kepentingan kelas elit dan kelas rendahan (*grass roots*), pendidik dan peserta didik, tuntutan kerja dan orientasi intelektual, serta antara pengembangan rasio dan penajaman intuisi.¹²

c. Pendidikan Kompetitif

Pendidikan kompetitif adalah pendidikan berbagai kompetensi yang dibutuhkan untuk memenangi berbagai kompetisi kehidupan.

Pendidikan kompetitif ditujukan pada tatanan pendidikan yang membekali dasar-dasar kompetensi global (*global competencies*) yang mengantarkan para peserta didik menjadi *world class* atau *think and act globally*.¹³ Dalam konteks ini, sikap yang paling tepat bagi umat muslim adalah berusaha untuk mengambil manfaat hal-hal positif dari globalisasi dan inklusivitasnya, sekaligus berusaha sekuat mungkin untuk menjauhi hal-hal negatifnya. Umat muslim juga harus

¹¹ Sa'id Isma'il 'Ali, *al-Sunnah al-Nabawiyah: Ru'yah Tarbawiyah* (Kairo: Dar al-Fikr al-'Araby, 2002), 315-316.

¹² M. Sa'ad Ibrahim, *Keadilan Sosial dalam Perspektif Islam* dalam Mudjia Rahardjo (ed.), *Quo Vadis Pendidikan Islam: Pembacaan Realitas Pendidikan Islam, Sosial dan Keagamaan* (Malang: UIN Malang Press, 2006), 324.

¹³ Bahrul Hayat dan Suhendra Yusuf, *Benchmark Internasional Mutu Pendidikan* (Jakarta: Bumi Aksara, 2010), 4-5.

mengembangkan kualitas SDM (ilmu pengetahuan, kinerja) dan SDA (pertanian, perindustrian).¹⁴

Oleh sebab itu, pendidikan tinggi Islam perlu memanfaatkan rumusan dasar-dasar kompetensi global yang diformulasikan oleh tim *Partnership for 21st Century Learning* (P21) dalam buku yang berjudul menarik: *Building Your Roadmap to 21st Century Learning Environments: A Planning Tool for Education Leaders*. Dalam buku tersebut dinyatakan bahwa pendidikan abad 21 tidak lagi sekadar membekali keterampilan 3R (*Reading, wRiting, aRithmetic*) pada peserta didik. Konsep literasi baru meniscayakan keterampilan 4C (*Critical Thinking, Communication, Collaboration, Creativity*) yang merupakan produk pertama dari kinerja *Framework for 21st Century Learning*. Dalam bahasa yang lugas, The Hewlett Foundation's Deeper Learning Initiative menawarkan konsep "*Deeper Learning*, yaitu pembelajar yang menggunakan pengetahuan dan keterampilannya dengan cara tertentu yang membuat mereka siap untuk menghadapi kehidupan nyata. Mereka menguasai materi utama akademik, seperti membaca, menulis, matematik dan sains, namun mereka juga belajar bagaimana berpikir kritis, berkolaborasi, berkomunikasi efektif, belajar mandiri serta percaya diri. Ini baru dari segi pembelajaran, belum lagi dari segi pengajaran dan pembelajaran profesional, penilaian dan akuntabilitas, kepemimpinan dan budaya, serta infrastruktur. ¹⁵

d. Pendidikan Inklusif

Pendidikan inklusif adalah pendidikan yang menginternalisasikan karakter religius secara intrinsik dan sikap inklusif secara ekstrinsik.

Pendidikan inklusif di sini mencontoh model pendidikan yang digagas Fethullah Gülen, yaitu pendidikan yang didasarkan pada cinta, toleransi dan dialog. Menurut Gülen, orang muslim itu memiliki keimanan mutlak kepada Allah SWT. Dia tetap beriman dan fokus memenuhi tugasnya dalam segala situasi dan kondisi.¹⁶ Bagi Gülen, cinta adalah kehidupan (*love is life*). Kadar cinta seseorang terhadap umat manusia (*love for humankind*) tergantung pada pemahaman terhadap jati diri dan merasakan hubungan dengan Allah SWT. Sejalan dengan itu, dia mampu mengapresiasi orang lain.¹⁷ Hal ini dikarenakan seorang muslim yang penuh cinta, dapat menerima perbedaan pendapat dan keyakinan orang lain, sebab dia benar-benar menghayati pesan agama bahwa perbedaan pendapat di kalangan umat adalah bentuk kasih sayang. Spirit profetik ini menegaskan bahwa cinta dan kasih sayang adalah sumber toleransi. Sedangkan tindakan intoleran –seperti terorisme dan radikalisme– merupakan akibat hilangnya cinta dan kasih sayang di hati manusia. ¹⁸ Tanpa adanya cinta dan toleransi, maka kedamaian dan keamanan tidak

¹⁴ Yusuf Qardhawi, *Umat Islam Menyongsong Abad ke-21* (alih bahasa oleh Tim Penerjemah Era Intermedia) (Solo: Era Intermedia, 2001), 311.

¹⁵ Naskah file format .pdf diunduh dari <http://www.roadmap21.org/assets/Creating-Your-Roadmap-to-21st-Century-Learning-Environments1.pdf> pada 25 November 2015.

¹⁶ Nevval Sevindi, *Contemporary Islamic Conversations: M. Fethullah Gülen on Turkey, Islam and the West* (New York: State University of New York Press, 2008), 27.

¹⁷ M. Fethullah Gülen, *Toward a Global Civilization of Love and Tolerance* (New Jersey: Tugra Books, 2009), 4-6.

¹⁸ M. Arfan Muammar, dkk. *Studi Islam: Perspektif Insider/Outsider*, 480-481.

akan tercipta. Tanpa kedamaian dan keamanan, maka mustahil bagi kita untuk melakukan pelayanan apapun bagi masyarakat atau umat manusia.¹⁹

e. Pendidikan Kolaboratif

Pendidikan kolaboratif adalah pendidikan yang mendidikkan karakter kerjasama dengan pihak lain dalam konteks kebaikan dan ketakwaan.

Pentingnya karakter kerjasama (kolaborasi) ini ditegaskan oleh Roger Garaudy – seorang filsuf Prancis yang menyatakan dirinya masuk Islam – bahwa umat muslim segera mengakhiri mentalitas isolatif dan membuka diri untuk kerjasama dengan pihak-pihak lain manapun dari kalangan umat manusia, dalam semangat perlombaan penuh persaudaraan, bahkan dengan mereka yang mengaku ateis sekalipun.²⁰

Pendidikan kolaboratif di sini diorientasikan pada pengembangan kualitas sumber daya manusia maupun sumber daya alam. Pengembangan kualitas sumber daya manusia dikonsentrasikan pada terciptanya manusia terpelajar dan berbudaya yang dapat mengangkat kehormatan atau martabatnya dalam pergulatan dunia internasional yang semakin kompetitif ini. Kemampuan mengembangkan sumber daya manusia akan menjadi kunci terhadap mutu penampilan dan persaingan dalam area internasional. Bentuk konkretnya adalah tenaga-tenaga profesional yang sangat ahli, tenaga kerja intelektual, tenaga kerja yang cerdas dan tenaga kerja efisien. Mereka inilah orang-orang yang potensial membangun berbagai jenis industri –termasuk mengelola sumber daya alam– sehingga mampu mendongkrak kemajuan dan kekayaan sebuah negara melalui rekayasa industri (*industrial engineering*). Pada akhirnya membuat negaranya menjadi pemain teknologi sekaligus ekonomi di dunia ini, seperti yang ditorehkan oleh Amerika Serikat, Inggris, Jerman, Prancis dan Jepang.²¹

f. Pendidikan Transformatif

Pendidikan transformatif adalah pendidikan yang berorientasi pada terwujudnya transformasi masyarakat menuju masyarakat ideal.

Pendidikan transformatif ini diawali dari perbaikan sektor ekonomi, yaitu realisasi pengurangan kesenjangan, sehingga tercipta pemerataan. Hal ini dikarenakan menurut para ahli sosiologi perubahan, pemerataan adalah faktor yang paling banyak mengurangi prasangka sosial. Sedangkan menurut Nurcholish Madjid, prasangka adalah pangkal keonaran sosial yang paling berbahaya.²² M. Yusuf Hasyim juga berpendapat bahwa program-program yang mendorong ekonomi yang sama rata adalah salah satu cara mendakwahkan Islam. Dalam skala lebih luas, Abdurrahman Wahid menyatakan pentingnya menerjemahkan dimensi personal agama ke dalam dimensi sosial. Al-Qur'an pun menghubungkan Rukun

¹⁹M. Fethullah Gülen, *Toward a Global Civilization of Love and Tolerance*, 50-51.

²⁰Edy A. Effendy (ed.), *Dekonstruksi Islam Mazhab Ciputat* (Jakarta: Zaman, 1998), 45-46.

²¹Nilai modal manusia (*human capital*) suatu bangsa tidak hanya ditentukan oleh sejumlah populasi penduduk atau tenaga kerja kasar, tetapi sangat ditentukan oleh tenaga kerja intelektual. Mereka inilah yang disebut tenaga ahli. Tenaga ahli tidak sekedar sebagai pekerja, tetapi juga sebagai pemikir, sehingga mampu melakukan efisiensi maupun terobosan-terobosan baru dalam mengembangkan produktivitasnya. Mujammil Qomar, *Menggagas Pendidikan Islam* (Bandung: Remaja Rosdakarya, 2014), 128-131.

²²Edy A. Effendy (ed.), *Dekonstruksi Islam Mazhab Ciputat*, 21.

Iman dan Rukun Islam dengan “rukun masyarakat”, yaitu memberi perhatian kepada orang-orang yang lemah dan tidak mampu.²³

Selanjutnya pendidikan transformatif tersebut ditujukan pada upaya menghadirkan peradaban Islam alternatif dan ideal. Menurut Mujamil Qomar, gambaran riil peradaban tersebut adalah: a) peradaban yang dipengaruhi bahkan dikendalikan nilai-nilai spiritual, b) peradaban yang berfungsi mengembangkan prestasi dan menjaga martabat manusia, c) peradaban yang berusaha membantu menyelesaikan problem manusia, d) peradaban yang memosisikan manusia sebagai subyek kemajuan, e) peradaban yang berorientasi peningkatan iman dan takwa kepada Allah SWT, f) peradaban yang menentramkan dan mengharmoniskan kehidupan manusia, g) peradaban yang ramah lingkungan, baik lingkungan geografis, lingkungan sosial maupun lingkungan budaya.²⁴

Dengan demikian, reformasi institusi pendidikan tinggi Islam berstandar internasional yang ditawarkan paper ini dapat dianalisa di Tabel 2:

Tabel 2: Model Reformasi Institusi Pendidikan Tinggi Islam Berstandar Internasional Berbasis the Global Goals dan Maqashid Syariah

Model Pendidikan	Orientasi Reformasi
Komprehensif	Menjadikan <i>Maqashid Syariah</i> sebagai kurikulum inti pendidikan tinggi Islam
Emansipatif	Membuka peluang kepada semua pihak untuk memperoleh maupun memberikan pendidikan (<i>education for all</i>)
Kompetitif	Menempatkan standar internasional seperti rumusan <i>the global goals</i> sebagai acuan kompetensi yang dididikkan
Inklusif	Membudayakan sikap inklusif terhadap sesama manusia, melalui aktualisasi cinta, toleransi dan dialog
Kolaboratif	Menjalin kerjasama dengan seluruh warga dunia (<i>global citizenship</i>) untuk pengembangan sumber daya manusia dan pemberdayaan sumber daya alam
Transformatif	Menghadirkan transformasi aktual bagi masyarakat, terutama dalam aspek sosio-ekonomi

F. Penutup

1. Kesimpulan

Simpulan yang selaras dengan rumusan masalah paper ini adalah:

- The Global Goals* selaras dengan enam fitur *Maqashid Syariah* –yaitu *hifzh al-din*, *hifzh al-nafs*, *hifzh al-'irdh*, *hifzh al-'aql*, *hifzh al-nasl* dan *hifzh al-mal*– sehingga argumentatif untuk dijadikan sebagai landasan reformasi pendidikan tinggi Islam.
- Reformasi institusi pendidikan tinggi Islam berstandar internasionalberbasis *the Global Goals* dan *Maqashid Syariah*diorientasikan pada realisasi enam model pendidikan, yaitu pendidikan komprehensif, emansipatif, kompetitif, inklusif, kolaboratif dan transformatif.

2. Saran

Saran yang direkomendasikan untuk menindak-lanjuti paper ini adalah:

²³ Mark R. Woodward (ed.), *Jalan Baru Islam: Memetakan Paradigma Mutakhir Islam Indonesia* (alih bahasa oleh Ihsan Ali-Fauzi) (Bandung: Mizan, 1999) 245-151.

²⁴Mujammil Qomar, *Menggagas Pendidikan Islam*, 208.

- a. Hasil kajian paper ini dapat dijadikan pedoman alternatif bagi pihak-pihak yang berkepentingan melakukan reformasi institusi pendidikan tinggi Islam.
- b. Hasil kajian paper ini dapat ditindak-lanjuti dengan penelitian empiris tentang institusi-institusi pendidikan tinggi Islam yang menerapkan sebagian atau seluruh model pendidikan tinggi Islam, yaitu pendidikan komprehensif, emansipatif, kompetitif, inklusif, kolaboratif dan transformatif.

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Sumber Internet

- https://en.wikipedia.org/wiki/November_2015_Paris_attacks diakses pada 16 November 2015.
- <http://www.globalgoals.org/> diakses pada 19 November 2015.
- <http://satu-indonesia.com/globalgoals/> diakses pada 19 November 2015.
- <http://www.roadmap21.org/assets/Creating-Your-Roadmap-to-21st-Century-Learning-Environments1.pdf> diunduh pada 25 November 2015.

Pembelajaran Sejarah Berbasis Multikultural Dan Perspektif Sejarah Lokal, Nasional, Global, Untuk Integrasi Bangsa

Aniek Rahmaniah

UIN Maulana Malik Ibrahim Malang

Abstract: This study was motivated by the writer's concern on the accumulating phenomena of national disintegration in many parts of Indonesian territory, and this situation influenced the restlessness and instability among the young generation, in this case IPS department student, regarding to their identity and nationality.

Several problems examined in this study revealed that in classes, history was still presented in the conventional way, where the students were lectured on factual feature of history (time concept, actors, and sequence of events). The political aspect of history was the main portion taught during the lessons, without touching the pluralistic social and cultural characteristic of the Indonesian society. On the other hand, the new learning in history, which was called the New History, opened multidisciplinary approach where sociology and anthropology contributed to the student's efforts of searching for their ethnic and cultural roots inside the Indonesian nationality. By knowing and comprehending other ethnic groups and other cultures, the students learned the danger of stereotyping, social prejudice, and exclusion which threatened the principle of living together harmoniously towards national integration.

The research findings are firstly, that the implication of multicultural approach in teaching and learning history towards the acquiring of inter-ethnic relations and national solidarity are significant. Secondly, that the implication of local history teaching and learning to acquire good interethnic relations is significant, while the contribution to national solidarity is positively significant. Third, that the implication of national history teaching and learning towards interethnic relations is significant, but insignificant to building national solidarity. Forth, that the implication of global history teaching and learning towards interethnic relations and national solidarity are quite significant; and lastly, that the implication of teaching and learning interethnic relations towards building national solidarity is significant.

Keywords: History Learning, Multicultural, National Integration

A. Pendahuluan

Suatu realita historis di era reformasi dewasa ini, selain tersimpan sejumlah harapan masa depan yang lebih cerah, bangsa Indonesia memasuki krisis multi dimensi yang disertai oleh munculnya gerakan-gerakan separatis dan keprihatinan masalah-masalah sosial-budaya lainnya menyangkut disintegrasi bangsa. Dakhidae (2002: xvii) dengan metafora yang mencemaskan menyebut Bangsa Indonesia ibarat *a country in despair*—suatu negeri bukan saja diterpa oleh suatu bencana, tetapi hampir tenggelam dalam ketiadaan harapan yang mendalam.

Salah satu dampak krisis secara keilmuan, hampir semua disiplin ilmu dipertanyakan kontribusinya untuk *recovery* krisis multi dimensional tersebut, termasuk peranan pembelajaran sejarah dalam mempertahankan integrasi bangsa. Beberapa sejarawan dan pengamat sosial berpendapat bahwa nasionalisme yang menyangkut integrasi bangsa perlu "direvitalisasi", dalam arti luas menyangkut beralihnya pandangan ahistoris ke historis, berkembangnya ke arah egalitarian, *justice*, *clean governance* dan *clean government* yang mempercepat terwujudnya *civil society* agar tidak kehilangan aktualitasnya (Hobsbawm, 1990:210-211; Abdullah, 2001:73; Guibernau, 1996: 150; Kleden, 2001:73; Simatupang, 2002: 45).

Pentingnya perubahan paradigma pembelajaran sejarah tersebut bukan semata-mata karena adanya gerakan reformasi yang terjadi belakangan ini, gerakan reformasi itu sendiri hanyalah sebagai faktor pemicu terjadinya gerakan ke arah tersebut. Robinson (1965) telah

merintis perubahan dari Sejarah Lama (*The Old History*) ke Sejarah Baru (*The New History*), merupakan reaksi terhadap Sejarah Lama yang terlalu kaku membatasi diri pada sejarah politik. Perluasan pengkajian pada *The New History* mencakup aspek-aspek ekonomi, sosial budaya, pertanian, pendidikan, psikologi, teknologi, dan sebagainya secara inter/multidisipliner.

The New History dengan demikian lebih luas, dan menurut Burke (1993:3-4) merupakan sejarah sosial. Nampaknya telah terjadi *shift* begitu kuat perubahan ini dalam filsafat pendidikan sejarah dari *perennialism* yang menekankan "*transmission of the glorious past*" kearah suatu posisi di mana berbagai aliran filsafat seperti *essensialism* bahkan *social reconstructionism* bergabung terlebur di dalamnya secara eklektik (Hasan, 1999: 9). Pembelajaran sejarah yang bersifat eklektik tersebut tidak saja menjadi wahana pengembangan kemampuan intelektual dan kebanggaan masa lampau, tetapi juga merupakan wahana upaya memperbaiki kehidupan masyarakat dalam bidang politik, ekonomi, sosial, budaya. Pembelajaran sejarah juga memiliki nilai praktis-pragmatis bagi siswa, tidak sekedar nilai-nilai teoritik-idealisme konseptual. Sebagai konsekwensi logis dari pergeseran filsafat pembelajaran sejarah tersebut, menurut Hasan (1999: 9), terdapat tiga hal baru; (1) Keterkaitan pelajaran sejarah dengan kehidupan sehari-hari siswa; (2) Pemahaman dan kesadaran akan karakteristik cerita sejarah yang tidak bersifat final; (3) Perluasan tema sejarah politik dengan tema-tema sejarah sosial, budaya, ekonomi, dan teknologi.

Di sisi yang lain, pembahasan integrasi bangsa, tidak lagi menjadi determinan kajian politik yang selama ini sering diambil alih oleh negara, kurang mementingkan kesadaran yang dibangun oleh nasionalisme dan integrasi bangsa dari bawah atau *popular nationalism and nations integration* (Hirschman, 1970: 115; Abdullah, 2001: 72). Kesadaran semacam ini mengabaikan faktor keragaman dan penghargaan akar sosial budaya *multicultural* yang menuntut kewajaran dan kesamaan dalam keluarga bangsa yang selama ini tidak terakomodasi. Dalam hal ini, pembahasan integrasi bangsa dapat dihipertifikasi melalui perspektif peran sejarah lokal, nasional, maupun global.

Pembelajaran sejarah lokal dengan keunggulannya, tidak hanya mempunyai arti sebagai identitas kelokalannya saja, melainkan juga mempunyai makna yang lebih luas, serta berfungsi untuk menguji validitas generalisasi-generalisasi sejarah nasional yang mereka ketahui (Lapian, 1980:7). Sejarah lokal yang memiliki keterkaitan dan memiliki makna yang lebih luas tersebut dapat kita lihat dalam keterhubungannya dengan peristiwa-peristiwa makro yang intens. Douch (1967: 7-8) dan Mahoney, (1981: 44-45), mengemukakan lebih menarik dan lebih mudah dihayati bagi siswa, karena dapat menerobos ke situasi riil yang dialami di lingkungan siswa.

Begitu juga dengan pembelajaran sejarah nasional (Indonesia), jelas sangat berkontribusi positif terhadap integrasi bangsa. Kartodirdjo (1999: 29) menguraikan pentingnya pembelajaran sejarah nasional, bahwa:

Adapun fungsinya terutama menerangkan eksistensi ataupun sosio-genesis negara-nation kita. Ini berarti bahwa identitas nasional kita terikat pada Sejarah Nasional itu, maka dapat pula Sejarah Nasional itu dipandang sebagai lambang identitas bangsa Indonesia. Dipandang kepentingannya dalam pembangunan bangsa, Sejarah Nasional berperan sangat strategis dan fundamental, terutama dalam membangun kesadaran nasional khususnya dan pendidikan nasional umumnya. Oleh karena itu tidak berlebihan jika dalam Sejarah Nasional tersebut berperan sebagai sumber inspirasi dan aspirasi pada generasi muda yang mencakup heroisme, yaitu cerita-cerita kepahlawanan tanpa memperluas kultus individu.

Pembelajaran sejarah nasional sebagai unsur pengembangan nasionalisme kultural sangat berfungsi untuk menjadi mediasi dalam memantapkan hubungan antara unsur-

unsur masyarakat plural. Anderson (1983: 12-16) menyebutkan peran sejarah nasional sebagai identitas nasional dan perkembangan kesadaran nasional. Selanjutnya ia juga melihat arti penting identitas nasional sebagai pengaruh yang paling kuat dan bertahan lama dalam identitas kultural kolektif. Kemudian menurut Vanderburg (1985:272) menambahkan bahwa selain itu melalui pembelajaran sejarah nasional, juga berupaya membentuk model-model perilaku yang memupuk nasionalisme kultural untuk menciptakan pola hubungan yang mengatasi lingkungan temporal dan spasial serta dimensi-dimensi lainnya.

Pentingnya pembelajaran sejarah global, pada umumnya banyak orang menyadari bahwa sekarang ini proses dan pengaruh globalisasi makin dirasakan sebagai bagian dari kehidupan kita. Giddens (1990: 64) secara ringkas menyebutnya bahwa globalisasi adalah intensifikasi hubungan sosial sejagat yang menghubungkan tempat-tempat yang berjauhan sedemikian rupa, sehingga peristiwa lokal bisa terjadi disebabkan oleh kejadian ditempat lain yang sekian mil jauhnya dan sebaliknya. Sejalan dengan itu, Ohmae, Direktur Pengelola dari *Mc-Kinsey & Company* dan Direktur Manajer Lembaga Penelitian Heisei Jepang yang sering dijuluki sebagai "Mr Strategy", mengemukakan bahwa secara politis batas-batas antar negara semakin sirna (Ohmae, 1993:183-185; 2002: 171-175).

Karena itulah menurut Mazlish dan Buultjes (1993: 2) dalam tulisannya yang berjudul *An Introduction to Global History*, menyatakan bahwa sejarah global sebagai bentuk penggambaran kolektif terhadap masalah-masalah dunia/global yang aktual untuk membantu pemahaman dimensi proses globalisasi yang "multi-faceted". Mazlish dan Buultjes (1993: 3) lebih jauh menjelaskan bahwa *starting point for global history* adalah menguatnya fenomena globalisasi itu sendiri yang berdimensi luas membawa harapan dan kecemasan.

Globalisasi yang makin kuat resonansinya khususnya bagi negara-negara berkembang seperti Indonesia dalam proses memelihara dan meningkatkan integrasi bangsa, perlu mendapat perhatian tersendiri. Laue (1981:23) yang penuh semangat dan optimisme dalam memasuki abad ke-21, mengajukan bentuk pembelajaran sejarah masa depan yang berintikan: (1) sejarah global yang merupakan unit sejarah yang relevan untuk mewujudkan *a new civic history* yang mendukung bagi *the age of global confluence*, (2) sejarah yang mengarah pada *refinement of the internal structures of human will*, yaitu sejarah yang menyajikan hubungan setara sesama umat manusia berdasarkan saling menyayangi, mengasihi, dan memperkokoh kesetiakawanan sesama manusia, (3) sejarah yang memiliki perpektif ke depan dengan memahami masa lampainya.

Upaya kesadaran itu pada hakikatnya ditujukan agar kita mampu menjadi pemenang (*winner*) dari sekelompok lain yang tertinggal sebagai yang kalah (*loser*), ketika proses perubahan yang fundamental dan revolusioner itu terjadi (Kennedy, 1995: 290-292). Pertimbangan faktor-faktor tersebut, yang diperkuat dengan hasil-hasil penelitian terdahulu (Sudjatmiko, 1999: 3; Adam, 2001: 3; Simbolon, 2002: 2-6) Triardianto dan Suwardiman, 2002: 321; Siswomihardjo, 1998: 14; Litbang Kompas: 2002: 12) yang menunjukkan integrasi bangsa Indonesia belakangan ini sedang mengalami titik terendah yang memprihatinkan.

Dari latar belakang pemikiran diatas, maka dalam penelitian ini difokuskan pada pertanyaan-pertanyaan sebagai berikut: (1) Bagaimanakah efektivitas pembelajaran sejarah berbasis pendekatan multikultural dan perspektif sejarah lokal, nasional, global untuk integrasi bangsa? (2) Apakah format baru dengan menggunakan pendekatan interdisipliner dalam pembelajaran sejarah mampu meningkatkan kualitas integrasi bangsa? (3) Bagaimanakah efektivitas format pembelajaran sejarah berbasis multikultural dan perspektif sejarah lokal, nasional, global, dibanding dengan pembelajaran sejarah secara konvensional?

Secara teoritik; studi ini bermanfaat bagi pengembangan pembelajaran sejarah untuk integrasi bangsa. Melalui pendekatan pembelajaran sejarah yang interdisipliner (Gutierrez,

2000; 356-372), dan bersifat konstruktivistik sosial (Kukla, 2000: 3; Matthew, 1992: 15), pembelajaran sejarah berbasis multikultural dan perspektif sejarah lokal, nasional, serta global akan lebih komprehensif dan fleksibel serta menyentuh akar sosial budaya yang hidup di masyarakat. Hal ini dapat menjadikan siswa untuk *making historical sense*. Seperti dikatakan Wineburg (2000:312), "*Each of these student grew up ... and we wanted to capture this aspect of their experiences as well... To better understand students' context for developing a historical self*."

Akhirnya dengan memahami keterhubungan antara pembelajaran multikultural, sejarah lokal, nasional, dan global, maka integrasi bangsa yang dikembangkan bukan lagi jenis integrasi bangsa yang dibangun oleh paksaan, kekerasan, maupun kesadaran palsu (*false consciousness*), melainkan jenis kesadaran yang dibangun oleh integrasi bangsa dari bawah. Integrasi bangsa ini bukan sekedar datang dari negara (*official nations integration* atau *imposed integration*) yang mengarah kepada *statism* atau *militerism* yang justru akan berfungsi sebagai disintegrator (Hirschman, 1970:115; Sujatmiko, 1999: 2; Prasajo, 2000: 3). Penulis percaya, melalui pembelajaran sejarah yang komprehensif dengan pendekatan interdisipliner (sejarah-antropologi-sosiologi) diharapkan dapat memberikan pemikiran dan pencerahan baru yang lebih luas kepada guru sejarah maupun siswa sebagai insan pembelajar untuk meningkatkan kesadaran sejarah dalam integrasi bangsa.

Secara praktis; studi ini berguna bagi institusi pendidikan di UIN, khususnya Jurusan Pendidikan IPS sebagai institusi pembina profesi guru yang mempersiapkan profesionalisasi calon guru agar lebih peka dan terbuka dalam menerima inovasi pembelajaran serta selalu berusaha meningkatkan kualitasnya dalam merespons tantangan/kebutuhan. Lebih lanjut, penelitian ini juga berguna sebagai *feedback* sekaligus sebagai parameter untuk mengetahui seberapa jauh pembaharuan pembelajaran sejarah di lapangan yang telah bergulir dan membawa hasil yang diharapkan. Bagi guru sejarah juga bermanfaat untuk mengukur seberapa jauh kesiapannya untuk memulai dan meningkatkan pembaharuannya baik yang menyangkut pemahaman strategi pembelajaran maupun substansi pembelajaran kesejarahan.

B. Metodologi Penelitian

Paradigma penelitian yang penulis kembangkan jika dikaitkan dengan gugus berpikir yang dikemukakan Kuhn (1970) dalam *The Structure of Scientific Revolutions*, dapat dikemukakan sebagai berikut: Paradigma I, pada penelitian ini kesadaran sejarah telah diterima secara luas sebagai puncak pencapaian studi sejarah (Namier, 1957: 375), namun karena terjadi anomali (penyimpangan) dengan terjadinya peristiwa-peristiwa disintegrasi bangsa yang terjadi di banyak daerah seperti di Ambon, Kalimantan Barat dan Tengah, Poso, Papua, maupun Aceh (Triardianto dan Suwardiman, 2002: 321; Sindhunata, 2000: 93-94), maka terjadilah krisis, di mana pembelajaran Sejarah Lama (*The Old History*) dipertanyakan akurasi terutama melalui pendekatan yang monodisiplin dengan mengabaikan ilmu-ilmu sosial lainnya seperti; sosiologi, antropologi, psikologi, dan sebagainya. Implikasinya pembelajaran sejarah tersebut kurang berkontribusi terhadap integrasi bangsa yang dibangun secara *bottom-up*.

Krisis yang berkepanjangan menuntut adanya suatu perubahan cepat yang mendasar (revolusi) dalam pembelajaran sejarah, yakni perlunya *The New History* dengan pendekatan inter/multidisipliner yang lebih bersifat *social history* (Robinson, 1965; Burke, 1993). Dalam penelitian ini pendekatan inter/multidisipliner dilakukan melalui pembelajaran sejarah berbasis multikultural dan perspektif sejarah lokal, nasional, serta global. Melalui analisis pencarian hubungan antara pembelajaran multikultural, pembelajaran sejarah lokal, nasional, global terhadap interaksi antar etnis dan rasa solidaritas bangsa, maka diperoleh format baru pembelajaran sejarah yang lebih relevan dengan kebutuhan untuk integrasi bangsa. Hasil akhir penelitian ini merupakan Paradigma II sebagai temuan penelitian yang peneliti lakukan.

Pendekatan yang peneliti gunakan dalam penelitian ini adalah pendekatan kualitatif, sedangkan metode yang peneliti pakai adalah; (1) observasi, dimana dalam hal ini peneliti terlibat secara langsung dalam proses kegiatan pembelajaran, dan (2) wawancara, untuk pendalaman sebagai pelengkap memperoleh informasi tambahan yang lebih kuat dan akurat.

Untuk teknik pengumpulan data, peneliti menggunakan: *Pertama*; melalui pertanyaan-pertanyaan baik tertulis maupun tidak tertulis pada kegiatan pretes dan postes, penugasan di rumah, tentang pembelajaran multikultural, sejarah lokal, nasional, global, interaksi antar etnis, dan rasa solidaritas bangsa. *Kedua*; untuk memperoleh data tambahan yang lebih memperkuat tingkat kepercayaan, dalam penelitian ini juga dilengkapi terutama dengan teknik wawancara dengan mahasiswa untuk mengungkapkan informasi-informasi yang lebih spesifik dan dibutuhkan peneliti tentang pembelajaran multikultural, sejarah lokal, nasional, global, interaksi antar etnis, dan rasa solidaritas bangsa.

Sedangkan untuk *teknik analisis data*, dalam penelitian ini menggunakan beberapa metode/strategi analisis, yang berupa: *Pertama*; analisis deskriptif, hal ini dimaksudkan untuk memperoleh gambaran /potret yang lebih jelas tentang pembelajaran multikultural, sejarah lokal, nasional, global, dalam integrasi bangsa yang peneliti angkat dan fokuskan sebagai kajian eksperimen. *Kedua*; peneliti melakukan analisis induktif, hal ini dilakukan untuk memperoleh kesimpulan penelitian.

Subyek penelitian adalah mahasiswa Pendidikan IPS yang menempuh mata kuliah Pengantar Ilmu Sejarah (Semester 1 Kelas B, C), dan mata kuliah Sejarah Indonesia (Semester 3 Kelas A, B, C), serta mahasiswa yang pernah menempuh mata kuliah Sejarah Dunia (Semester 5 Kelas B). Dalam menentukan informan, peneliti menggunakan *purposive sampling*, dengan alasan bahwa dalam meneliti multikulturalisme maka yang diperlukan informasi bagi peneliti adalah karakteristik kemajemukan etnis dan budaya mahasiswa.

C. Pembahasan

Pembelajaran Multikultural, adalah suatu proses kegiatan belajar-mengajar sebagai upaya terjadinya proses belajar memahami dan menghargai kebudayaan sendiri dan orang lain yang berbeda-beda dalam suatu komunitas Indonesia, agar tercipta suatu kehidupan penuh pengertian/penghargaan dengan mengedepankan nilai-nilai; (a) mengenal identitas etnis/budaya sendiri dan orang lain, (b) menghormati dan rasa ingin tahu tentang etnik dan budaya lain, (c) merasa senang dan ikut memelihara perbedaan etnis/kultural sebagai bagian komunitasnya.

Pembelajaran Sejarah Lokal, dapat diartikan sebagai suatu proses kegiatan belajar-mengajar sebagai upaya untuk tujuan terjadinya proses belajar memahami sejarah dari suatu "tempat" atau "*locality*" tertentu. Kajian sejarah lokal di sini adalah sejarah kota/daerah kelahirannya masing-masing, yang meliputi topik-topik kajian: (a) Sejarah kota/daerah (b) tokoh pendirinya, (c) tahun didirikannya, (d) Sebab dan tujuan didirikannya, (e) peranan kota/ daerah dahulu dan sekarang, (f) potensi kota/daerah.

Pembelajaran Sejarah Nasional, peneliti artikan sebagai suatu proses kegiatan belajar-mengajar sebagai upaya untuk pencapaian tujuan terjadinya proses belajar memahami gambaran pengalaman kolektif bangsa di masa lampau yang merupakan unit geopolitik dalam mewujudkan proses-proses kehidupan bangsa dan totalitasnya. Pembahasan pembelajaran sejarah nasional ini mencakup kajian periode: (a) kerajaan-kerajaan Hindu-Budha, (b) kerajaan-kerajaan Islam, (c) pendudukan bangsa-bangsa Barat, (d) Pergerakan Nasional, (e) pendudukan Jepang, (f) masa kemerdekaan, (g) Orde Lama, dan (h) Orde Baru, (i) Orde Reformasi.

Pembelajaran Sejarah Global, peneliti artikan sebagai proses kegiatan belajar-mengajar sebagai upaya untuk pencapaian tujuan terjadinya proses belajar untuk memahami gambaran pengalaman kolektif terhadap masalah-masalah global

(internasional) yang aktual untuk membantu pemahaman dimensi proses globalisasi yang beragam manifestasinya. Elemen-elemen yang penulis kaji dalam pembahasan ini mencakup: (a) peristiwa-peristiwa penting dunia (merkantilisme, renaissance, aufklarung dan sebagainya), (b) revolusi-revolusi besar dunia, (c) isme-isme di dunia, (d) Perang Dunia I, Perang Dunia II, Perang Dingin, (e) upaya dalam mewujudkan perdamaian dunia, kerjasama regional dan internasional, (f) tanggung jawab dan kerjasama kolektif yang kreatif bidang; politik, sosial-budaya, kesehatan, lingkungan, dan HAM.

Integrasi bangsa, dalam penelitian dijabarkan dalam dua tema sebagai berikut: *Interaksi antar etnik*, dalam definisi ini diartikan sebagai proses hubungan timbal balik antar etnis di Indonesia yang bermakna baik secara sukarela maupun atas dasar kewajiban yang memupuk integrasi bangsa. Aspek-aspek yang dikaji mencakup : (a) pergaulan lintas etnis di kampus dan masyarakat, (b) penghargaan dan keingintahuan terhadap budaya sendiri dan orang lain yang berbeda di masyarakat, (c) sikap penerimaan terhadap komunitas yang heterogen.

Rasa solidaritas bangsa, dalam definisi ini memiliki arti suatu kesadaran menyangkut perasaan setiakawan dan tanggung jawab sebagai warganegara, merasa terikat satu kesatuan dengan segala kebanggaan dan kekurangannya yang menumbuhkan kebersamaan emosi sebagai bangsa Indonesia. Aspek-aspek yang diukur mencakup: (a) rasa kesetaraan dan keadilan sebagai bangsa Indonesia (b) merasa bagian dari bangsa Indonesia dan karenanya merasa memiliki sebagai bangsa (c) mengembangkan sikap dan perilaku kebersamaan bangsa dengan menghargai perbedaan etnis, budaya, agama, dan kedaerahannya.

Interaksi antar etnik dan rasa solidaritas bangsa, memiliki implikasi luas terhadap proses integrasi bangsa. Untuk mencapai integrasi bangsa yang optimal, maka perlu proses pengintegrasian kebudayaan, dengan cara menerima dan menghargai adanya kebudayaan, etnis, agama dan adat-istiadat yang berbeda-beda di masyarakat. Dengan cara inilah maka rasa kebangsaan sebagai bangsa Indonesia akan terwujud. Lebih jauh lagi perasaan kebangsaan tersebut akan menumbuhkan perasaan kesetiakawanan dan tanggung jawab sebagai warganegara.

Tabel di bawah ini menggambarkan signifikansi hubungan antara pembelajaran multikultural, sejarah lokal, sejarah nasional dan sejarah global dengan interaksi antar etnik dan solidaritas bangsa. Signifikansi interaksi antar etnik dan solidaritas bangsa akan berimplikasi terhadap proses integrasi bangsa:

Tabel 1: Signifikansi hubungan antar tema dengan integrasi bangsa

Tema	Interaksi Antar Etnis		Solidaritas Bangsa	
	Signifikan	Tidak Signifikan	Signifikan	Tidak Signifikan
Pembelajaran Multikultural	V			V
Sejarah Lokal		V	V	
Sejarah Nasional	V			V
Sejarah Global	V		V	

Pembelajaran multikultural pada dasarnya berimplikasi signifikan terhadap interaksi antar etnik dalam integrasi bangsa. Signifikansi pembelajaran multikultural terhadap interaksi antar etnis tersebut dapat dipahami karena melalui pembelajaran multikultural, selain dikembangkan identitas diri yang menyangkut keunikan ciri-ciri khasnya maupun rasa ingin tahu mahasiswa terhadap budaya yang berbeda-beda, juga menekankan

pentingnya menghargai budaya lain, serta menerima komunitas budaya tersebut sebagai kebaikan yang positif untuk dikembangkan.

Penghargaan terhadap perbedaan etnik dan budaya yang beragam di Indonesia, bukan hanya dibenarkan secara antropologis-sosiologis, melainkan juga mendapatkan pembenaran secara teologis. Selain itu di dalam pembelajaran sejarah berbasis multikultural, memiliki karakteristik sesuai dengan *The New History* yang menerapkan pendekatan interdisipliner dengan menggunakan konsep ilmu sosial-budaya (geografi, antropologi, sosiologi, politik, psikologi, ekonomi, dan sebagainya).

Pembelajaran multikultural ini diterapkan pada pembelajaran-pembelajaran sejarah lokal, nasional dan global. Secara berurutan mahasiswa Pendidikan Ilmu Pengetahuan Sosial (PIPS) di UIN Maulana Malik Ibrahim Malang mendapatkan pembelajaran sejarah lokal sejak semester 1 dan selanjutnya sejarah nasional pada semester 2 dan sejarah global didapatkan pada semester 3. Sejarah lokal dipelajari pada matakuliah pengantar ilmu sejarah, sejarah nasional pada matakuliah sejarah Indonesia dan sejarah global pada matakuliah sejarah dunia.

Pembelajaran multikultural berimplikasi rendah terhadap rasa solidaritas jika dibandingkan dengan interaksi antar etnik, hal ini dapat ditelusuri akar masalahnya berkaitan dengan sikap penerimaan siswa tentang rendahnya keadilan, tingginya kemiskinan, menipisnya *dignity* dan rasa memiliki negeri ini, masih adanya stereotipe antar etnik, serta kurang bersihnya aparat pemerintah di mata publik. Potret negatif ataupun *image* yang kurang kondusif tentang Indonesia ini, diperparah oleh meluasnya gaya hidup yang individualis, materialis, dan hedonis khususnya di kota-kota besar, memberikan implikasi yang rendah kepada mahasiswa dalam mewujudkan rasa solidaritas bangsa.

Tabel di bawah ini menjelaskan tentang perbedaan karakteristik antara pembelajaran sejarah lama (*the old history*) dengan pembelajaran sejarah baru (*the new history*):

Tabel 2: Karakteristik pembelajaran sejarah

No	<i>The Old History</i>	<i>The New History</i>
1	Dinamakan sejarah konvensional, atau sejarah tradisional, atau sejarah total (<i>total history</i>)	Dinamakan sejarah baru, atau <i>scientific history</i> , atau <i>social scientific history</i>
2	Lebih berorientasi pada peristiwa	Lebih berorientasi pada problema
3	Ruang lingkupnya sempit, terbatas pada pengalaman dan kehidupan	Ruang lingkupnya luas, mencakup segala aspek kehidupan manusia
4	Temanya terbatas pada sejarah politik dan ekonomi saja	Temanya luas dan bervariasi, seperti sejarah kebudayaan, politik baru, perekonomian baru, agrarian, pendidikan intelektual, <i>psycho history</i> , sejarah lokal, sejarah etnis dan sebagainya
5	Para pelaku sejarah terbatas pada raja-raja, orang besar, pahlawan, petinggi militer	Para pelaku sejarah luas dan bervariasi, semua lapisan masyarakat (bawah maupun elit)
6	Pemaparannya bersifat deskriptif-naratif	Pemaparannya analitis-kritis
7	Tanpa pendekatan ilmu-ilmu sosial yang memadai (monodisiplin maupun unidimensional) ilmu sosial	Menggunakan pendekatan inter / multidisipliner (ekonomi, budaya, sosiologi, politik, psikologi, geografi, dan sebagainya)

Implikasi pembelajaran sejarah lokal terhadap interaksi antar etnik menunjukkan perolehan yang tidak signifikan. Hal tersebut berkaitan dengan berbagai sebab, sikap penerimaan siswa terhadap sejarah lokal, sementara ini masih dianggap asing atau belum “familier” di lingkungan mereka. Pembelajaran sejarah lokal yang kurang memperhatikan aspek perkembangan siswa dalam prinsip belajar *expanding community* dapat menimbulkan masalah baru, di samping karakter sejarah lokal itu sendiri, tidak semuanya memiliki makna yang lebih luas. Hasil pembelajaran sejarah lokal yang demikian, bukan saja akan menimbulkan pertanyaan tentang peranan sejarah lokal terhadap interaksi antar etnis, tetapi juga mengisyaratkan pembelajaran sejarah lokal tersebut harus diberikan secara hati-hati, memiliki keterkaitan makna yang lebih luas lagi bagi siswa, maupun prinsip-prinsip belajar yang disesuaikan dengan perkembangan siswa.

Signifikansi pembelajaran sejarah lokal terhadap rasa solidaritas bangsa, menunjukkan beberapa keunggulan pembelajaran sejarah lokal, baik untuk mengisi “kevakuman identitas” kelokalannya yang selama ini mereka tidak ketahui, menghargai sejarah daerah Indonesia lainnya yang berbeda-beda, maupun karena sejarah lokal dapat berfungsi untuk menguji generalisasi-generalisasi serta keterkaitannya dengan sejarah nasional. Pembelajaran sejarah lokal yang berkisah di lingkungan terdekat siswa yang berkaitan dengan kehidupan sehari-hari, mendorong misi pembelajaran sejarah tersebut mudah dihayati dan dimiliki oleh siswa karena dapat membawa siswa ke situasi riil.

Pandangan ini memperkuat pendapat bahwa pada setiap orang, termasuk manusia Indonesia, mempunyai kemampuan dan loyalitas untuk menjadi pendukung lebih dari satu lokalitas dan budaya yang menjadi identitasnya. Pembelajaran sejarah lokal, ternyata mampu memperkenalkan kepada mahasiswa tentang identitas kelokalannya dan rasa menghargai identitas etnik lain yang ada di Indonesia serta mampu mengetahui asal-usul kedaerahannya, lebih jauh lagi mahasiswa dapat mempelajarinya secara riil dan melihat langsung lokasi/situs sejarah daerahnya. Pembelajaran sejarah lokal bukan sekedar untuk mengenal identitas kelokalannya maupun dalam memahami hubungannya yang lebih luas dengan sejarah nasional.

Implikasi pembelajaran sejarah nasional terhadap interaksi antar etnis menunjukkan derajat yang signifikan. Kuatnya implikasi tersebut mengindikasikan bahwa pembelajaran sejarah nasional tersebut memiliki nilai strategis dalam memperluas dan mempererat pergaulan antar etnis untuk terus dikembangkan, yang pada gilirannya dapat memupuk persatuan serta integrasi bangsa. Siswa menyadari bahwa pembelajaran sejarah nasional pada hakekatnya juga upaya *national character building* untuk memupuk identitas dan kesadaran bangsa (*nation consciousness*) dalam rangka mewujudkan proses-proses ketahanan nasional dalam totalitasnya terutama integrasi bangsa.

Pembelajaran sejarah nasional juga berperan dalam memperkuat ideologi bangsa yang mengatasi loyalitas dan solidaritas parochial, maupun sebagai mekanisme pertahanan terhadap ancaman kekuatan eksternal baik kekuasaan kolonial, penetrasi *transnational corporation*, *multinational corporation*, maupun lembaga-lembaga internasional lainnya dan pengaruh globalisasi. Jiwa dan semangat heroisme dan nasionalisme tetap relevan bahkan makin diperlukan dalam menghadapi era globalisasi yang ditandai meningkatnya kemajuan teknologi informasi, sehingga pembelajaran sejarah nasional tetap relevan untuk membangun integrasi bangsa.

Rendahnya implikasi pembelajaran sejarah nasional terhadap rasa solidaritas bangsa, sebenarnya disebabkan oleh berbagai faktor, pembelajaran yang berorientasi kepada ranah kognitif rendah, terbatas pada hafalan atau faktual (nama-nama tokoh, tempat, tanggal/tahun peristiwa) menyebabkan siswa cepat merasa bosan dan kurang mengembangkan berpikir kritis-analitis. Pelajaran sejarah perlu diperkenalkan dengan pendekatan *disciplinary* yang berorientasi kepada struktur keilmuan dan penyelidikan sejarah di lapangan serta tidak cukup dengan pendekatan “*collective memory*” saja. Selain itu *sense of belonging* terhadap bangsa/negara yang menurun ini juga berkaitan dengan

meluasnya penilaian negatif siswa terhadap aparat pemerintah (meningkatnya korupsi, kolusi, dan nepotisme), penanggulangan krisis multi dimensi berkepanjangan, serta meluasnya pola hidup materialisme, konsumerisme, serta hedonisme di kalangan siswa.

Implikasi pembelajaran sejarah global terhadap interaksi antar etnis menunjukkan perolehan yang signifikan. Hal tersebut menunjukkan ketertarikan siswa terhadap sejarah global yang cukup “menantang” bagi siswa, serta memberikan wacana eksploratif terhadap kejadian-kejadian di dunia internasional yang aktual. Sejarah global yang menyajikan berbagai peristiwa menarik dunia yang aktual, dapat memuaskan “semangat intelektual” siswa dan mendorong memajukan pergaulan antar bangsa di dunia. Siswa umumnya merasa bereksplorasi dalam suatu “petualangan akademik” dari suatu bangsa ke bangsa lainnya, dengan mempelajari berbagai masalah global seperti; politik, ekonomi, sosial, budaya, HAM, lingkungan, teknologi, kesehatan, pendidikan dan sebagainya. Sikap kritis dan antisipatif mahasiswa, menempatkan mereka mampu mengembangkan kognisinya serta memiliki kesadaran sejarah untuk masa depan bersama menuju kepada *refinement of the internal structures of human will* atas dasar hubungan selaras saling menyayangi dan memupuk kebersamaan.

Signifikansi pembelajaran sejarah global terhadap rasa solidaritas bangsa, dapat di pahami melalui karakteristik sejarah global itu sendiri dalam kajiannya yang sangat luas mencakup berbagai bidang kehidupan. Beberapa informasi dunia internasional yang aktual menambah wawasan siswa untuk memahami perkembangan mutakhir yang mereka ketahui. Kemauan siswa untuk belajar sejarah yang demikian, memiliki motivasi yang tinggi karena sesuai dengan kepentingan dirinya, cakupannya yang luas dan topiknya beragam.

Pendekatannya interdisipliner melalui pengembangan konsep-konsep sosiologi, antropologi, bahkan futurologi, sehingga nampak kajian tersebut lebih bernuansa sejarah sosial dapat mengungkap jaringan sosio-kulturalnya, serta memunculkan *cultural creative* yang menuju budaya “integral”. Semua ini merupakan bagian aktivitas belajar siswa yang menyenangkan, dengan karakteristiknya yang inklusif, dan menekankan kerjasama antar bangsa serta perdamaian, dapat memberikan harapan meningkatnya kebersamaan/solidaritas bangsa yang telah menghadapi berbagai krisis politik, ekonomi, sosial, ekologi, moral yang semakin parah.

Era globalisasi yang diwarnai ketatnya kompetisi antar bangsa dalam segala aspek kehidupan, menuntut kesiapan generasi muda berwawasan jauh ke depan sebagai *new civic history* dan mampu memecahkan persoalan-persoalan bangsa. Penguasaan *high tech* dan *high touch*, merupakan bekal menjadikan bangsa *the winner* dalam kompetisi ini, bukan bangsa yang *the loser*. Pembelajaran sejarah global, di samping meningkatkan wawasan mahasiswa terhadap perkembangan dunia yang aktual, juga memiliki kontribusi kuat secara afektif untuk menumbuhkan *cultural creatives*, yaitu suatu budaya yang dibangun atas kesadaran *integral* dan memandang dunia sebagai kesatuan di tengah perbedaan dari kehidupan kita yang sekarang ini mengalami berbagai krisis; ekologi, politik, budaya, ekonomi, HAM, sosial, spiritual, kesehatan, yang parah.

D. Kesimpulan dan Saran

Upaya untuk mewujudkan terciptanya integrasi bangsa yang kokoh melalui pembelajaran multikultural, yang perlu dilakukan adalah *continuing education*, terutama bagi siswa adalah melalui pembelajaran maupun pendidikan yang merupakan bagian integral dalam enkulturasi ataupun pembudayaan. Bagi guru-guru sejarah selain dituntut konsistensi tinggi dalam belajar tentang budaya bangsa Indonesia secara mandiri, juga dapat dilakukan dalam bentuk penataran, pelatihan-pelatihan, lokakarya maupun seminar yang dapat menunjang pencapaian terbentuknya warganegara yang gemar belajar dan penuh tanggung jawab serta menjunjung tinggi integrasi bangsa.

Pembelajaran sejarah lokal di sekolah-sekolah perlu diperkenalkan, baik dalam kerangka mengenali identitas sosio-budaya lokalnya sendiri, memahami identitas

kelokalan yang lain di Indonesia, maupun dalam memahami keterhubungannya dengan sejarah yang lebih luas, dengan memperhatikan kepentingan nasional.

Pembelajaran sejarah nasional tetap relevan untuk memupuk jiwa nasionalisme dan heroisme dan bukan hanya untuk masa sekarang, tetapi secara futurologis bagi kelanjutan pembangunan bangsa. *Spirit* atau *ethos* itu masih tetap diperlukan, bahkan akan lebih diperlukan mengingat majunya teknologi informasi maupun adanya akselerasi mondialisasi atau universalisasi.

Mengingat begitu tingginya perhatian dan minat siswa terhadap sejarah global, perlu diciptakan minimal dua kondisi. *Pertama*, bagi pemerintah hendaknya memberi perhatian yang cukup untuk membentuk *new civic history* sebagai manifestasi peningkatan SDM yang handal, yang berorientasi jauh ke depan dengan menguasai *high tech* dan *high touch* dengan memberikan kesempatan seluas-luasnya kepada siswa untuk mengakses informasi-informasi ilmiah dan aktual. *Kedua*; bagi guru sejarah harus lebih banyak mempersiapkan diri dengan kesungguhan belajar untuk melayani siswa yang senang berpikir eksploratif dan kritis terhadap perkembangan dunia mutakhir baik melalui media cetak maupun elektronik.

Pemerintah hendaknya mampu membuka sekat-sekat persamaan hak dan keadilan bagi setiap komunitas etnis terhadap apa yang disebut “dominasi mayoritas” ataupun “eksklusifisme minoritas”. Guru sejarah hendaknya tidak sekedar memiliki wawasan luas secara akademik, tetapi memberikan keteladanan perilaku konsisten, yang dapat dijadikan *role model* bagi para siswanya dalam pergaulan antar etnis maupun menanamkan rasa solidaritas bangsa. Pembelajaran sejarah pada hakekatnya bukanlah semata-mata *transfer of knowledge*, melainkan juga *transfer of value* khususnya untuk kokohnya integrasi bangsa.

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تربية النفس على الأخلاق الوسطية عند الإمام الغزالي

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ملخص:

أن إطلاق صفة "الوسطية" على أمر شرعي يستلزم الخيرية والبيئية. أن الوسطية في الأخلاق ممكنة وذلك بتعويد النفس وتربيتها على ذلك. أن المطلوب ليس هو إزالة أصل الأخلاق كلياً وإنما ردها إلى حد الاعتدال. من أساليب التربية على التوسط والاعتدال في الأخلاق هو معرفة أسباب التطرف في الأخلاق وآثارها على النفس. أن الوسطية عند الإمام الغزالي ليس بالضرورة أن يكون معناها ما توسط بين أمرين، فقد تأتي بمعنى وضع الشيء في محله بما يتفق مع ضوابط الشرع ومصلحة الخلق، وتمثل فيه معنى الخيرية. أن علماء الأمة الأقدمين لم يغفلوا هذا الجانب، بل أولوه اهتماماً شديداً، ويظهر ذلك واضحاً وجلياً في كتبهم، ومنهم الإمام الغزالي رحمه الله. وهذه دعوة أيضاً لدراسة هذا الجانب عند علماء الأمة كابن تيمية وتلميذه ابن القيم وكذلك ابن حجر وابن الجوزي، وغيرهم كثير.

المقدمة

الحمد لله رب العالمين، والصلاة والسلام على نبينا محمد وعلى آله وصحبه وسلم أجمعين

وبعد ...

فإن من أعظم نعم الله تعالى علينا أن جعلنا من هذه الأمة الخاتمة التي كرمها الله بخير كتاب أنزل وخير كتاب أرسل، ذلك أنها امتازت على باقي الأمم بسمات وخصائص عظيمة، كالعموم والشمول والوسطية، وغير ذلك مما جعلها خير أمة أخرجت للناس.

ووسطية هذه الأمة تشمل كل جوانب الدين من عقيدة وشرعية وأخلاق، والجانب الأخلاقي فيها جانب مهم كونه يمثل السلوك التطبيقي لأفراد الأمة، لذلك يقول الإمام ابن القيم - رحمه الله تعالى -: "الدين كله خلق؛ فمن زاد عليك في الخلق زاد عليك في الدين"¹.

¹ - مدارج السالكين بين منازل "إياك نعبد وإياك نستعين"، محمد بن أبي بكر أيوب الزرعي، دار الكتاب العربي -

والناظر في مؤلفات علماء الأمة يجد أنهم أولوا هذا الموضوع اهتماماً كبيراً ولم يغفلوه ، ومن هؤلاء حجة الإسلام الإمام الغزالي رحمه الله لذلك ارتأيت أن أبين نظرة هذا الإمام إلى الوسطية في واحد من أهم كتبه وهو " إحياء علوم الدين " فكان عنوان البحث هو : (تربية النفس على الأخلاق الوسطية عند الإمام الغزالي)

المطلب الأول : نظرة الغزالي للوسطية في الأخلاق

لقد أولى الإمام الغزالي للأخلاق في كتابه "الإحياء" أهمية كبيرة ، فتكلم عن فضيلة حسن الخلق ، وأسباب نيل حسن الخلق ، وطرق تهذيب الأخلاق ورياضة النفوس ، مع علامات حسن الخلق ، ومسائل أخرى استفاض في ذكرها في الكتاب الثاني من ربيع المهلكات وهو كتاب (رياضة النفس -تهذيب الأخلاق ومعالجة أمراض القلب -)

يقول الغزالي في مقدمة هذا الكتاب : (فالخلق الحسن صفة سيد المرسلين وأفضل أعمال الصديقين وهو على التحقيق شطر الدين وثمرة مجاهدة المتقين ورياضة المتعبدين والأخلاق السيئة هي السموم القاتلة والمهلكات الدامغة والمخازي الفاضحة والردائل الواضحة والخبائث المبعدة عن جوار رب العالمين المنخرطة بصاحبها في سلك الشياطين وهي الأبواب المفتوحة إلى نار الله تعالى الموقدة التي تطلع على الأفئدة كما أن الأخلاق الجميلة هي الأبواب المفتوحة من القلب إلى نعيم الجنان وجوار الرحمن والأخلاق الخبيثة أمراض القلوب وأسقام النفوس إلا أنه مرض يفوت حياة الأبد وأين منه المرض الذي لا يفوت إلا حياة الجسد ومهما اشتدت عناية الأطباء بضبط قوانين العلاج للأبدان وليس في مرضها إلا فوت الحياة الفانية فالعناية بضبط قوانين العلاج لأمراض القلوب وفي مرضها فوت حياة باقية أولى وهذا النوع من الطب واجب تعلمه على كل ذي لب إذ لا يخلو قلب من القلوب عن أسقام لو أهملت تراكمت وترادفت العلل وتظاهرت فيحتاج العبد إلى تأنق في معرفة علمها وأسبابها ثم إلى تشمير في علاجها وإصلاحها فمعالجتها هو المراد بقوله تعالى: (قد أفلح من زكاها) وإهمالها هو المراد بقوله (وقد خاب من دساها)² ودائماً ما يشبه الغزالي الأخلاق بالبدن ، وذلك في مواطن عدة في كتابه ، وقد صرح أنّ المقصود من ذلك هو تقريب الصورة من الأفهام³.

يقول الغزالي (الخلق والخلق عبارتان مستعملتان معا يقال فلان حسن الخلق والخلق أي حسن الباطن والظاهر فيراد بالخلق الصورة الظاهرة ويراد بالخلق الصورة الباطنة وذلك لأن الإنسان مركب من جسد مدرك بالبصر ومن روح ونفس مدرك بالبصيرة ولكل واحد منهما هيئة وصورة إما قبيحة وإما جميلة فالنفس المدركة بالبصيرة أعظم قدرا من الجسد المدرك بالبصر ولذلك عظم الله أمره بإضافته إليه إذ قال

² - الإحياء (49/3)

³ - المصدر نفسه (49/3)

تعالى {إني خالق بشرًا من طين . فإذا سويته ونفخت فيه من روحي فقعوا له ساجدين} فنبه على أن الجسد منسوب إلى الطين والروح إلى رب العالمين، والمراد بالروح والنفس في هذا المقام واحد فالخلق عبارة عن هيئة في النفس راسخة عنها تصدر الأفعال بسهولة ويسر من غير حاجة إلى فكر وروية ، فإن كانت الهيئة بحيث تصدر عنها الأفعال الجميلة المحمودة عقلا وشرعا سميت تلك الهيئة خلقا حسنا ، وإن كان الصادر عنها الأفعال القبيحة سميت الهيئة التي هي المصدر خلقا سيئا ، وإنما قلنا إنها هيئة راسخة لأن من يصدر منه بذل المال على الدور لحاجة عارضة لا يقال خلقه السخاء ما لم يثبت ذلك في نفسه ثبوت رسوخ، وإنما اشترطنا أن تصدر منه الأفعال بسهولة من غير روية لأن من تكلف بذل المال أو السكوت عند الغضب بجهد وروية لا يقال خلقه السخاء والحلم⁴.

ثم يذكر الغزالي أن التوسط هو خير الأمور وأنّ الشرع الحنيف قد جاء بالمبالغة في منع التطرف فقال في " بيان اختلاف حكم الجوع وفضيلته واختلاف أحوال الناس فيه "

(: اعلم أن المطلوب الأقصى في جميع الأمور والأخلاق الوسط إذ خير الأمور أوسطها وكلا طرفي قصد الأمور ذميم وما أوردناه في فضائل الجوع ربما يوميء إلى أن الإفراط فيه مطلوب وهيهات ولكن من أسرار حكمة الشريعة أن كل ما يطلب الطبع فيه الطرف الأقصى وكان فيه فساد جاء الشرع بالمبالغة في المنع منه على وجه يوميء عند الجاهل إلى أن المطلوب مضادة ما يقتضيه الطبع بغاية الإمكان والعالم يدرك أن المقصود الوسط لأن الطبع إذا طلب غاية الشبع فالشرع ينبغي أن يمدح غاية الجوع حتى يكون الطبع باعثا والشرع مانعا فيتقاربان ويحصل الاعتدال فإن من يقدر على قمع الطبع بالكلية بعيد فيعلم أنه لا ينتهي إلى الغاية فإنه إن أسرف مسرف في مضادة الطبع كان في الشرع أيضا ما يدل على إساءته كما أن الشرع بالغ في الثناء على قيام الليل وصيام النهار ثم لما علم النبي صلى الله عليه وسلم من حال بعضهم أنه يصوم الدهر كله ويقوم الليل كله نهى عنه .

فإذا عرفت هذا فاعلم أن الأفضل بالإضافة إلى الطبع المعتدل أن يأكل بحيث لا يحس بثقل المعدة ولا يحس بألم الجوع بل ينسى بطنه فلا يؤثر فيه الجوع أصلا فإن مقصود الأكل بقاء الحياة وقوة العبادة وثقل المعدة يمنع من العبادة وألم الجوع أيضا يشغل القلب ويمنع منها فالمقصود أن يأكل أكلا لا يبقى للمأكول فيه أثر ليكون متشبهًا بالملائكة فإنهم مقدسون عن ثقل الطعام وألم الجوع وغاية الإنسان الاقتداء بهم وإذا لم يكن للإنسان خلاص من الشبع والجوع فأبعد الأحوال عن الطرفين الوسط وهو الاعتدال⁵.

وقد استدلل الإمام الغزالي على أن التوسط في الأخلاق من الأمور المحمودة لثناء الله عز وجل عليها في كتابه الكريم ، فيقول :

⁴ - الإحياء (53/3)

⁵ - الإحياء (96/3)

(والذي يدل على أن المطلوب هو الوسط في الأخلاق دون الطرفين أن السخاء خلق محمود شرعا وهو وسط بين طرفي التبذير والتقتير وقد أثنى الله تعالى عليه فقال والذين إذا أنفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما وقال تعالى ولا تجعل يدك مغلولة إلى عنقك ولا تبسطها كل البسط وكذلك المطلوب في شهوة الطعام الاعتدال دون الشره والجمود قال الله تعالى { وكلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين } وقال في الغضب { أشداء على الكفار رحماء بينهم }، وهذا له سر وتحقيق وهو أن السعادة منوطة بسلامة القلب عن عوارض هذا العالم قال الله تعالى : { إلا من أتى الله بقلب سليم } والبخل من عوارض الدنيا والتبذير أيضا من عوارض الدنيا وشرط القلب أن يكون سليما منهما أي لا يكون ملتفتا إلى المال ولا يكون حريصا على إنفاقه ولا على إمساكه فإن الحريص على الإنفاق مصروف القلب إلى الإنفاق كما أن الحريص على الإمساك مصروف القلب إلى الإمساك فكان كمال القلب أن يصفو عن الوصفين جميعا وإذا لم يكن ذلك في الدنيا طلبنا ما هو الأشبه لعدم الوصفين وأبعد عن الطرفين وهو الوسط فإن الفاتر لا حار ولا بارد بل هو وسط بينهما فكأنه خال عن الوصفين فكذلك السخاء بين التبذير والتقتير والشجاعة بين الجبن التهور والعفة بين الشره والجمود وكذلك سائر الأخلاق فكل طرفي الأمور ذميم هذا هو المطلوب وهو ممكن⁶)

وقد ضرب الإمام الغزالي للوسطية مثالا لطيفاً يبين فيه أنه لابد لكل فرد وإن ابتعد عن التوسط أن يعود إليه ، فيقول :

(ومثال طلب الآدمي البعد عن هذه الأطراف المتقابلة بالرجوع إلى الوسط مثال نملة أقيت في وسط حلقة محمية على النار مطروحة على الأرض فإن النملة تهرب من حرارة الحلقة وهي محيطة بها لا تقدر على الخروج منها فلا تزال تهرب حتى تستقر على المركز الذي هو الوسط فلو ماتت ماتت على الوسط لأن الوسط هو أبعد المواضع عن الحرارة التي في الحلقة المحيطة فكذلك الشهوات محيطة بالإنسان إحاطة تلك الحلقة بالنملة والملائكة خارجون عن تلك الحلقة ولا مطمع للإنسان في الخروج وهو يريد أن يتشبه بالملائكة في الخلاص فأشبهه أحواله بهم البعد وأبعد المواضع عن الأطراف الوسط فصار الوسط مطلوبا في جميع هذه الأحوال المتقابلة وعنه عبر بقوله صلى الله عليه وسلم (خير الأمور أوسطها) وإليه الإشارة بقوله تعالى { وكلوا واشربوا ولا تسرفوا } ومهما لم يحس الإنسان بجوع ولا شبع تيسرت له العبادة والفكر وخف في نفسه وقوى على العمل مع خفته⁷).

وأخيراً فإن الغزالي يرى أن العبد قد يبتعد عن الوسطية لغموضها ودقة معناها لكنه بالمقابل عليه أن يجتهد للوصول إلى الوسطية والاعتدال ، فيقول : (ولما كان الوسط الحقيقي بين الطرفين في غاية

⁶ - الإحياء (57/3)

⁷ - الإحياء (96/3)

الغموض بل هو أدق من الشعر وأحد من السيف فلا جرم أن من استوى على هذا الصراط المستقيم في الدنيا جاز على مثل هذا الصراط في الآخرة وقلما ينفك العبد عن ميل عن الصراط المستقيم أعني الوسط حتى لا يميل إلى أحد الجانبين فيكون قلبه معلقا بالجانب الذي مال إليه ولذلك لا ينفك عن عذاب ما واجتياز على النار وإن كان مثل البرق قال الله تعالى وإن منكم إلا واردها كان على ربك حتما مقضيا ثم ننجي الذين اتقوا أي الذين كان قريبهم إلى الصراط المستقيم أكثر من بعدهم عنه ولأجل عسر الاستقامة وجب على كل عبد أن يدعو الله تعالى في كل يوم سبع عشرة مرة في قوله (اهدنا الصراط المستقيم) إذ وجب قراءة الفاتحة في كل ركعة

فقد روى أن بعضهم رأى رسول الله صلى الله عليه وسلم في المنام فقال قد قلت يا رسول الله شيبنتي هود فلم قلت ذلك فقال عليه السلام لقوله تعالى فاستقم كما أمرت فالاستقامة على سواء السبيل في غاية الغموض ولكن ينبغي أن يجتهد الإنسان في القرب من الاستقامة إن لم يقدر على حقيقتها فكل من أراد النجاة فلا نجاة له إلا بالعمل الصالح ولا تصدر الأعمال الصالحة إلا عن الأخلاق الحسنة فليتقن كل عبد صفاته وأخلاقه وليعدها وليشتغل بعلاج واحد واحد فيها على الترتيب فنسأل الله الكريم أن يجعلنا من المتقين⁸.

المطلب الثاني : تربية النفس على الأخلاق الوسطية عند الغزالي

يرى الإمام الغزالي أنّ تعليم النفس وتعويدها على الفضائل كفيل باعتدالها ووسطيتها ، فيقول في تفصيل الطريق إلى تهذيب الأخلاق : (قد عرفت من قبل أن الاعتدال في الأخلاق هو صحة النفس ، والميل عن الاعتدال سقم ومرض فيها ، كما أن الاعتدال في مزاج البدن هو صحة له ، والميل عن الاعتدال مرض فيه، فلنتخذ البدن مثالا فنقول :

مثال النفس في علاجها بمحو الرذائل والأخلاق الرديئة عنها وجلب الفضائل والأخلاق الجميلة إليها مثال البدن في علاجه بمحو العلل عنه وكسب الصحة له وجلبها إليه وكما أن الغالب على أصل المزاج الاعتدال وإنما تعتري المعدة المضرة بعوارض الأغذية والأهوية والأحوال فكذلك كل مولود يولد معتدلا صحيح الفطرة وإنما أبواه يهودانه أو ينصرانه أو يمجسانه أي بالاعتقاد والتعليم تكتسب الرذائل وكما أن البدن في الابتداء لا يخلق كاملا وإنما يكمل ويقوى بالنشوء والتربية بالغذاء فكذلك النفس تخلق ناقصة قابلة للكمال وإنما تكمل بالتربية وتهذيب الأخلاق والتغذية بالعلم وكما أن البدن إن كان صحيحا فشأن الطبيب تمهيد القانون الحافظ للصحة وإن كان مريضا فشأنه جلب الصحة إليه فكذلك النفس منك إن

⁸ - المصدر نفسه (3/ 63-64)

كانت زكية طاهرة مهيبة فينبغي أن تسعى لحفظها وجلب مزيد قوة إليها واكتساب زيادة صفاتها وإن كانت عديمة الكمال والصفاء فينبغي أن تسعى لجلب ذلك إليها.⁹

وللتأكد من اعتدال النفس وتوسطها في أخلاقها يضع الإمام الغزالي ضوابط محددة لتربية النفس على هذا المعلم ، منها : النظر في العلل التي أوجبت التطرف في الأخلاق ومعالجتها بضدّها للوصول إلى مرحلة الاعتدال ، فيقول (وأما علامات عودها إلى الصحة بعد المعالجة فهو أن ينظر في العلة التي يعالجها فإن كان يعالج داء البخل فهو المهلك المبعد عن الله عز وجل وإنما علاجه ببذل المال وإنفاقه ولكنه قد يبذل المال إلى حد يصير به مبذرا فيكون التبذير أيضا داء فكان كمن يعالج البرودة بالحرارة حتى تغلب الحرارة فهو أيضا داء بل المطلوب الاعتدال بين الحرارة والبرودة وكذلك المطلوب الاعتدال بين التبذير والتقتير حتى يكون على الوسط وفي غاية من البعد عن الطرفين)¹⁰.

ثم يردف بضابط آخر وهو النظر في الأفعال التي تنتجها الأخلاق المحذورة على النفس وترويضها على مخالفة هذه الأفعال ، فيقول : (إن أردت أن تعرف الوسط فانظر إلى الفعل الذي يوجب الخلق المحذور فإن كان أسهل عليك وألذ من الذي يضاده فالغالب عليك ذلك الخلق الموجب له مثل أن يكون إمساك المال وجمعه ألذ عندك وأيسر عليك من بذله لمستحقه فاعلم أن الغالب عليك خلق البخل فزد في المواظبة على البذل فإن صار البذل على غير المستحق ألذ عندك وأخف عليك من الإمساك بالحق فقد غلب عليك التبذير فارجع إلى المواظبة على الإمساك فلا تزال تراقب نفسك وتستدل على خلقك بتيسير الأفعال وتعسيرها حتى تنقطع علاقة قلبك عن الالتفات إلى المال فلا تميل إلى بذله ولا إلى إمساكه بل يصير عندك كالماء فلا تطلب فيه إلا إمساكه لحاجة محتاج أو بذله لحاجة محتاج ولا يترجح عندك البذل على الإمساك فكل قلب صار كذلك فقد أتى الله سليما عن هذا المقام خاصة ويجب أن يكون سليما عن سائر الأخلاق حتى لا يكون له علاقة بشيء مما يتعلق بالدنيا حتى ترتحل النفس عن الدنيا منقطعة العلائق منها غير ملتفتة إليها ولا متشوقة إلى أسبابها فعند ذلك ترجع إلى ربها رجوع النفس المطمئنة راضية مرضية داخلية في زمرة عباد الله المقربين من النبيين والصديقين والشهداء والصالحين وحسن أولئك رفيقا).¹¹

وفي معرض الردّ على الذين يستصعبون تغيير النفس وتهذيبها وتعويدها على التوسط في الأمور ، أورد الغزالي بعض الشبه التي يتمسكون بها فمن هذه الشبه :

⁹ - الإحياء (3 / 60-61)

¹⁰ - المصدر نفسه (63/3)

¹¹ - الإحياء (63/3)

1- قولهم: أنّ الخلق هو صورة الباطن كما أنّ الخلق صورة الظاهر . فالخلقة الظاهرة لا يقدر على تغييرها ، فالقصير لا يقدر أن يجعل نفسه طويلاً ، ولا الطويل يقدر أن يجعل نفسه قصيراً ، ولا القبيح يقدر على تحسين صورته ، فكذلك القبح الباطن يجري هذا المجرى .

2- قولهم : حسن الخلق يقمع الشهوة والغضب ، وقد جربنا ذلك بطول المجاهدة ، وعرفنا أنّ ذلك من مقتضى المزاج والطبع فإنه لا ينقطع عن الآدمي ، فاشتغاله به تضييع زمان بغير زمان ، فإن المطلوب هو قطع التفات القلب إلى الخطوط العاجلة ، وذلك محال وجوده¹² .

فقال في الجواب عن الشبهة الأولى : (لو كانت الأخلاق لا تقبل التغيير لبطلت الوصايا والمواعظ والتأديبات ، وكيف ينكر هذا في حق الآدمي وتغيير خلق النهيمة ممكن إذ ينقل البازي من الاستيحاش إلى الأئس والكلب من شره الأكل إلى التأدب والإمساك والتخلية والفرس من الجماع إلى السلاسة والانقياد وكل ذلك تغيير للأخلاق والقول الكاشف للغطاء عن ذلك أن نقول الموجودات منقسمة إلى ما لا مدخل للآدمي واختياره في أصله وتفصيله كالسماء والكواكب بل أعضاء البدن داخلاً وخارجاً وسائر أجزاء الحيوانات وبالجملة كل ما هو حاصل كامل وقع الفراغ من وجوده وكماله وإلى ما وجد وجوداً ناقصاً وجعل فيه قوة لقبول الكمال بعد أن وجد شرطه وشرطه قد يرتبط باختيار العبد فإن النواة ليست بتفاح ولا نخل إلا أنها خلقت خلقة يمكن أن تصير نخلة إذا انضاف التربية إليها ولا تصير تفاحاً أصلاً ولا بالتربية فإذا صارت النواة متأثرة بالاختيار حتى تقبل بعض الأحوال دون بعض فكذلك الغضب والشهوة لو أردنا قمعهما وقهرهما بالكلية حتى لا يبقى لهما أثر لم نقدر عليه أصلاً ولو أردنا سلاستهما وقودهما بالرياضة والمجاهدة قدرنا عليه وقد أمرنا بذلك¹³)

أما الشبهة الثانية فقال في ردّها : (وأما الخيال الآخر الذي استدلوا به وهو قولهم إن الآدمي ما دام حياً فلا تنقطع عنه الشهوة والغضب وحب الدنيا وسائر هذه الأخلاق فهذا غلط وقع لطائفة ظنوا أن المقصود من المجاهدة قمع هذه الصفات بالكلية ومحوها وهيهات فإن الشهوة خلقت لفائدة وهي ضرورية في الجبله فلو انقطعت شهوة الطعام لهلك الإنسان ولو انقطعت شهوة الوقاع لانقطع النسل ولو انعدم الغضب بالكلية لم يدفع الإنسان عن نفسه ما يهلكه ولهك ، ومهما بقي أصل الشهوة فيبقى لا محالة حب المال الذي يوصله إلى الشهوة حتى يحمله ذلك على إمساك المال وليس المطلوب إمطة ذلك بالكلية بل المطلوب ردها إلى الاعتدال الذي هو وسط بين الإفراط والتفريط والمطلوب في صفة الغضب حسن الحمية وذلك بأن يخلو عن التهور وعن الجبن جميعاً وبالجملة أن يكون في نفسه قويا ومع قوته منقاداً للعقل ولذلك قال الله تعالى أشدء على الكفار رحماء بينهم وصفهم بالشدة وإنما تصدر الشدة عن

¹² - ينظر المصدر نفسه (55 / 3)

¹³ - الإحياء (56/3)

الغضب ولو بطل الغضب لبطل الجهاد وكيف يقصد قلع الشهوة والغضب بالكلية والأنبياء عليهم السلام لم ينفكوا عن ذلك إذ قال صلى الله عليه وسلم إنما أنا بشر أغضب كما يغضب البشر¹⁴.... وقال تعالى {والكاظمين الغيظ والعافين عن الناس} ولم يقل والفاقدين الغيظ فرد الغضب والشهوة إلى حد الاعتدال بحيث لا يقهر واحد منهما العقل ولا يغلبه بل يكون العقل هو الضابط لهما والغالب عليهما ممكن وهو المراد بتغيير الخلق فإنه ربما تستولي الشهوة على الإنسان بحيث لا يقوى عقله على دفعها فيقدم على الانبساط إلى الفواحش وبالرياضة تعود إلى حد الاعتدال فدل أن ذلك ممكن والتجربة والمشاهدة تدل على ذلك دلالة لا شك فيها¹⁵.

المطلب الثالث : نماذج تطبيقية لوسطية الأخلاق

ذكر الغزالي بعض الأمثلة التي تبين معنى الوسطية في الأخلاق ، والذي يظهر من كلامه أن الوسطية هي ما تحقق فيها معنى الخيار وموافقة الشرع الحنيف وليس شرطاً أن يكون معناها ما توسط بين أمرين ، فمن ذلك :

1- المثال الأول : في بيانه لمعنى الرفق والعنف

يقول الغزالي : (اعلم أن الرفق محمود ويضاده العنف والحدة والعنف نتيجة الغضب والفظاظة والرفق واللين نتيجة حسن الخلق والسلامة وقد يكون سبب الحدة الغضب وقد يكون سببها شدة الحرص واستيلاءه بحيث يدهش عن التفكير ويمنع من التثبت فالرفق في الأمور ثمرة لا يثمرها إلا حسن الخلق ولا يحسن الخلق إلا بضبط قوة الغضب وقوة الشهوة وحفظهما على حد الاعتدال¹⁶) وذكر نصوصاً كثيرة في مدح الرفق وبيان أجره ، ثم أعقبها ببعض النصوص التي تبين أن الشدة مطلوبة في مكانها والرفق مطلوب في مكانه ، ثم قال :

(وهذه إشارة إلى أنه لا بد من مزج الغلظة باللين والفظاظة بالرفق كما قيل :

ووضع الندى في موضع السيف بالعلا مضر كوضع السيف في موضع الندى

¹⁴ - حديث (إنما أنا بشر أرضى كما يرضى البشر وأغضب كما يغضب البشر) أخرجه الإمام مسلم في صحيحه ، برقم

(6792) أبو الحسين مسلم بن الحجاج بن مسلم القشيري النيسابوري، دار الجيل بيروت، (8/ 26)

¹⁵ - الإحياء (57/3)

¹⁶ - الإحياء 184/3

فالمحمود وسط بين العنف واللين كما في سائر الأخلاق ولكن لما كانت الطباع إلى العنف والحدة أميل كانت الحاجة إلى ترغيبهم في جانب الرفق أكثر فلذلك كثر ثناء الشرع على جانب الرفق دون العنف وإن كان العنف في محله حسنا كما أن الرفق في محله حسن فإذا كان الواجب هو العنف فقد وافق الحق الهوى وهو ألد من الزيد بالشهد وهكذا، وقال عمر بن عبد العزيز رحمه الله: روي أن عمرو بن العاص كتب إلى معاوية يعاتبه في التأني فكتب إليه معاوية أما بعد: "إن الفهم في الخير زيادة رشد، وإن الرشيد من رشد عن العجلة، وإن الجانب من خاب عن الأناة وإن المتثبت مصيب أو كاد أن يكون مصيبا، وإن العجل مخطئ أو كاد أن يكون مخطئا، وأن من لا ينفعه الرفق يضره الخرق، ومن لا ينفعه التجارب لا يدرك المعالي"، وعن أبي عون الأنصاري قال: "ما تكلم الناس بكلمة صعبة إلا وإلى جانبها كلمة ألين منها تجرى مجراها"، وقال أبو حمزة الكوفي: "لا تتخذ من الخدم إلا ما لا بد منه فإن مع كل إنسان شيطانا واعلم أنهم لا يعطونك بالشدة شيئا إلا أعطوك باللين ما هو أفضل منه"، وقال الحسن: المؤمن وقاف متأن وليس كحاطب ليل"، فهذا ثناء أهل العلم على الرفق وذلك لأنه محمود ومفيد في أكثر الأحوال وأغلب الأمور، والحاجة إلى العنف قد تقع ولكن على الندور وإنما الكامل من يميز مواقع الرفق عن مواضع العنف فيعطي كل أمر حقه فإن كان قاصر البصيرة أو أشكل عليه حكم واقعه من الوقائع فليكن ميله إلى الرفق فإن النجاح معه في الأكثر¹⁷.

2- المثال الثاني : في بيانه لمعنى الجود والبخل

ذكر الغزالي أن البخل والشح من المهلكات ، وهو خلق منهي عنه شرعاً ، وأن خلق الجود والسخاء مما جاء التأكيد عليه والثناء على صاحبه ، لكنه طرح سؤالاً عن الفارق بينهما وما هو حد كل منهما ؟ فبعد أن أورد عدة تعريفات لهما قال : (وجملة هذه الكلمات غير محيطة بحقيقة الجود والبخل، بل نقول: المال خلق لحكمة ومقصود وهو صلاحه لحاجات الخلق ويمكن إمساكه عن الصرف إلى ما خلق للصرف إليه ويمكن بذله بالصرف إلى ما لا يحسن الصرف إليه ويمكن التصرف فيه بالعدل وهو أن يحفظ حيث يجب الحفظ ويبذل حيث يجب البذل.

فالإمساك حيث يجب البذل وبخل والبذل حيث يجب الإمساك تبذير

وبينهما وسط وهو المحمود وينبغي أن يكون السخاء والجود عبارة عنه إذ لم يؤمر رسول الله صلى الله عليه وسلم إلا بالسخاء وقد قيل له: {ولا تجعل يدك مغلولة إلى عنقك ولا تبسطها كل البسط} [الإسراء: 29] وقال تعالى: {والذين إذا أنفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما} [الفرقان: 67] فالجود وسط بين الإسراف والإقتار وبين البسط والقبض وهو أن يقدر بذله وإمساكه بقدر الواجب ولا يكفي أن

يفعل ذلك بجوارحه ما لم يكن قلبه طيباً به غير منازع له فيه ، فإن بذل في محل وجوب البذل ونفسه تنازعه وهو يصابرها فهو مُنْسَخٍ وليس بسخي بل ينبغي أن لا يكون لقلبه علاقة مع المال إلا من حيث يراد المال له وهو صرفه إلى ما يجب صرفه إليه¹⁸ .

بعد هذين المثالين يتضح لنا معنى الوسطية عند الإمام الغزالي وأنه ليس بالضرورة أن يكون معناها ما توسط بين أمرين ، فقد يأتي بمعنى وضع الشيء في محله بما يتفق مع ضوابط الشرع ومصلحة الخلق .

خاتمة بأهم النتائج

بعد هذه الدراسة لبيان مفهوم " الوسطية " عند علم من أعلام المسلمين وهو الإمام الغزالي رحمه الله تعالى نستخلص الأمور الآتية :

- 1- أن الوسطية ليست مصطلحاً حديثاً ، بل هو مصطلح أصيل وارد في كتاب الله تعالى وسنة نبيه الكريم . وإنما كثر الحديث عنه في وقتنا لتطّرف بعض الناس عنه وابتعادهم عن معناه .
- 2- أن " الوسطية " لفظة لها معانٍ عدة في الجانب اللغوي والاصطلاحي ، وأن إطلاق صفة "الوسطية " على أمر شرعي يستلزم الخيرية والبينية .
- 3- أن الوسطية في الأخلاق ممكنة وذلك بتعويد النفس وتربيتها على ذلك .
- 4- أن المطلوب ليس هو إزالة أصل الأخلاق كلياً وإنما ردها إلى حد الاعتدال .
- 5- من أساليب التربية على التوسط والاعتدال في الأخلاق هو معرفة أسباب التطّرف في الأخلاق وآثارها على النفس .
- 6- يتضح لنا فيما مرّ سابقاً أن الوسطية عند الإمام الغزالي ليس بالضرورة أن يكون معناها ما توسط بين أمرين ، فقد تأتي بمعنى وضع الشيء في محله بما يتفق مع ضوابط الشرع ومصلحة الخلق ، وتمثل فيه معنى الخيرية .
- 7- أن علماء الأمة الأقدمين لم يغفلوا هذا الجانب ، بل أولوه اهتماماً شديداً ، وبظهر ذلك واضحاً وجلياً في كتبهم ، ومنهم الإمام الغزالي رحمه الله . وهذه دعوة أيضاً لدراسة هذا الجانب عند علماء الأمة كابن تيمية وتلميذه ابن القيم وكذلك ابن حجر وابن الجوزي ، وغيرهم كثير .

نسأل الله تعالى أن ينفع بهذا البحث طلبة العلم ، فما كان فيه من صواب فمن الله وما كان فيه من خطأ فمني ومن الشيطان وأستغفر الله العظيم منه ، والله الهادي إلى سواء الصراط .
وآخر دعوانا أن الحمد لله رب العالمين وصلى الله على نبينا محمد وآله وصحبه أجمعين .

التعليم في ليبيا

مرحلي التعليم الأساسي والثانوي .

أ. فضل الله فرج بالمرمان

مستخلص

لا جدال في أن التعليم في ليبيا -الأساسي والثانوي- منه قد عانى أثناء فترة حكم القذافي من خلال اثنين وأربعين سنة الأمرين جرّاء التهميش والاستهزاء ، جعل لها مخرجات توصف بالقصور عن القيام بما يتوجب عليها القيام به في حياتها العملية ، ومن تميز أثناء تلك الفترة من حالات فردية استثنائية أو واعدة فهي مجهودات شخصية ومبادرات ذاتية من صنع الأفراد أنفسهم أو بفعل القلة التي رأت أن تسير بالتعليم وأن تراعي الشعب الليبي والمسؤولية المناطة عليهم تجاههم .

والمتتبع للواقع التعليمي الليبي قبل الانقلاب وبعده يري بوناً شاسعاً في الجودة والكم ، فقد اعتمد التعليم آنفاً علي ركائز جعلت منه شيئاً ملموساً عملياً ، فلم يستخدم لطمس هذا الصرح العظيم باتخاذ أساليب كضعف أداء أعضاء هيئته التدريس ، وتغيير طرق التدريس ، وضعف مستوى المناهج التعليمية ، وضعف البنية التحتية لمؤسسات التعليم ، فالمنظومة التعليمية الرسمية في هذه الفترة ليس في مخططها العملي تنمية البلاد أو تطويرها، فتدني مستوى المعلم مادياً ومعنوياً ومهنياً وافتقار سياسة القبول في المؤسسات التعليمية ، ليست في المستوى المطلوب نتيجة قصور الكثير منها عن أداء الوظائف المناطة علي عاتقهم ، لذلك لا بد من تطوير قطاع التعليم في ليبيا ، بتطوير المناهج الدراسية ، وتطوير منظومة التعليم وإصلاح بنيته التحتية وتطوير هيكله الإداري ، واختيار الصفوة من الوطنيين ذوي الكفاءة العلمية والتربوية لقيادة العملية التعليمية ، والأهم الإستفادة من تجارب الدول الرائدة في قطاع التعليم .

المقدمة

تعتبر ليبيا من الدول حديثة العمر فهي ولدت بعد الحرب العالمية الثانية ، فوجدت أمامها تركه من الفقر والجهل والتخلف خلفها الإستعمار ، وليبيا في تلك الفترة الملكية كانت بلد فقير الموارد ، لكن كانت حريصة على توفير فرص التعليم ، وبدأت في بناء المدارس وتشيد أول جامعة ليبية (بعد أن تبرع الملك الراحل بقصره كهدية للجامعة وهو ما يدل علي مدى حرصه علي التعليم)¹ ، ومع ظهور النفط بدء التوسع الأفقي للتعليم ، وكانت المؤسسات التعليمية في تلك الفترة تشهد تطوراً رائعاً بمستوي عالي (حيث كانت الجامعات الليبية من الجامعات المعترف بها حتى السبعينات القرن الماضي ، وبعد نيل ليبيا إستقلالها كان هدف القيادة والحكومة الليبية هو التعليم ، إذ كانت هناك الأمية متفشية بين أبناء الشعب الليبي ، فنص الدستور الليبي عام 1951 م ، على إتاحة فرص التعليم لجميع الليبيين ، عليه أولى الملك اهتماماً كبيراً لجميع المواطنين الذكور والإناث وأن يكون التعليم في المرحلتين الابتدائية والإعدادية إلزامياً)² وبالرغم من شح الموارد وقلة الإمكانيات عملت الحكومة على توفير الأبنية الدراسية وبناء المدارس في المدن وباقي أنحاء البلاد ، وتم جلب المعلمين والكتب وجميع التجهيزات ، وكان النظام التعليمي جيد

1- مصطفى أحمد بن حليم ، ليبيا انبعثت أمة وسقوط دولة، منشورات الجمل ، كولونيا ، ألمانيا، 2003، ص388.

2 - زاهي المغيري ، أثر الاستقرار الإداري علي التعليم في ليبيا ، شبكة المعلومات الدولية.

ويكفل تحقيق بناء الإنسان المتعلم القادر على دفع عجلة التقدم إلى الأمام وتغيير الواقع (فانتشرت المدارس والمعاهد في كافة مدن ومناطق البلاد حيث هبط مُعدل الأمية وارتفع عدد المتعلمين ، وأسست الجامعة في مدينة بنغازي في سنة 1955م باسم الجامعة الليبية ، وكانت النواة الأولى لهذه الجامعة كلية الآداب والتربية والتي ضمت في ذلك الوقت 31 طالباً ، وتم إنشاء كلية العلوم بمدينة طرابلس ، والإقتصاد في مدينة بنغازي سنة 1957م ، ثم أُلحقت بها كلية القانون وكلية الزراعة ، ضُمت إلى الجامعة كليتا الدراسات الفنية العليا والمعلمين العليا وتغير أسم هاتين الكليتين إلى كليتي الهندسة والتربية)³.

أحدث اكتشاف النفط 1959م تغييراً ، فبدأت الدولة على أثره في وضع خطط طموحة وبعيدة المدى في مجال التعليم ، (واحتلت ميزانية الإنفاق على التعليم المرتبة الأولى ، فكان التعليم على سلم أولويات الدولة فاستثمرت العوائد النفطية التي حصلت عليها ليبيا ، والتي قدرت بمليارين حتى سنة 1969م الإستثمار الأمثل في مجال البنى التحتية للتعليم على وجه الخصوص ، فُنيت المدينة الجامعية الحديثة المعروفة الآن بجامعة بنغازي والتي تُعد من أكبر المباني الدراسية التي بُنيت حتى الآن في المنطقة ، وتولت وزارة التربية والتعليم مسؤولية وضع النظام التعليمي والمنهج المدرسي على مستوى الدولة ، وزخرت هذه الوزارة بأفضل العاملين في المجال من الرجال الأكفاء الذين سعوا وذهبوا بأنفسهم إلى جامعات العالم الكبرى يحملون رسائل الملك إدريس لجذب وجلب عشرات العقول والخبرات ، فحظيت كليات الجامعة الليبية وحتى المدارس الثانوية بخيرة الأساتذة من عرب وأجانب ، وتم للمرة الأولى إيفاد المئات من الطلبة الليبيين في جميع التخصصات إلى الجامعات المعروفة في أمريكا وأوروبا ، حيث كانت هذه البعثات هي أول وأكثر البعثات العربية العلمية التي درست بهذه الجامعات ولم ينسأ أولئك الرجال من فاتهم التعليم في الصغر ، حيث تم إنشاء مراكز لتعليم الكبار لأجل محو الأمية ولإنشاء مجتمع يشتمل على جميع الفئات)⁴.

أولاً: ركائز التعليم في تلك الفترة.

يعاني التعليم في ليبيا من عدة إشكاليات ، شأنه في ذلك شأن التعليم في الوطن العربي ، حيث لايزال التعليم القديم علي وضعه التي كان عليها ، وبات المشاكل التي تواجه الناس تظهر إلي الوجود بشكل ملموس ، ومن هنا لابد من توضيح الركائز الأساسية التي اعتمدوا عليها في فترة الملك الراحل آنذاك ، فقد كان للتعليم خمس ركائز وأسس مهمة يقوم عليها وهي (فلسفه تعليمية ، مناهج نموذجية ، مدرس كفؤ ، مدرسة ملائمة للتعليم ، التلميذ المفتوح)⁵:

1- فلسفه التعليم كل تعليم له فلسفه واضحة في إطار خطط وبرامج علميه ومستقبله تؤدي في النهاية إلي تخريج أجيال تحمل القيم الإنسانية والمعارف العلمية التي تساعدنا علي الإلتحاق بسوق العمل لبناء الوطن .

2- المدرس ويعتبر أحد الدعائم الأساسية في التعليم ويتم اختيار المدرسين من ذوي المواهب وأصحاب القدرات الشخصية القادرين على أداء رسالة التعليم ، ويتم بعد ذلك تقييمهم سنوياً لمعرفة قدراتهم المهنية والعلمية ، ويقدم لهم في المقابل كل الحوافز من الرواتب المحزية والرعاية الصحية والاجتماعية ليقوموا بأداء دورهم في أحسن صور .

3- المدرسة : المدرسة ليست مكاناً لتعلم القراءة والكتابة فقط بل مؤسسه تربوية متكاملة يتعلم الطالب فيها القيم الإجتماعية والإنسانية ، وتطوير مهاراته الفنية والرياضية وكل هذه المستلزمات موجودة في المدارس النموذجية .

4- التلميذ : التلميذ هو الهدف من التعليم وكل برامج وخططه العملية التعليمية هدفها أن يحصل التلميذ على تعليم عصري يساعده على التعايش واكتساب قيمه ومفاهيمه الإنسانية .

3- فتحي اميمة ، نظام الحكم في ليبيا 1951-2011، وأثره علي المواطنة ، بحث منشور بالملتقى الدولي، جامعة مولودي معمري تيزي وزو، الجزائر، 2012.

4 - مصطفى أحمد بن حليم ، ليبيا انبعث أمة وسقوط دولة ، منشورات الجمل ، ألمانيا، 2003، ص388.

5 - رشدي أحمد طعيمة ، المعلم (كفاياته، إعداد، تدريبه) ، ط1 ، دار الفكر العربي، القاهرة ، 1999م.

ومع وصول العسكر إلى السلطة في انقلاب 1969 وفي تلك الفترة بدء تدفق البترول وارتفاع أسعاره زاد التوسع في بناء المؤسسات التعليمية ، (ولكن سرعان ما تغير الوضع حيث كان تدهور وسقوط التعليم واضحاً ، خاصة بعد ما يسمى بالثورة الطلابية ، حيث قام الثوريين بالسيطرة على المؤسسات التعليمية ما أدى إلى تفشي ظاهرة الفساد الإداري داخل المؤسسات التعليمية ، وكذلك انتشار ظاهرة الغش واستقدام مدرسين أجانب ومحليين من غير ذوي الكفاءات وأيضاً اتسمت مناهج التعليم (الجماهيري) بالإغراق في الإنعلاق القومي والعقائدية المتعصبة ، وتوتر العلاقات السياسية للنظام الحاكم مع دول العالم ، فأنحسرت تلك البعثات في أوقات مختلفة على النخب الموالية وأصحاب العلاقات النافذة وتنشيط البعثات العسكرية والأمنية على حساب البعثات الأكاديمية والتربوية والإدارية التخصصية ، وهجر الكثير من المدرسين الأكفاء ، حيث سيطر الثوريين على المؤسسات التعليمية وعاثوا فيها فساداً)6 مع هذه التشخيص البسيطة فقد عانة الدولة الليبية الجديدة من تلك الحقة الطويلة ، وهي تسعى الآن إلي تحسين وضع التعليم في ليبيا ، حتى تكون الأجيال القادمة أفضل حالاً من سابقتها.

ثانياً: واقع التعليم في ليبيا بعد انقلاب .

واقع ليبيا تغير كثيراً كما أشرنا إليه آنفاً بعد انقلاب 1969م ، والذي أدى إلى انحلال دولة الدستور والقانون فاختارت المؤسسات العلمية والثقافية والإجتماعية والاقتصادية وكافة القطاعات والمرافق العامة ، مما انعكس سلباً على مستوى وجودة التعليم ، (فالتعليم في الوقت الراهن يعد إحدى التحديات الأساسية التي تواجه الدولة الليبية ، ولعل أحد أسوأ مخلفات النظام السابق هو تدني مستوى التعليم ، والذي عمل على تدنيه بطريقة ممنهجة ومدروسة وخاصة مرحلة التعليم الأساسي و المتوسط – يعتبر اللجنة الأولى التي تحدد شخصية الطالب وتشكل رؤيته للعلم والتعلم والمعنية بإنتاج مداخلات التعليم الجامعي)7.

كان قطاع التعليم من أكثر القطاعات المتضررة من تلك السياسات التي انتهجها النظام السابق والتي كانت سبباً في تدني مستوياته ومخرجاته ، فمخرجات التعليم كانت ضعيفة فالخريجين من الجامعات أو المعاهد العليا لا يحصلون على وظائف في الدولة ، لفتقارها للتأهيل العلمي والمهني الجيد وإلى المهارة والخبرة اللازمة لتأدية العمل المتاح، حيث تؤثر مخرجات التعليم في سوق العمل ، ويكون أحد أسباب تفشي ظاهرة البطالة ، لاسيما عندما يكون غير مواكب للتطور والتقدم العلمي والتكنولوجي ، ولا يتناسب مع احتياجات ومتطلبات سوق العمل داخل الدولة، فمثلاً عدول المدارس والجامعات الليبية عن تعليم اللغة الإنجليزية لمدة طويلة أثر سلباً على قدرة المواطن على العمل في شركات أجنبية ، فاليد العاملة المتعطلة لا تصلح لشغل فرص عمل متوفرة ، لعدم كفاءتها .

ثالثاً: المشكلات التي واجهت التعليم الأساسي والثانوي.

لم يحظى التعليم بشكل عام في ليبيا خلال عهد النظام القذافي بالاهتمام ، وظلت المرحلة التعليمية في مدتها وفي تنظيمها وفي أهدافها ومناهجها متخلقة ، من الواضح أن التعليم في ليبيا يتطلب إعادة النظر في أهدافه وفلسفته ومناهجه لكي يؤدي الوظيفة المطلوبة منه..

1-ضعف أداء أعضاء هيئة التدريس وطرق التدريس.

يعد المعلم أحد الدعائم الأساسية وجوهر العملية التعليمية ، ويتم اختيارهم في الدول المتقدمة من ذوي الكفاءة وأصحاب القدرات الشخصية القادرين على أداء رسالة التعليم ، ويتم تأهيلهم علمياً ومهنياً وبعد ذلك تقييهم سنوياً لمعرفة قدراتهم المهنية والعلمية والمعرفية ، ومن ثم تقويمهم إن لزم الأمر ، ويقدم لهم في المقابل كل الحوافز من الرواتب المجزية والرعاية الصحية والإجتماعية ليقوموا بأداء دورهم في أحسن صورة ، طبعاً هذا بالنسبة للدول الحريضة على التعليم.

6-إبراهيم الغناي ، مفهوم الفساد الإداري والموظف العام، شبكة المعلومات الدولية، 2011.7.30.

7- فريق الشفافية ليبيا، 7. 4. 2009 الفساد السياسي في الجماهيرية أبو الفساد المالي والإداري ، ص 3 .

(أما بالنسبة لوضع المعلم في عهد النظام القذافي ، فكان هناك العديد من المدرسين غير مؤهلين تربوياً ولا يمتنون بصلة إلى هذه المهنة ، حيث اتسمت السياسات التي وجهت إلى إعداد المعلمين بالإهتمام بالجانب الكمي دون الأخذ بأي نوع من الاعتبار إلى الجانب النوعي ، فانصب التركيز على تخريج أعداد كبيرة من المعلمين والمعلمات ، وكان يتم اختيار المدرسين في عهد القذافي وفقاً لمعيار الولاء وليس الكفاءة ، خاصة حين سيطر أعضاء اللجان الثورية على الإدارات التعليمية ومؤسساتها فانتشرت الخبايا والمحسوبية ، على حساب القدرة والكفاءة والخبرة ، وكان المعلم يعاني من وضع مالي صعب للغاية ، فكانت تتعطل رواتبه لفترات طويلة وصلت في بعض الحالات إلى ما يفوق السنة الدراسية الكاملة ، مما أدى إلى هجرة الكثير من المدرسين الأكفاء ، أما من أثر البقاء اضطر أغلبهم للعمل لسد احتياجاتهم العائلية في مجالات أخرى غير التعليم ، في العادة تكون تلك الأعمال غير لائقة بمكانة وهيبة المعلم ، فلم يلقى المعلم الإحترام الكافي والتقدير الذي يليق به كمربي للأجيال ، كما يحدث في كل دول العالم التي توفر لهم كل التقدير المادي والمعنوي ، بل والأدهى والأمر هو اجبار المدرس على الخدمة العسكرية وما يتعرض له في تلك المرحلة من سوء معاملة وإهانة والغاية من ذلك هو إذلاله وإرهابه حتى يفقد المدرس هيئته ومكانته في المجتمع ، مما انعكس سلباً على أداء المعلم ، الأمر الذي انعكس أيضاً سلباً على العملية التعليمية والعلمية ، ولم يعد للمعلم وللمتعلم قيمة أو احترام داخل المجتمع.8) وهكذا يتضح مدى التدني في بيئة ومستوى أدى المعلم فهو أحد أهم الأعمدة التي تبني عليها العملية التعليمية.

2- طرق التدريس.

تعتبر عملية الإتصال والتواصل بين المعلم والطلاب ذات أهمية قصوى في العملية التربوية لأنها تؤدي إلى تبادل الأفكار والمشاعر بين المعلم والطلاب ، وتعمل على مساعدة المعلم لتحقيق الأهداف المنشودة ، وذلك من خلال التواصل الفعال بينه وبين الطلاب أو بين الطلاب أنفسهم ، فهي عملية تتم بين طرفين يتم فيها إرسال رسالة من المعلم وهو الطرف الأول باتجاه الطرف الآخر وهو الطالب ، وهذا الطرف قد يستجيب ويتفاعل مع تلك الرسالة أو أنه قد يرفض الإستجابة وينغلق (فالتدريس عملية يتم من خلالها نقل المعلومات من مرسل إلى مستقبل ، تتضمن أكثر من طريق واحد لإنتقال المعلومات ، وهي عملية معقدة قد يحدث فيها تغيير للرسائل ومعانيها .

يشير المفهوم التربوي للتواصل إلى تلك العملية التي تحدث في الموقف التعليمي العلمي بين عناصره المتعددة ، وذلك لتنظيم عملية التعليم والتعلم لتحقيق الأهداف التعليمية المنشودة وتجري عمليات التواصل الصفي عبر قنوات متعددة ومتنوعة ، سواء كانت لفظية أو غير لفظية أو كتابية وتشمل اللغة المسموعة والمقروءة وما يرافقها من حركات وإيماءات وبين الإستماع والإنتباه أو استخدام الأجهزة والأدوات والبرامج والكتب والصور والأفلام فالتواصل على هذا النحو عملية تفاعل بين المتعلم والوسط الذي يحيط به ، وهو عملية تشهد إحداث التغييرات المرغوب فيها في سلوك الأطراف المشاركة في هذا التفاعل 9).

كانت طريقة التدريس في عهد النظام السابق هي طريقة الإلقاء ، فالتواصل بين المعلم وطلابه في اتجاه واحد ، (حيث يكون دور المعلم مرسلاً ودور المتعلم مستقبلاً ، ويحدث هذا الإتصال عندما يشرح المعلم الدرس للطلاب الذين يستمعون إليه ، أو يكتبون ما يكتب على السبورة دون أن يستفسروا عن شيء ، ولا يتلقى المعلم أية تغذية راجعة من الطلاب ولا يتيح الفرصة للطلاب للتعبير عن أفكاره ناهيك عن النهج الخاطئ للمعلم باستخدامه للعنف الجسدي واللفظي ، وما ينتج عن هذا الأسلوب من عقد نفسية لعل أبرزها مشكلة الإتصال الشفوي وهذا النمط أقل أنماط الإتصال فاعلية حيث يكون موقف الطلاب سلبياً والمعلم هو المصدر الوحيد للمعرفة والمعلومات ، والطالب مجرد ذاكرة تردد وتحفظ ما يملئه عليه المعلم ويؤدي هذا النمط إلى ضعف فاعلية التدريس والإدارة الصفية ، مع إحباط دافعية الطلاب وقصور روح المبادرة لديهم) 10. هذه الطريقة أثبتت فشلها وعدم إيفائها بالغرض من التعلم ، حيث أن المعلومة سرعان ما تتبدد لدى الطالب ، لأن الطالب أخذها عن طريق التلقي دون أن يبذل فيها جهداً أو عناء

8 - فريق الشفافية ليبيا، 7. 4. 2009 الفساد السياسي في الجماهيرية أبو الفساد المالي والإداري ، ص11.

9 - عبد المجيد نشواني: علم النفس التربوي ، ط1 ، دار الفرقان، 1984م ، ص123.

10_ فتحي اميمة، نظام الحكم في ليبيا 1951-2011 وأثره على المواطنة، بحث منشور بالملتقى الدولي، جامعة مولودي معمري تيزي وزو، الجزائر، 2012.

لكل تعليم لابد من فلسفه واضحة في إطار خطط وبرامج علميه ومستقبله تؤدي في النهاية إلى تخريج أجيال تحمل القيم الإنسانية العصرية والمعارف العلمية التي تساعد على الإلتحاق بسوق العمل لتسهم في بناء وتقدم الوطن . (وعليه يجب أن تتوافر مهارات الإصغاء والتي تعد من أكثر المهارات فعالية في التفاعل اللفظي داخل الصف وخارجه ، وتشير إلى مدى اهتمام المصغي للمتحدث وما يقوله كما تتطلب حسن تفسير الرسائل الصادرة ووضوح التعبير والدقة في هذه الرسائل بحيث لا يحدث تشويش في مضمون هذه الرسالة ، وهذا يتطلب من المعلم التعبير عن استحسناته لأداءات الطلاب الإيجابية في أثناء الموقف التعليمي ، والثناء عليها بالطرق والأساليب اللفظية وغير اللفظية المناسبة وعدم إهمالها) 11

(وأفضل طريقة للتعليم هي الطريقة التفاعلية أو الحوارية ، في هذا النمط يعطي المعلم فرصة ليتفاعل مع الطلاب وفرصة للطلاب أن يتفاعلوا مع بعضهم البعض ، وأن يتبادلوا الخبرات التعليمية بينهم بتوجيه من المعلم ، فدوره إدارة الحوار والمناقشة بين أفراد المجموعة الواحدة في الفصل والتصحيح إذا وجدت بعض الأخطاء ، حيث أن قنوات التواصل بيد المعلم وتكون بعد ذلك الحلقة متصلة ومتراطة ومشوقة ينتظرها الطالب بفرغ الصبر في الحصة القادمة ، ويعتبر هذا النمط أكثر تطوراً وفعالية من النمط السابق ، وهو لا يهتم فقط بتزويد الطلبة بالمعرفة فقط ، بل يسمح لهم بالتعبير عن آرائهم والتدرب على طرح الأسئلة والأفكار الجديدة ومناقشتها فيما بينهم ومع معلمهم مما يساهم في تنمية شخصياتهم بشكل متكامل حتى يكونوا قادرين على التكيف مع الحياة بصورة أفضل ، كما أنه يكسب الطلاب مهارات عديدة منها تبادل الرأي والتعبير عن النفس وعرض وجهات النظر والثقة بالنفس ، إن هذه الطريقة في التدريس والتلقي تُدرب الطالب و تربيه على أخلاق فاضلة ، مثل الاحترام العميق للاختلاف سواء كان فكرياً أو ثقافياً أو دينياً وكذلك قيمة العمل ضمن فريق والنقد البناء وحسن الإستماع والقبول بالرأي والرأي الآخر) 12

إن الطريقة الجيدة في التعليم هي أن يشترك الطالب فيها حتى تكون المعلومة أبلغ في الوصول إليه ، وتعتبر الطريقة التفاعلية أو الحوارية أكثر أنماط الاتصال انفتاحاً ، لأنها تعطي فرصة لجميع الطلاب للمشاركة في عملية التعليم والتعلم ، ويمكن لكل طالب من نقل أفكاره إلى المعلم وإلى جميع الطلاب في الصف ، ويتيح تبادل الخبرات والمعارف بين المعلم والطلاب بشكل واضح.

3- ضعف مستوى المناهج التعليمية.

تعتبر المناهج الدراسية من أهم الأمور في العملية التعليمية ، والتي يجب أن تحظى باهتمام كبير من طرف متخذي القرار لأنها السبيل الأساسي للوصول إلى الأهداف المنشودة من العملية التعليمية وتنبع تلك الأهمية للمناهج من كونها الوسيلة المخلّية التي تغذي الأجيال بالمعلومة النافعة والمعرفة المفيدة باعتبار المورد البشري اليوم من أهم الموارد التي بفضلها تتحقق التنمية المستدامة ومن ثم الرقي والإزدهار للبلد ، إذن لابد من التركيز على المضامين التعليمية والمقاصد التربوية والتنشئة السليمة المتكاملة الأبعاد لجميع المراحل التعليمية ، في سبيل تحقيق نهضة تعليمية شاملة.

(اتصفت مناهج التعليم في العهد السابق بأنها تقليدية تعتمد على الحفظ والتلقين وملئة بالحشو والتكرار وتسم بالتخلف ، فكانت تنصف بحشو المعلومات والمعارف والسلوكيات والشعارات المغلوطة في أذهان التلاميذ ، بدون أي قيم حقيقية ، وأسس يثبتها ويؤكد عليها الواقع المعيش ، وبدلاً من قيمة التساؤل والنقد والتقييم وتنمية ملكة الإبداع والابتكار خلت الساحة التعليمية في عموم الوطن من القيم الأساسية التي تنشئ الإنسان العصري القادر على التعامل مع المحيط وتحدياته ، وتنمي فيه قيم قبول الآخر وعدم التعصب والاحترام العميق للاختلاف سواء كان فكرياً أو ثقافياً أو دينياً ، وكذلك قيمة العمل ضمن فريق وحس الجودة والإتقان والصدق) 13

جرى في السنوات الأخيرة من عمر النظام استبدال المناهج التقليدية في ليبيا بالمنهج السنغافوري ، والذي يعد من أفضل المناهج في العالم ، (فالمنهج السنغافوري جيد ولكنه يحتاج إلى إمكانيات تتمثل في أعداد المعلمين المؤهلين الذين لهم القدرة على تفعيل المنهج بالطريقة الصحيحة ،

11 - خليفة شحادة الباح (1992) المناهج التربوية ، منشورات جامعة قار يونس، بنغازي ، ليبيا ص 45.

12 - عبدالله الأمين النعمي ، طرق التدريس العامة، الدار الجماهيرية للنشر والتوزيع والإعلان، ليبيا، 1991م، ص 65.

13 - خليفة شحادة الباح (1992) المناهج التربوية ، منشورات جامعة قار يونس، بنغازي ، ليبيا ، ص 76.

مع وسائل إيضاح ومعامل تقنية وفنية حديثة ومتطورة ، كذلك كان من المفترض أن يدخل التلميذ إلى مرحلة تحضيرية تمهد الطالب وتؤهله لتلقي المنهج إلى جانب ذلك يشترط عدد محدد من التلاميذ في الفصل الواحد ، لكن المشكلة أنه قد جلب المنهج السنغافوري المتطور وفق خطة غير مدروسة ، أي من غير استراتيجية ، فكان المعلم غير مؤهل لإعطاء المنهج بالطريقة الصحيحة كذلك لم تتوفر المعامل ووسائل الإيضاح ، إلى جانب ارتفاع عدد التلاميذ في الفصل الواحد والذي وصل في العديد من الفصول إلى أكثر من ثلاثين تلميذ (14) فالمنهج السنغافوري يحتاج لمقومات إذا لم تتوفر فلن يوفي بالغرض وسيصبح منهج متخلف وليس متطور ، وستكون النتائج سلبية ، إن عملية تطوير المناهج التعليمية عملية مستمرة وغير متوقفة عند حد معين ولا يجب أن تتم بمعزل عن التطورات والمستجدات والمتغيرات المحلية والإقليمية والدولية ، لهذا ينبغي على المختصين دراسة المواد والمقررات التي تتوافق مع تلك التطورات والمستجدات والمتغيرات وتتفاعل مع البيئة.

4- ضعف البنية التحتية لمؤسسات التعليم:

(تعاني المؤسسات التعليمية من عدة مشاكل تعيق العملية التعليمية ، كالكتافة الطلابية العالية في الفصول أو القاعات الدراسية على حد سواء ، إلى جانب تهالك عدد كبير من المباني المدرسية والجامعية ، إلى درجة وجود تشققات في العديد منها ، كذلك لا تتوفر في المدارس والجامعات المعامل ووسائل الإيضاح الضرورية التي تساند وتدعم العملية التعليمية ناهيك لافتقارها للحدائق والمساحات وللقاعات سواء الفنية أو الرياضية وأيضاً تعاني المؤسسات التعليمية من مشكلة النظافة وعدم وجود دوريات مياه جيدة .) (15) أدرك النظام السابق منذ بداياته الأولى أن تطور وتقدم النظام التعليمي في البلاد سيشكل الخطر الحقيقي على بقاءه واستمراره وسيؤدي على المدى الأبعد الى تكوين أهداف وطموحات لا تتناسب مع الحسابات والأهداف التي جاء بها ، فكلما ارتفعت نسبة المتعلمين داخل الدولة كلما زادت المطالبة بالحقوق المدنية والسياسية بما فيها المطالبة بالمشاركة في العملية السياسية ، من أجل ذلك عمل على تدني مستوى التعليم بطريقة ممنهجة ومدروسة فكان قطاع التعليم من أكثر القطاعات المتضررة من تلك السياسات التي انتهجها القذافي والتي كانت سبباً في تدني مستوياته ومخرجاته ، لذا بدأ واضحاً الآن أكثر من أي وقت مضى أن قطاع التربية والتعليم يحتاج إلى إعادة النظر في أهدافه وبرامجه وهيكله الإدارية والتنظيمية في ضوء العلاقة مع القطاعات المجتمعية الأخرى.

5- التجارب الرائدة في التعليم .

تعتبر دول جنوب شرق آسيا من الدول الرائدة في التعليم ، فقد ظهرت في العقود الماضية بعض التجارب التي وصفت بأنها من التجارب الناجحة في مجال التعليم من حيث الجودة والتكلفة ، ومن أهم هذه التجارب التجربة الماليزية والتجربة السنغافورية ، إنتشرت هذه التجارب بشكل كبير في مختلف أنحاء العالم ، وأصبحت محط أنظار الكثير من صناع القرار في العديد من الدول النامية ، وذلك لإقتباس الصالح منها وما يتماشى معهم لتطبيقه في بلادهم.

(في ليبيا قام النظام السابق بتطبيق التجربة السنغافورية وذلك من خلال تدريس المنهج السنغافوري في ليبيا ، هذا المنهج يعتبر من المناهج المتطورة والمتقدمة عالمياً ، تناسى النظام السابق أو تعمد أن يتجاهل أن هذا المنهج يحتاج للكثير والكثير لكي يكتب له النجاح (الإمكانات المادية والمعنوية) ، فقد قام النظام السابق بجلب منهج متطور دون القيام بدراسة لواقع قطاع التعليم ، وتحديد إحتياجات البلاد ونقاط الضعف في قطاع التعليم ، للأسف دائماً كانت كل التجارب الناجحة في العالم يتم جلبها لبلادنا ولكن يتم تطبيقها بطريقة فوضوية وغير مدروسة وإرتجالية لا يكتب لها النجاح وتنتهي بالفشل .) (16) وبالنظر إلى دول الخليج -الإمارات العربية المتحدة ، قطر ، الكويت - كيف تطور عندهم

14 - شيخة الدوسري ، كيف نجح النظام التعليمي في سنغافورة ، مجلة المعرفة، 2011م.

15- وجدي سالم بسباس ، البنية التحتية لتقنية المعلومات ومستقبل التعليم ، قسم الحاسوب/ جامعة السابع من إبريل، الجمعية الليبية للذكاء الاصطناعي ، ورقة عمل منشورة علي الشبكة العنكبوتية .

16 - نعيمة التوتي ، آراء معلمي المرحلة الابتدائية: المنهج السنغافوري بين ضعف تأهيل المعلم وضيق الوعاء الزمني لتطبيقه ، جريدة فبراير ، الخميس 11 ربيع الآخر 1434 هـ 21 من شهر فبراير 2013 ميلادي العدد 378، الجمهورية الليبية.

قطاع التعليم وأصبحت هذه الدول في المراتب المتقدمة من حيث الخدمات التي تقدم للطلاب وجودة المناهج التعليمية وقدرة المعلم على المواكبة والاداء ، (وتتميزت هذه الدول بأنها تمتلك الإمكانيات والوسائل الداعمة للتدريس بالشكل الصحيح ، فقد قامت دول الخليج العربي بتدريس اللغة الإنجليزية منذ العقود الأولى في تجاربها ، وإدخال الحاسوب في التدريس (وتوفير بعض الخدمات الالكترونية) والرقمي بالبنية التحتية والرفع من مستوى المعلم 17). يجب علي المسؤولين قبل القيام بتطبيق أي تجربة دراسة الواقع بالشكل الصحيح والدقيق وتحديد نقاط الضعف والقصور فيه ، كذلك تحديد الإحتياجات الحقيقية فقد لا تحتاج لتطبيق تجربة بخلافها ، بقدر ما تحتاج لتطوير الجوانب التي تحتاج إلي زيادة نمو وتطوير ، كذلك يجب وضع الدراسات اللازمة وتحديد المدة الزمنية لتنفيذ مثل هذه التجارب لكي يكتب لها النجاح.

الخاتمة :

ونظراً لما يشكله واقع قطاع التعليم في ليبيا من أهمية محورية ذات أولوية لها تداعياتها وانعكاساتها المستقبلية على مختلف الأبعاد والمستويات ، فإنه يجب في هذا السياق أن نبين الأشياء التي يمكن الإستفادة منها في تطوير قطاع التعليم في ليبيا ، ومواكبة التقدم الحضاري والعالمي والتي سوف يتم التطرق إليها من خلال النقاط التالية:

1- تطوير المناهج الدراسية المختلفة بصورة مستمرة وربطها باحتياجات المجتمع ومتطلبات العصر واستحقاقاته التنافسية ، وتعزيز التعليم المستمر وضمان حرية تداول المعلومات.

2- الإسراع في وضع مشروع وطني (خطة استراتيجية) لتطوير منظومة التعليم وإصلاح بنيته التحتية وتطوير هيكله الإداري.

3- إنشاء بيئة ومناخ علمي يشجع على الابتكار والتطوير ، من خلال وضع نظم ومحفزات مادية ومعنوية تنمي الروح الإبداعية للطلبة والمعلمين البارزين في ممارستهم التربوية والتعليمية وهذا بلا شك يحفز البقية ، على الإقتداء بهم ، والسير على نهجهم لزيادة درجة تفوقهم ومواهبهم للباحثين والمبدعين.

4- السعي لرفع مرتبات المعلمين والعاملين بقطاع التربية والتعليم ومؤسسات التعليم العالي ، والعمل على رفع علاوة التدريس لاسيما المعلمين الراغبين في التدريس في المناطق البعيدة والنائية عن محال إقامتهم مع التأكيد على تعيين العناصر الوطنية المؤهلة في التخصصات التي بها عجز حالياً .

5 - الموائمة بين سياسات التعليم والتدريب ومتطلبات سوق العمل وسد الفجوة بينهما من خلال ربط التعليم ومخرجاته بمتطلبات التنمية الشاملة للبلاد واستحقاقات التنافسية ، لمواكبة التطورات و المستجدات التربوية والعلمية العالمية.

6- إختيار الصفوة من الوطنيين ذوى الكفاءة العلمية والتربوية لقيادة العملية التعليمية ، للإشراف والمساهمة في تنفيذ البرامج والخطط التعليمية .

7- تطوير القدرات المهنية لأعضاء هيئة التدريس بشكل فعال ودوري ومستمر وتوظيفها وفق التطورات المتوقعة حدوثها في المستقبل .

8- إخضاع نظام التعليم لضوابط وقوانين تركز على معايير ومقاييس الجودة العالمية في العملية التعليمية ، والتقيد بالموصفات المعتمدة دولياً في اختيار العناصر والمناهج لاسيما مؤسسات التعليم الخاص لضمان جودة ، مخرجات المؤسسات التعليمية.

9- تطوير تقنيات التعليم وتوطينها ، باستخدام تقنيات حديثة ووسائل تعليمية متطورة ومناهج تعليمية معاصرة وإتباع آلية مناسبة لرصد وتتبع التطورات العلمية لابتكار أنماط جديدة من التعليم والتعلم.

10- الإستفادة من تجارب الدول الرائدة في قطاع التعليم ، ومحاولة تطبيق ما يتماشى مع مستوى التعليم المتدني في البلاد .

17 -مصطفى بن عيسى فلاته ، المدخل إلي التقنيات الحديثه في الإتصال والتعليم ، ط2 ، مزودة ومنقحة ، الرياض ، جامعة الملك سعود ، 1992، ص7-8.

11- تفعيل دور البحث العلمي في جميع المجالات وصياغة علاقة تضافرية قوية بين التعليم و المنظومة الاجتماعية والاقتصادية وتعزيز أطر علاقات التعاون والتبادل المشترك مع الجامعات والمؤسسات والهيئات البحثية ومراكز التطوير التقني لتبادل الخبرات التربوية والعلمية داخل ليبيا وخارجها ولزيادة التعارف بين تلك الدول.

12- تحفيز وتشجيع القطاع الخاص على الإستثمار في مجال التعليم والمساهمة في تطوير البنية التحتية التعليمية من خلال إنشاء جامعات ومعاهد وكليات تخصصية ومراكز بحثية لتلبية سوق العمل.

من خلال محاولة تشخيص الحالة التعليمية في ليبيا في مراحله الأساسي والثانوي وإمكانية الرقي به وتحسن خدماته يمكننا القول بأن النقاط المقترحة للتطوير بأنها متداخلة ومتقاطعة وأنها قد تستغرق أزمنة مختلفة من أجل تفعيلها وتحقيقها ، بينما يحتاج بعضها إلى مجرد إصدار قرارات ، وهنا لا بد من التنويه على أن إستراتيجية التطوير والتغيير لا بد أن تنطلق من إدارة فاعلة وقيادة حازمة ، والتي تعد من المتطلبات الرئيسية لنجاح المؤسسات التربوية والتعليمية ، وكذلك من المطلوب أن يصاحب هذه الإجراءات حملات توعية قوية تساهم في تغيير ذهنية وعقلية الإدارات والمعلمين والطلاب فالتحسين من جودة التعليم في ليبيا ، قد تساهم ولو بالجزء اليسير في حل بعض المشكلات المستعصية أو تقترب منها.

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مؤتمر دولي

ورقة عمل حول/ استراتيجيات تطبيق إدارة الجودة في جامعة مولانا مالك إبراهيم الحكومية الإسلامية، وأسس الاعتراف وأعتامد المؤهلات العلمية في مركز ضمان الجودة بليبيا
ورقة بحثية مقدمة من :

- 1- دكتور/ عبدالكريم مالك أمر الله / إدارة الجودة بجامعة مولانا مالك إبراهيم.
- 2- دكتور/ جابر احمد مسعود شريحة (ليبيا)

الكلمات الأساسية: تطبيق الجودة ، استراتيجيات واسس اعتماد العلمية.

مستخلص:

تهدف هذه الورقة البحثية إلى معرفة معايير الجودة في الجامعة، وكيفية تطبيق الجودة بالجامعة، وأسس الاعتراف وأعتامد المؤهلات العلمية في ليبيا.

وخلص الباحثين إلى عدة نتائج وتوصيات نذكر منها أهم النتائج : تنقسم معايير الجودة في جامعة مولانا مالك إبراهيم الحكومية الإسلامية- مالانج إلى: (1) المعايير الأكاديمية: وتنقسم إلى: أ). معايير عامة: وتشمل الرؤية، المهمة (رسالة الجامعة)، الغرض، شكل القيادة (الإدارة)، الخطة الاستراتيجية. ب) معايير التربية والتعليم. ت). معايير البحوث. ث) معيار خدمة المجتمع. 2) معيار الحد الأدنى من الخدمة الأكاديمية : (SPM) ويصنف إلى: أ) معيار رضا أصحاب المصلحة، ب) معيار الإدارة، ت) معيار عملية التعليم والتنمية، ث) معايير تنمية روح وثقافة العمل. ويمر تطبيق الجودة بالجامعة بالمراحل التالية: مرحلة التزام رئاسة الجامعة بتطبيق برنامج الجودة ودعمه، مرحلة وضع ورؤية استراتيجية واضحة ، مرحلة تشكيل مجلس للجودة بالجامعة، مرحلة تكوين إستراتيجية لإدارة الجودة، مرحلة أجتتماع مجلس الجامعة لاتخاذ قرار حول مجال تطبيق برنامج الجودة، مرحلة تحديد وترتيب الاحتياجات التدريبية للمدراء على مفاهيم الجودة، مرحلة التأكد من مدى مطابقة الخدمات المنتجة مع إحتياجات المستفيدين، مرحلة إدخال وتطبيق برنامج الجودة في الهيكل التنظيمي للجامعة، مرحلة مراقبة وتقييم النتائج لتحقيق التحسين والتطوير، ومرحلة الاعلان عن نجاح برنامج الجودة ومكافأة المشاركين فيه. وأسس الاعتراف وأعتامد المؤهلات العلمية في ليبيا، تتلخص في أن المركز الوطني لضمان الجودة واعتماد المؤسسات التعليمية والتدريبية هو الجهة الوحيدة المخولة بإعتامد ومعادلة المؤهلات العلمية في ليبيا. و جامعة مولانا مالك إبراهيم الحكومية الإسلامية- مالانج، إحدى الجامعات العالمية المعترف بها من قبل المركز الوطني لضمان الجودة واعتماد المؤسسات التعليمية والتدريبية في ليبيا لمطابقتها للبرامج والمواصفات القياسية العالمية للجودة. ومن استراتيجيات الجامعة لتحقيق الجودة العالمية فإنها تعمل على تقديم الخدمة الأكاديمية في التعليم والتعلم والبحث العلمي والخدمة الإجتماعية بناءً على هيئة تقويم الجامعات الوطني (BAN-PT) والعالمي (ISO 9001:2000).

الباب الأول

(أ) مقدمة

عرف (جوران) الجودة بأنها " الملائمة للاستخدام " أي كلما كانت الخدمة أو السلعة المصنعة ملائمة لاستخدام المستفيد كلما كانت جيدة.¹

وعرفها (جوزيف جابلونسكي) على أنها شكل تعاوني لأداء الأعمال، يعتمد على القدرات المشتركة لكل من الإدارة و العاملين وبهدف تحسين الجودة و زيادة الإنتاجية بصفة مستمرة من خلال فرق العمل.²

و إن تطبيق و استخدام مبادئ و مفاهيم إدارية معينة لا يمكن أن يحظى باهتمام الإدارة العليا إلا إذا ترتب عنها تحقيق فوائد معينة، ومن أبرز الفوائد هي :³

- 1) تحسين نوعية الخدمات و السلع المنتجة .
- 2) رفع مستوى أداء العاملين في المؤسسة .
- 3) تخفيض تكاليف الخدمات و التشغيل .
- 4) العمل على تحسين و تطوير طرق و أساليب العمل .
- 5) زيادة ولاء و انتماء و رضا العاملين عن المؤسسة .

تم انتقال مفاهيم إدارة الجودة الشاملة من الصناعة إلى التعليم باقتراح من التربويين ورجال الأعمال و المسؤولين في التعليم باعتبارها الحل المأمول للمشاكل التعليمية ، حيث دعا كل من: إدوارد ديمينغ رائد الجودة الشاملة على ضرورة إدخال إدارة الجودة الشاملة في التعليم بوصفها منظومة لعمليات الجودة في التربية والتعليم والتحسين المستمر.⁴ أما جوران فقد دعا إلى استحداث مجلس أعلى للجودة الجامعية ، كما دعا كروسبي إلى تطبيق مبادئه لتحقيق الجودة في الجامعة.⁵

حيث عرفها الأنصاري ومصطفى⁶ بأنها "ما يجعل التعليم متعة و بهجة " .

وعرفها البوهي⁷ "باعتبارها" مجموعة من الخصائص أو السمات التي تعبر عن وضعية المدخلات، والعمليات، والمخرجات المدرسية، ومدى إسهام جميع العاملين فيها لإنجاز الأهداف بأفضل ما يمكن "

¹ GUY Londoyer , la certification ISO 9000, un moteur pour la qualité , édition d'organisation ,2000.p 57.

² جوزيف جابلونسكي : إدارة الجودة الشاملة ، ترجمة السيد عبد الفتاح النعماني ، مركز الخبرات المهنية للإدارة ، مصر ، الجيزة ، 1996. ص 26.

³ رولاند راست و آخرون : عائد الجودة لقياس النتائج المالية لبرنامج الجودة في شركتك، الشركة العربية للإعلام العلمي " شعاع " القاهرة ، 1996.

⁴ نعمان محمد صالح الموسوي: تطوير أداة القياس إدارة الجودة الشاملة في مؤسسات التعليم العالي، المجلة التربوية، مجلة النشر العلمي، العدد 67، المجلد 12- 2003، ص 90.

⁵ بسمان فيصل محبوب: الدور القيادي لعمداء الكليات في الجامعات العربية، المنظمة العربية للتنمية الإدارية، 2003 ، ص 145.

⁶ أحمد سيد مصطفى و محمد مصيلحي الأنصاري: برنامج إدارة الجودة الشاملة وتطبيقاتها في المجال التربوي، المركز العربي للتدريب التربوي لدول الخليج، الفترة من: 23-26 يونيو 2002، ص 23.

ومن مبررات تطبيق إدارة الجودة في التعليم الجامعي :

- 1- ارتباط الجودة بالإنتاجية .
- 2- ارتباط نظام الجودة بالشمولية في كافة المجالات .
- 3- عالمية نظام الجودة وسمة من سمات العصر الحديث .
- 4- ضرورة الحصول على ميزة تنافسه في ظل التحديات العالمية.⁸
- 5- نجاح تطبيق نظام الجودة الشاملة في العديد من المؤسسات في معظم دول العالم وفقا لما ترتبط به تلك الدول من فلسفة و عوامل ثقافية و اجتماعية تحيط بها، واستنادا لمنهجيات و آليات تناسب ظروفها و أوضاعها الاقتصادية والاجتماعية والسياسية.⁹
- 6- ارتباط نظام الجودة الشاملة بالتنظيم الشامل للتعليم بالجامعة.
- 7- ضعف جدوى الإصلاحات الهيكلية الكبرى في التأثير على العملية التعليمية داخل المؤسسات الجامعية.¹⁰
- 8- العجز التعليمي والمقصود به استثمار في التعليم دون وجود عائد نظراً لأن المخرجات الجامعية لا تكفي الطلب الفعال في أسواق العمل بالدرجة المطلوبة (الكافية) وخاصة في الدول النامية.¹¹
- 9- تلبية طلبات الخريجين الحاضرة والمستقبلية.
- 10- ضرورة تفعيل البحث العلمي و التحول من ثقافة الكم إلى ثقافة الكيف ومن ثقافة الذاكرة إلى ثقافة الإبداع.¹²

ب) أهداف البحث:

- 1- معايير الجودة في جامعة مولانا مالك إبراهيم.
- 2- تطبيق الجودة في جامعة مولانا مالك إبراهيم .
- 3- استراتيجيات الجامعة لتحقيق الجودة العالمية.
- 4- أسس اعتماد المؤهلات العلمية في ليبيا.

⁷ البوهي ، فاروق : الإدارة التعليمية والمدرسية، دار قباء للطباعة والنشر ، مصر، القاهرة 2001. ص376.

⁸ فرانسيس ماهوني كارل جي ثور : ثلاثية إدارة الجودة الشاملة ، ترجمة عبد الحكيم أحمد الحزامي ، ط 1، دار الفجر للنشر و التوزيع 2000، ص 24.

- فاروق عبده فلية : اقتصاديات التعليم - مبادئ راسخة و اتجاهات حديثة - ط 1 ، دار المسيرة للنشر و التوزيع ، عمان 2003، ص 341.

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⁹ محمد الرشيد: الجودة الشاملة في التعليم، المعلم، مجلة تربوية ثقافية جامعية، جامعة الملك سعود، 1995، ص 4-6.

¹⁰ محمود عباس عابدين: علم اقتصاديات التعليم الحديث، ط 1، الدار المصرية اللبنانية، القاهرة 2000، ص 320.

¹¹ أحمد إبراهيم أحمد: الجودة الشاملة في الإدارة التعليمية و المدرسية، دار الوفاء لدنيا الطباعة 2003 ، ص 27.

¹² أمين فاروق فهمي: المدخل المنظومي و الجودة الشاملة في منظومة التعليم – المقاربة المنظومية في مقاربة التعليم والتكوين - مجلة المبرز، عدد خاص بالملتقى العربي الأول، الجزائر 2004، ص 88.

الباب الثاني

أ) معايير الجودة الشاملة في التدريس بالجامعة:

قدمت جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج العديد من المعايير التي تضمن تطبيق إدارة الجودة بها، مقسمة على عدة مجالات على النحو التالي:

أولاً: المعايير الأكاديمية: وتنقسم إلى:

1) معايير عامة وتتضمن : الرؤية: ويمكن تحقيقها من خلال أن تصبح الجامعة إحدى

المراكز العلمية المتميزة . والمهمة (رسالة الجامعة)، والغرض، شكل القيادة (الإدارة):

¹³ والخطة الإستراتيجية.

2) معايير التربية والتعليم وتشمل :

أ) معايير الكفاء، ب) معايير محتوى التعلم، ت) معايير عملية التعلم، ث) معايير

تقييم التعلم، ج) معايير المحاضرين، ح) معايير البنية التحتية للتعلم، خ) معايير

إدارة التعلم . د) معايير تمويل التعليم.

3) معايير البحوث

أ) معيار نتائج البحوث، ب) معايير محتوى البحوث ، ت) معيار إعداد البحوث. ث) معايير

تقييم البحوث، ج) معايير الباحثين، ح) معيار الوسائل و البنية التحتية البحثية، خ) د) معيار

إدارة البحوث، معايير تمويل البحوث :

4) معيار خدمة المجتمع :

أ) معيار نتائج خدمة المجتمع، ب) معايير محتوى خدمة المجتمع، ت) معايير تجهيز خدمة

المجتمع، ث) معايير تقييم خدمة المجتمع، ج) معايير تطبيق خدمة المجتمع، ح) معايير

الوسائل والبنية التحتية لخدمة المجتمع، خ) معيار إدارة خدمة المجتمع، د) معيار التمويل

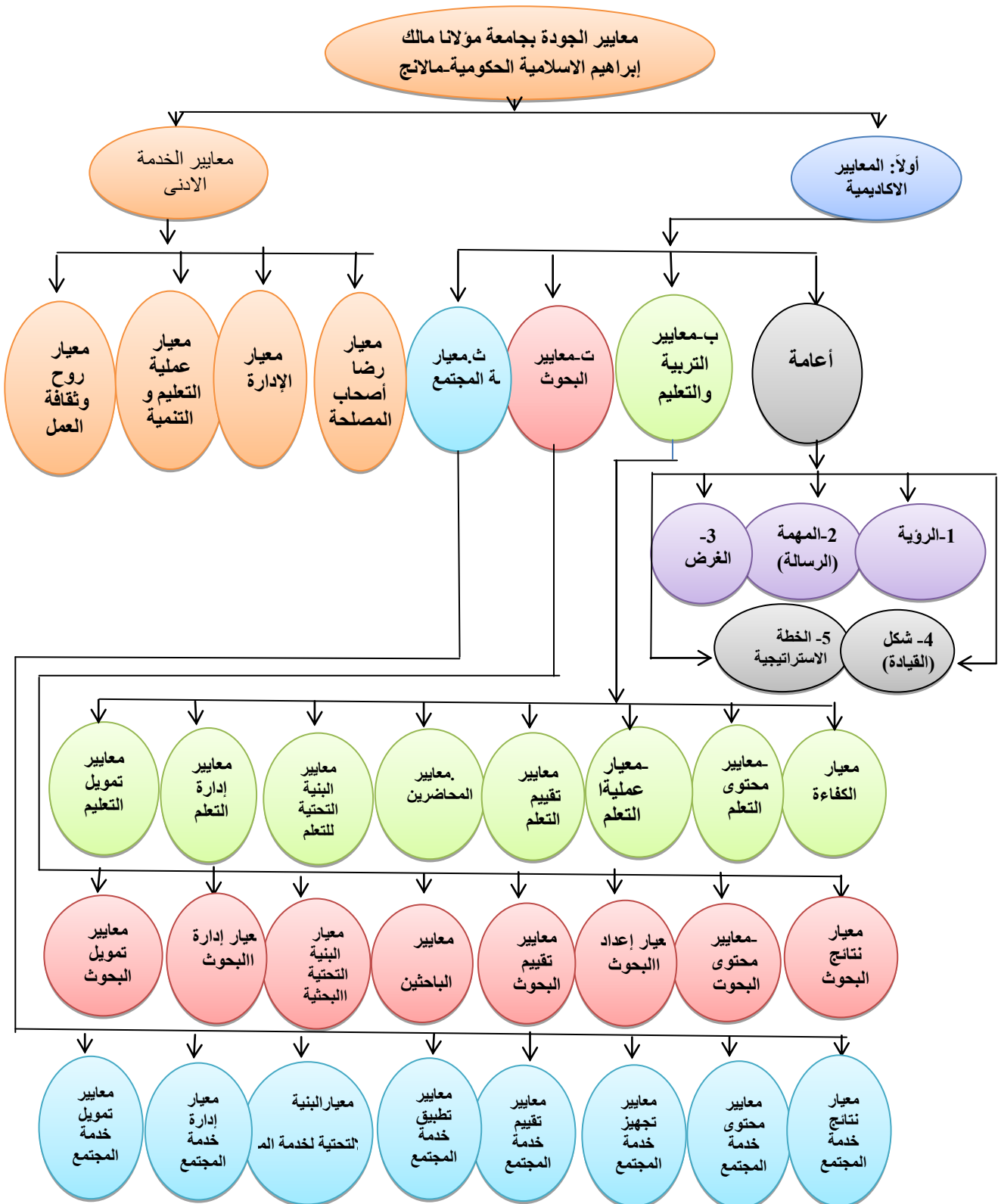
المالي لخدمة المجتمع.

ثانياً: معيار الحد الأدنى من الخدمة: (SPM): وتصنف إلى أربعة عناصر وهي:

أ) معيار رضا أصحاب المصلحة، ب) معيار الإدارة، ت) معيار عملية التعليم والتنمية، ث)

معايير تنمية روح وثقافية.

¹³ فائق سعيد أبوشكيات: أطروحة دكتوراة ، إدارة الجودة الأكاديمية بجامعة مولانا مالك إبراهيم، ص 139-204.



المصدر: فائق سعيد أبوشكيات: أطروحة دكتوراة ، إدارة الجودة الأكاديمية بجامعة مولانا مالك إبراهيم ، ص 210.
 شكل رقم (1) يبين معايير الجودة الأكاديمية بجامعة مولانا مالك إبراهيم الإسلامية

(ب) تطبيق الجودة في جامعة مولانا مالك إبراهيم الحكومية الإسلامية مالانج:

لقد بدأت جامعة مولانا مالك إبراهيم الحكومية الإسلامية مالانج مبكراً في تنفيذ نظام إدارة الجودة ايزو منذ عام 2008. وكذلك تطبيق نظام ضمان الجودة الداخلي في الجامعة. حيث حاولت جامعة مولانا مالك إبراهيم الحكومية الإسلامية مالانج إلى أقصى حد ممكن لتحسين جودة المؤسسات من خلال تنفيذ نظام إدارة الجودة ايزو، باستخدام سياسة رشيدة لتحقيق الرؤية المعلنة.

وأن تطبيق نظام إدارة الجودة و ضمان الجودة للمؤسسة جاء بناءً على قرار مدير الجامعة رقم UN.3/PP.00.11/017/2008). و وحدات تنفيذه تدار من قبل مكتب ضمان الجودة بالجامعة ولجنة ضمان الجودة في الكليات.¹⁴

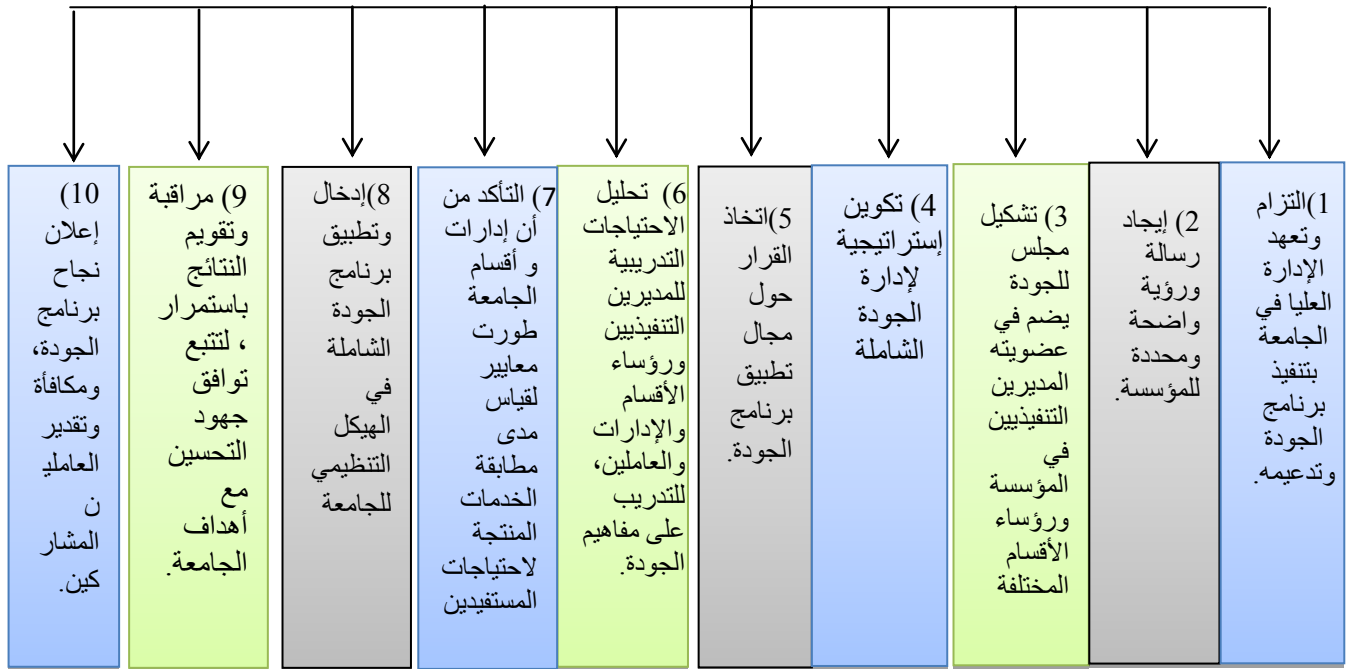
ويمر تطبيق برنامج الجودة الشاملة بالجامعة بالمراحل الآتية:

- 1) مرحلة التزام رئاسة الجامعة بتطبيق برنامج الجودة الشاملة ودعمه مادياً.
- 2) مرحلة وضع رسالة ورؤية استراتيجية محددة ومعلنة.
- 3) مرحلة تشكيل مجلس للجودة بالجامعة.
- 4) مرحلة تكوين إستراتيجية لإدارة الجودة و تحديد الهيكل التنظيمي لإدارة الجودة، ودمج نشاطات إدارة الجودة ضمن استراتيجيات وخطط الجامعة.
- 5) مرحلة اجتماع مجلس الجامعة (السينات) لاتخاذ قرار حول مجال تطبيق برنامج الجودة.
- 6) مرحلة تحديد وترتيب الاحتياجات التدريبية للمدراء مثل : عمداء الكليات ورؤساء الأقسام والإدارات ومدراء البرامج التدريبية والموظفين للتدريب على مفاهيم الجودة.
- 7) مرحلة التأكد من أن الكليات الإدارات و الأقسام والبرامج الدراسية التابعة للجامعة قد قامت بتطوير معايير لقياس مدى مطابقة الخدمات التي تم أنتاجها من حيث توافقها مع إحتياجات المستفيدين من العملية التعليمية بالجامعة وهم الطلاب.
- 8) مرحلة إدخال وتطبيق برنامج الجودة الشاملة في الهيكل التنظيمي للجامعة.¹⁵
- 9) مرحلة العمل على مراقبة وتقويم النتائج بشكل مستمر، لمتابعة مدى تتطابق جهود التحسين والتطوير مع أهداف الجامعة المعلنة.
- 10) مرحلة الاعلان عن نجاح برنامج الجودة الشاملة، ومكافأة وتقدير كل من شارك في تطوير وتحسين الجودة بالجامعة.¹⁶

¹⁴ Asy'ari, Hasyim. 2013. Efektivitas Implementasi Sistem Manajemen Mutu iso (Studi Kasus Penerapan Kebijakan SMM ISO 9001:2008 di Universitas Islam Negeri Maulana Malik Ibrahim Malang). Disertasi. Universitas Pendidikan Indonesia, pp 5.

¹⁵ فائن سعيد أبوشكيوات: أطروحة دكتوراة ، إدارة الجودة الأكاديمية بجامعة مولانا مالك إبراهيم، ص 258-.

تطبيق برنامج الجودة الشاملة بجامعة مولانا مالك إبراهيم الاسلامية الحكومية- مالانج



المصدر: فائق سعيد أبوشكيات: أطروحة دكتوراة ، إدارة الجودة الشاملة الأكاديمية بجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج، ص 258.

شكل رقم (2) يبين خطوات تطبيق الجودة بالجامعة.

(ت) ضمان الجودة والاعتراف واعتماد المؤهلات العلمية والتدريبية في ليبيا:

المركز الوطني لضمان جودة واعتماد المؤسسات التعليمية والتدريبية هو الجهة الوحيدة المخولة بإعتماد ومعادلة المؤهلات العلمية في ليبيا.

تأسس المركز بموجب القرار رقم (164) الصادر عن مجلس رئاسة الوزراء لسنة 2006 م ، وهو الجهة المخولة قانونا بتطوير ومتابعة شؤون ضمان الجودة والاعتماد في المؤسسات التعليمية في ليبيا حسب قانون التعليم رقم (18) لسنة 2010 م. (التقرير السنوي المركز الوطني لضمان الجودة واعتماد المؤسسات التعليمية والتدريبية ليبيا، 2102 م، ص 6).

¹⁶ - فائق سعيد أبوشكيات: أطروحة دكتوراة ، إدارة الجودة الشاملة الأكاديمية بجامعة مولانا مالك إبراهيم، ص 258.

1- أعتداد المؤهلات في ليبيا:

يتم إعتداد المؤهلات العلمية في ليبيا من قبل إدارة معادلة المؤهلات العلمية (قسم معادلة المؤهلات العلمية الأجنبية) التابعة لمركز ضمان الجودة هي الجهة المختصة رسمياً، والمفوضة قانوناً بتقييم و معادلة المؤهلات العلمية الصادرة من مختلف دول العالم ، التي يرغب أصحابها في العمل أو مواصلة دراستهم داخل ليبيا، من خلال التحقق من صحة ومشروعية تلك المؤهلات ومدى مطابقتها للمعايير الأكاديمية الوطنية وتماشيتها مع السلم التعليمي الليبي ، كما أنها ترشد الطلبة الراغبين بمواصلة دراستهم خارج ليبيا إلى المؤسسات التعليمية المعتمدة للالتحاق بها.¹⁷

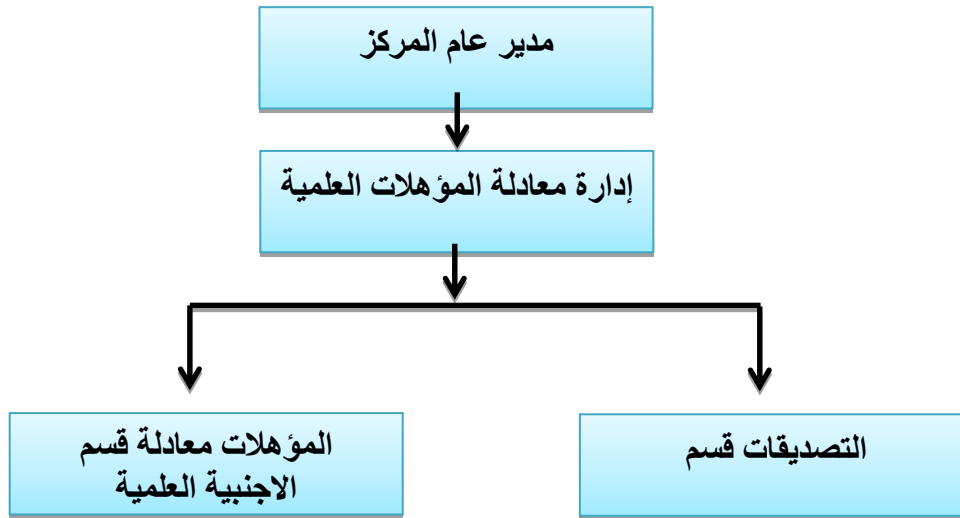
2- الأسس العامة لمعادلة المؤهلات الأجنبية العليا في ليبيا:

- يكون النظام والسلم التعليمي في ليبيا هما الأساس والمرجع في عملية المعادلة والاعتراف بالمؤهلات العلمية (الشهادات) الأجنبية.
- أن تكون المؤسسة مانحة المؤهل معتمدة ومعترف بمؤهلاتها العلمية من قبل الجهات الرسمية المسؤولة عن التعليم والتدريب في بلد الدراسة، وكذلك يجب ان تكون معتمدة في بلدها الأم إذا كانت فرعاً من مؤسسة خارج بلد الدراسة.
- أن تكون جميع المؤهلات والشهادات السابقة للمؤهل قيد المعادلة أو الاعتراف صادرة عن مؤسسة تعليمية معتمدة داخل ليبيا أو تمت معادلتها مسبقاً من قبل اللجنة.¹⁸
- ألا تكون المؤسسة أو البرنامج التعليمي ضمن قائمة المؤسسات أو البرامج الموصي بعدم الالتحاق بها من قبل الجهات المخولة في ليبيا أثناء البدء في الدراسة.
- ألا تكون المؤسسة المانحة للمؤهل مخصصة لذوي المستويات المتدنية أو مخصصة لغير مواطني الدولة.
- أن تكون الحقوق التي يمنحها المؤهل العلمي في بلد إصداره متساوية مع الحقوق التي يمنحها المؤهل العلمي في ليبيا.
- أن تُستوفى الساعات الدراسية المقررة والمدة الزمنية اللازمة لاستكمال المناهج والمقررات الدراسية النظرية والعملية وأن يتحصل الطالب على قدر كافٍ من الإشراف العلمي والتدريب على البحث للحصول على المؤهل الدراسي أو الدرجة العلمية.¹⁹

¹⁷ التقرير السنوي المركز الوطني لضمان الجودة ، مرجع سابق، ص 54.

¹⁸ تقرير مركز ضمان الجودة، مرجع سابق، ص 57.

¹⁹ تقرير مركز ضمان الجودة، مرجع سابق، ص 57.



المصدر: الباحثين

شكل رقم (3) يبين الجهة المخولة بمعادلة وأعتمااد المؤهلات العلمية في ليبيا

و هناك عدد من الجامعات الحكومية والاهلية والخاصة قام مركز ضمان الجودة بإعتماادها لمطابقتها لمواصفات الجودة القياسية والعالمية وهي:
 أولاً: الجامعات الحكومية :

الموقع	الاسم السابق	أسم الجامعة الحالي	
طرابلس	جامعة الفاتح	جامعة طرابلس	1-
بنغازي	جامعة قاريونس	جامعة بنغازي	2
سبها	جامعة سبها	جامعة سبها	3-
الزاوية	جامعة الزاوية	جامعة الزاوية	4-
غريان	جامعة الجبل الغربي	جامعة الجبل الغربي	5-
سرت	جامعة سرت	جامعة سرت	6-
مصراته	جامعة مصراته	جامعة مصراته	7-

8-	جامعة عمر المختار	جامعة عمر المختار	البيضاء
9-	جامعة المرقب	جامعة المرقب	الخمس
10	جامعة الزيتونة	جامعة ناصر الأممية	سوق الاحد /ترهونة
11	الجامعة الأسمرية للعلوم الإسلامية	الجامعة الأسمرية للعلوم الإسلامية	زليتن
12	الجامعة المفتوحة	الجامعة المفتوحة	طرابلس

جدول رقم (1)

المصدر: التقرير السنوي المركز الوطني لضمان الجودة واعتماد المؤسسات التعليمية والتدريبية ليبيا،
2102 م، ص 42).

ثانياً: الجامعات الاهلية والخاصة:

	أسم الجامعة الحالي	الاسم السابق	الموقع
1-	جامعة الرفاق للعلوم الإنسانية والتطبيقية	جامعة الرفاق للعلوم الإنسانية والتطبيقية	طرابلس
2-	جامعة أفريقيا المتحدة الأهلية الزاوية.	جامعة أفريقيا المتحدة الأهلية الزاوية.	الزاوية
3-	الجامعة الليبية الدولية للعلوم الطبية.	الجامعة الليبية الدولية للعلوم الطبية.	بنغازي
4-	الجامعة الليبية للعلوم الإنسانية.	جامعة هانيبال.	طرابلس
5-	جامعة طرابلس الأهلية.	جامعة طرابلس الأهلية.	طرابلس
6-	جامعة أفريقيا الأهلية بنغازي.	جامعة أفريقيا الأهلية بنغازي.	بنغازي

جدول رقم (2)

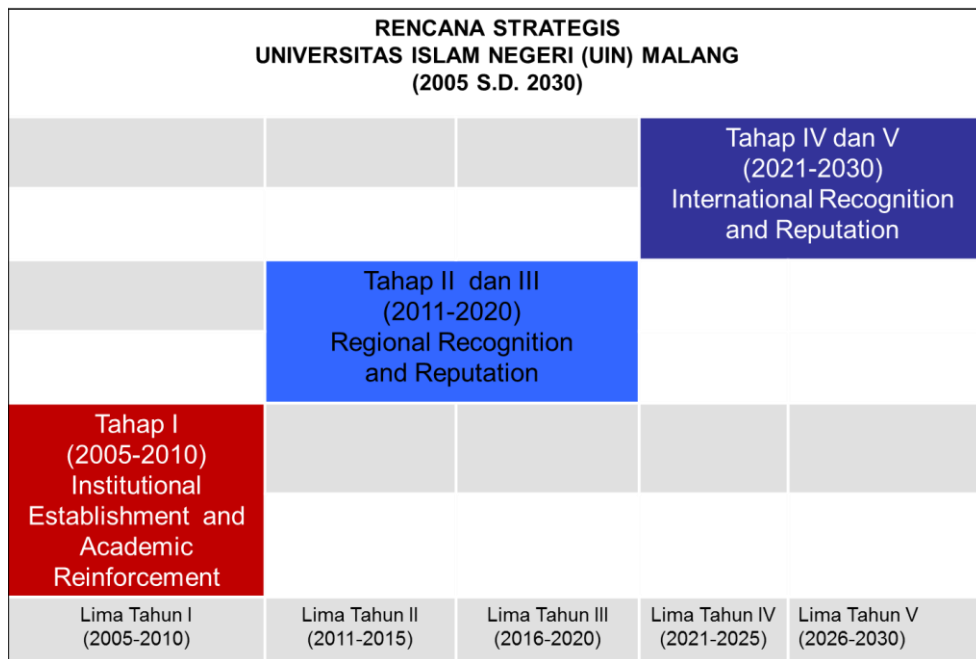
المصدر: التقرير السنوي المركز الوطني لضمان الجودة واعتماد المؤسسات التعليمية والتدريبية ليبيا،
2102 م، ص 43).

ث) الإستراتيجيات الواجب اتباعها من قبل جامعة مولانا مالك إبراهيم الحكومية الإسلامية لتحقيق مقاييس الجودة العالمية:

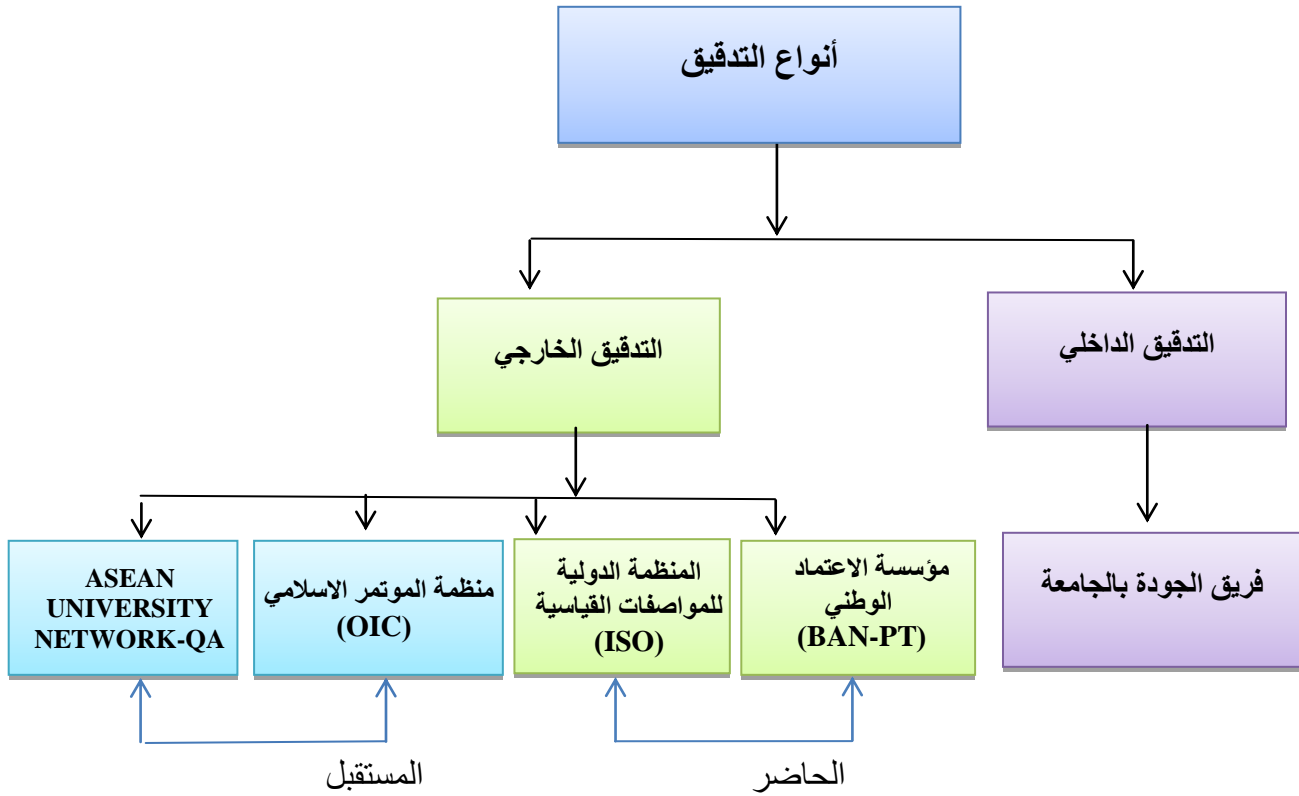
جامعة مولانا مالك إبراهيم الحكومية الإسلامية تعمل على تقديم الخدمة الأكاديمية في التعليم والبحث العلمي والخدمة الإجتماعية بناءً على هيئة تقويم الجامعات الوطني (BAN-PT) والعالمي (ISO 9001:2000).

وبناء على ذلك فإن هذه الجامعة تعتبر معترف بها من قبل بعض الدول ، واحدها ليبيا، حيث تعتبر جامعة مولانا مالك إبراهيم الحكومية الإسلامية- مالانج، إحدى الجامعات العالمية المعترف بها من قبل المركز الوطني لضمان الجودة واعتماد المؤسسات التعليمية والتدريبية في ليبيا لمطابقتها للبرامج والمواصفات القياسية العالمية للجودة.

حيث أن الجامعة وضعت خطة استراتيجية متكاملة بحيث تستخدم كمرجعية لأداءها، كما وضعت الإستراتيجيات التي من شأنها أن تسمح للجامعة بالاستفادة من نقاط القوة لديها والفرص المتاحة أمامها والتغلب على العقبات التي تكشف عنها نقاط الضعف والتهديدات وجميع التحديات الداخلية والخارجية التي تواجه الجامعة. و يتم تقييم الاستراتيجيات بشكل دوري.



شكل (4) يبين المراحل التي تتبعها الجامعة لتحقيق الإعتماد والاعتراف الدولي بالجودة



المصدر: إدارة الجودة في الجامعة

شكل رقم (5) يبين أنواع التدقيق المستخدم حالياً، والذي تسعى الجامعة للعمل به مستقبلاً

تقوم جامعة مولانا مالك إبراهيم بالتدقيق الداخلي بواسطة فريق إدارة الجودة بالجامعة .
أما في التدقيق الخارجي ، فإن الجامعة تستخدم الآلية الآتية:

1- مؤسسة الاعتماد الوطني (BAN-PT):

وتأسست هذه المؤسسة بناءً على قرار وزير التربية والثقافة الاندونيسي رقم 187 لسنة 1994 م الصادر بتاريخ 07 أغسطس 1994 م، ومن إختصاصات هذه المؤسسة :

- أ- تطوير نظام الاعتماد الوطني.
- ب- تنفيذ الاعتماد المؤسسي.
- ت- تنفيذ برنامج دراسة لتقييم الجدوى للبرامج الدراسية الجديدة للجامعة جنباً إلى جنب مع وزارة الشؤون الدينية.
- ث- تقديم التوصيات .
- ج- تقييم مؤسسة الاعتماد المستقلة.
- ح- تنفيذ الاعتماد من البرامج الدراسية التي ليس لديها مؤسسة اعتماد مستقلة.

(2) المنظمة الدولية للمواصفات القياسية (ISO) :

وتهدف المنظمة الدولية للمواصفات القياسية الإيزو (ISO) إلى وضع نظام إداري وقائي محدد لمنع حالات عدم المطابقة للمعايير المحددة، وتشتمل على جميع الشروط والضوابط التي يجب توافرها في المؤسسات لضمان جودة وكفاءة الأداء للأنشطة والعمليات المؤثرة على جودة المنتج أو الخدمة، مما ينتج عنه تطبيق المتطلبات المحددة.

وفي المستقبل القريب أن شاء الله فإن الجامعة تعتزم إعتماد معايير منظمة المؤتمر الاسلامي (OIC)،
معايير (ASEAN University Network Quality Assurance) AUN-QA

الخاتمة:

- (1) معايير الجودة في جامعة مولانا مالك إبراهيم تنقسم إلى قسمين: أ) المعايير الأكاديمية، ب) معيار الحد الأدنى من الخدمة: (SPM).
- (2) أن الالتزام بتطبيق معايير جودة التدريس في جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج- اندونيسيا كان مرتفعاً.
- (3) وجود رؤية استراتيجية مستقبلية واضحة لدى القادة الاستراتيجيين في الجامعة عن أهمية تطبيق معايير الجودة والعمل باستمرار على تحسينها والارتقاء بتطبيقها وبما ينسجم مع المعايير العالمية في استراتيجياتها وسياستها وبرامجها الفعلية.
- (4) أن المركز الوطني لضمان الجودة واعتماد المؤسسات التعليمية والتدريبية هو الجهة الوحيدة المخولة بإعتماد ومعادلة المؤهلات العلمية في ليبيا. و جامعة مولانا مالك إبراهيم الحكومية الإسلامية- مالانج، إحدى الجامعات العالمية المعترف بها من قبل المركز الوطني لضمان الجودة واعتماد المؤسسات التعليمية والتدريبية في ليبيا لمطابقتها للبرامج والمواصفات القياسية العالمية للجودة.

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**ENTREPRENEURSHIP EDUCATION PRACTICE FOR WOMENS EMPOWERMENT AT
KANIGORO PAGELARAN MALANG
(Reflection Report Handmade Participatory Action Research)**

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Abstract: To support changes in economic conditions of women in rural areas, particularly at districts of Kanigoro Pagelaran Malang regency, the method purposively used in this research was the Participatory Action Research (PAR). This method was employed not to make public assistance as an object, but purposively selected them as research subjects. Researchers performed as facilitator for the community to achieve their expectation and gave the formulation of strategies that can be used to overcome the social phenomena. Obstacles faced in this PAR research encompass the difficulties of coordination with local authorities, the difficulty of obtaining material sequins and sequins swarovsky sow seeds, as well as venture capital and opportunities for cooperation. Researchers functioned problem-solving strategies include: (1) maximizing the use of mobile phone for communication and optimizing the role and function as a coordinator during PAR research (2) bridging to the informant who were also an entrepreneur (3) helping to build a network with interested parties. In addition, researchers communicated with the community leaders so that skillful mothers are able to obtain capital from organizations in the community or other institutions.

Changes and the results can be known from the happy and cheerful mothers with entrepreneurial training. More clearly the results of mentoring / changes that occur as follows: (1) the increase of the entrepreneurship understanding, (2) the broad insight of the opportunities and confidence in the creativity and effort to find the latest information, (3) the spirit of productive creative way, (4) the spirit of productive with very little capital (5) the wider opportunity to open insight into sales and marketing concept (6) The enhancement of the open insight that competition is not only in the form of product and sales, but also the competition with models in the concept of marketing services.

Recommendations of this research exemplify: (1) it is expected the government to give attention to mothers through coaching to build small and medium enterprises, (2) public facilities were adequate to help mothers find it difficult to obtain basic commodities that are cheap to continue these efforts, (3) the sustainability of other training skills from other institutions that are highly waited by the public, especially mothers in Kanigoro Pagelaran so that they do not miss the information about the development of market demand mode.

Keywords: Entrepreneurship Education, Womens Empowerment

A. Pendahuluan

Kewirausahaan menjadi isu yang penting di banyak negara untuk mendukung peningkatan ekonomi. Fenomena yang sama terjadi di Indonesia, wirausaha menjadi sangat penting untuk mendukung perekonomian khususnya dalam hal ini pertumbuhan ekonomi desa (Anoraga dan Sudantoko, 2002: 49). Malang, kini bukan lagi sekedar kota pelajar atau kota wisata, tapi sudah bertambah fungsinya menjadi kota industri dengan segudang kreatifitas.

Kreatifitas ekonomi kaum wanita dan ibu-ibu desa selain pertanian dan peternakan, mereka juga memiliki keterampilan ringan seperti menjahit atau menyulam yang tentunya hal ini dapat menjadi nilai tambah untuk penghasilan warga setempat khususnya ibu-ibu. Hampir semua wanita memiliki kemampuan menjahit atau menyulam, tapi biasanya hanya

dimanfaatkan untuk menambal baju yang sobek. Padahal sebenarnya hal tersebut bisa dijadikan bisnis produktif yang menghasilkan, dengan menyulam atau memayet bisa mengubah kain polos menjadi lebih menarik dan indah. Pakaian yang dihiasi dengan kreasi sulaman payet selalu disukai dan diburu kaum wanita. Harga pakaian yang sudah dihiasi payet biasanya agak mahal dibandingkan dengan pakaian yang polos. Jadi bila kita memiliki keahlian untuk menyulam dengan payet, selain bisa membuat sendiri, keahlian itu juga bisa untuk menambah penghasilan.

Memiliki keterampilan atau skill memberikan solusi bagi masyarakat, khususnya para ibu-ibu yang memiliki pengetahuan keterampilan sederhana yang dapat memberi peluang untuk membuka usaha mandiri. Keterampilan tersebut diharapkan dapat memberikan pengetahuan keterampilan dan menciptakan sumberdaya manusia yang berkualitas dan pada gilirannya akan membantu pemerintah dalam mengembangkan sektor industri kecil dan mengurangi angka pengangguran (Meredith, 2002: 28).

Dalam membangun keterampilan tersebut perlu dibutuhkan rasa percaya diri. Apabila ingin menjadi wanita yang percaya diri berarti kita harus bisa memandang diri kita sebagai pribadi yang kuat dan mandiri. Hal ini bukan berarti kita tidak butuh orang lain, namun wanita yang mandiri adalah wanita yang tak selalu menggantungkan diri kepada orang lain. Dari sinilah diperlukannya keterampilan diri dalam diri seorang wanita.

Kreasi sulam payet saat ini sangat ramai diperbicarakan, karena kreasi memayet memberi kesan baru dalam industri konveksi busana muslimah, dari mulai jilbab, baju, kebaya, tas, sepatu bahkan sandal semuanya mengaplikasikan payet sebagai hiasannya. Pakaian yang dihiasi dengan kreasi sulaman payet selalu disukai dan diburu kaum wanita. Harga pakaian yang sudah dihiasi payet biasanya agak mahal dibandingkan dengan pakaian yang polos. Jadi bila kita memiliki keahlian untuk menyulam dengan payet, selain bisa membuat sendiri, keahlian itu juga bisa untuk menambah penghasilan.

Selain itu bahan yang diperlukan dalam memayet tidaklah mahal, kita tidak harus menyediakan bahan berupa benang dan payet. Namun saat ini ada payet yang tak memerlukan benang untuk menempelkannya pada pakaian. Disini payet tersebut bisa menempel pada pakaian hanya dengan disetrika. Hal ini merupakan kegiatan yang sangat mudah namun membutuhkan sebuah ketelatenan. Keterampilan ini bisa dilakukan oleh siapa saja yang mempunyai keinginan tidak harus yang punya keterampilan menjahit. Hal ini sangat bermanfaat dan bisa mengisi waktu kosong namun menghasilkan uang.

B. Alasan Memilih Subjek Dampingan

Kehidupan Masyarakat desa yang cenderung menyukai hal baru diharapkan mampu menumbuhkan kembangkan usaha mandiri dan kreatif di desa (Anoraga dan Sudantoko, 2002: 54). Desa Kanigoro adalah Desa yang terletak di Kecamatan Pagelaran Kabupaten Malang Propinsi Jawa Timur. Desa ini merupakan desa yang terletak di Malang selatan, berpenduduk sekitar 13.000 KK, sehingga masuk dalam kategori penduduk terbanyak nomor dua dari 10 desa se-kecamatan Pagelaran.

Tingkat pendidikan mayoritas adalah SLTP, SMU dan belum sekolah. Kebanyakan ibu-ibu hanya menjadi ibu rumah tangga, namun ada sebagian yang mencari pekerjaan sampingan selain menjadi ibu rumah tangga yaitu sebagai penjahit ada pula yang membuka toko atau warung dirumahnya. Sebenarnya sebagian ibu-ibu membutuhkan penghasilan tambahan dari rutinitas sehari-hari mereka. Banyak dari ibu-ibu warga desa Kanigoro

sudah memiliki keterampilan menjahit dan menyulam akan tetapi hanya sebagian kecil yang memiliki sarana pendukung seperti mesin jahit, sedangkan mesin jahit merupakan sarana pendukung yang membutuhkan modal cukup besar bagi ibu-ibu warga desa tersebut. Maka dari harapan ibu-ibu adalah mereka ingin mempunyai keterampilan yang bisa menghasilkan pendapatan tanpa harus mengeluarkan modal besar dan tanpa harus meninggalkan posisi mereka sebagai ibu rumah tangga.

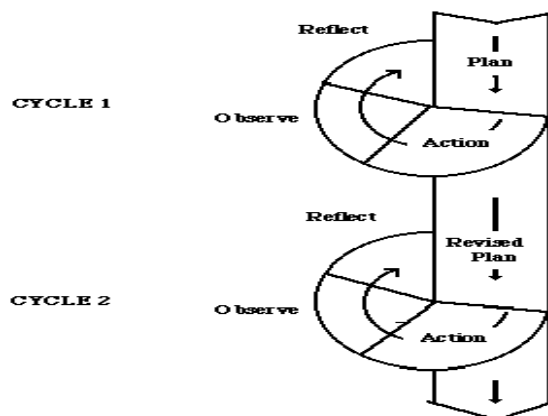
C. Metode, Langkah-Langkah, Kondisi Pendampingan yang diharapkan

Dalam rangka mendukung perubahan kondisi ekonomi ibu-ibu warga desa Kanigoro maka metode yang digunakan dalam penelitian adalah metode PAR (*Participatory Action Research*). Metode ini digunakan untuk tidak membuat masyarakat dampingan sebagai obyek, akan tetapi menjadikan mereka sebagai subyek penelitian. Hal ini berarti masyarakat sendirilah yang memahami, menginginkan dan memecahkan permasalahan yang terjadi. Peneliti hanyalah sebagai fasilitator bagi masyarakat untuk mencapai keinginannya dan memberikan rumusan strategi yang dapat digunakan untuk mencari jalan keluar.

Namun demikian perumusan strategi tetaplah melibatkan masyarakat tersebut sehingga masyarakat dapat memecahkan permasalahan dan menjalankan usaha mereka sendiri tanpa ketergantungan dan bantuan orang lain. PAR (*Participatory Action Research*) ini sangatlah bermanfaat untuk memberikan fasilitas dan motivasi agar masyarakat husunya kalangan ibu-ibu agar mampu :

1. Menjalankan usahanya secara mandiri
2. Menumbuhkan kreatifitas dalam menjalankan usahanya
3. Memiliki ketahanan dan keberlanjutan usahanya
4. Memasarkan produk dari hasil usahanya.

Adapun strategi yang digunakan dalam penelitian ini dapat digambarkan sebagai berikut:



Gambar Model Participation Action Research Sederhana (dari MacIsaac, dalam Sugiono, 2014: 46))

Ada beberapa tahapan yang harus dilakukan peneliti dalam penelitian Action Research ini, berikut tahapan-tahapannya:

1. *Plan* (perencanaan) -- dilakukan setelah memperhatikan kondisi masyarakat terutama kondisi riil ibu-ibu warga desa Kanigoro dengan menggunakan analisis SWOT.
2. *Action* (tindakan) -- mengimplementasikan rencana yang telah dibuat tersebut dengan dibantu dan difasilitasi oleh tim peneliti.
3. *Observe* (pengamatan) -- dilakukan untuk memperhatikan dan menganalisis keberhasilan, kelemahan dan kekurangan metode yang digunakan dalam menjalankan usaha tersebut serta mengetahui faktor pendukung dan penghambat selama kegiatan berlangsung.
4. *Reflect* (Refleksi) -- dalam menjalankan usaha ibu-ibu desa Kanigoro tersebut direfleksikan dan dievaluasi baik kekurangan, kelemahan dan keberhasilan strategi dan metode dalam memecahkan problematika masyarakat tersebut. Refleksi dan evaluasi ini berujung kepada perencanaan seperti pada poin pertama untuk memnuntaskan problematika masyarakat, baik yang belum tuntas pada tahap pertama atau untuk memecahkan problematika yang baru agar diketahui cara-cara berikutnya untuk mencapai keberhasilan yang matang dan sesuai dengan apa yang diharapkan.

Setelah program *action research* ini dilakukan, maka diharapkan masyarakat di desa Kanigoro kecamatan Pagelaran Kabupaten Malang ini khususnya ibu-ibu memiliki keterampilan dan bisa mewujudkan cita-cita tersebut untuk menciptakan masyarakat yang terampil dan punya semangat kewirausahaan. Oleh karena itu dapat diuraikan bahwa kondisi dampingan yang diharapkan setelah pelaksanaan program penelitian PAR ini adalah sebagai berikut: (1) terbangunnya pemahaman tentang pentingnya mempunyai keterampilan diri, (2) meningkatnya jiwa kewirausahaan dalam diri masyarakat terutama ibu-ibu, (3) terciptanya kesejahteraan masyarakat.

D. Topografi, Kondisi Awal, dan Lokus Pemberdayaan Masyarakat Dampingan

Kecamatan Pagelaran merupakan Kecamatan termuda di Kabupaten Malang dan secara definitif diresmikan pada tanggal 20 Juli 1999, yang sebelumnya merupakan bagian dari Kecamatan Gondanglegi, yang terletak di koordinat 112° 34' 50,2" – 112° 38' 48,7 " Bujur Timur dan 8 ° 10' 0,54" – 8° 13' 83,3" Lintang Selatan dengan ketinggian 500 -1000 M diatas permukaan laut, dengan jarak tempuh dari Ibu Kota Kabupaten Malang ± 26 Km dan ± 7 Km dari Kota Kepanjen pada bagian selatan dari wilayah Kabupaten Malang sedangkan topografi wilayah sebagian besar datar dan sedikit berbukit merupakan daerah agraris dengan curah hujan rata-rata 1.297 – 1925 mm setiap tahunnya dengan suhu rata-rata 20-26 ° C sebagaimana informasi dari laman <http://www.malangkab.go.id/konten-85.html>.

Kehidupan masyarakat dampingan masih terbilang tradisional, jauh dari gaya perkotaan. Namun potensi-potensi industri rumahan terlihat jelas di daerah ini. Banyak sekali pengusaha batu bata, genting dan paving. Namun sayangnya sebagian ibu-ibu di daerah sini tidak produktif, mereka hanya menjadi ibu rumah tangga. Maka dari itu kegiatan *action research* ini berguna untuk memproduktifkan ibu-ibu rumah tangga yang ingin memiliki keterampilan dan bisa membantu finansial keluarga.

Secara spesifik, kondisi masyarakat pada lokus penelitian terutama kondisi kegiatan ibu-ibu rumah tangga desa Kanigoro dapat diperhatikan dalam pernyataan informan (Bapak Abdul Hadi, pimpinan DPM kecamatan Pagelaran) sebagai berikut:

“Disini ibu-ibu kebanyakan ibu rumah tangga namun ada yang mempunyai pekerjaan sampingan seperti menjahit atau membuka warung dirumahnya. Bisa dibilang sedikit yang mempunyai keterampilan yang bisa dikembangkan, banyak ibu-ibu yang berharap mempunyai penghasilan lain selain nafkah yang diberikan dari suami. Seperti istri saya sendiri juga hanya sebagai ibu rumah tangga, tetapi menantu saya dan ibunya mempunyai keterampilan menjahit. Jadi mereka punya penghasilan lebih. Saya juga berharap ibu-ibu atau remaja putri disini mempunyai keterampilan jadinya tidak bergantung dari pemberian suami saja begitu”.

Disamping itu kondisi lain yang terjadi di wilayah ini terdapat pula potensi masyarakat terutama ibu-ibu yang semangat ingin memiliki keterampilan untuk menambah penghasilan, namun penghasilan bukan menjadi prioritas utama. Keterampilanlah yang dijadikan tujuan utama karena dengan keterampilan tersebut ibu-ibu bisa berkreasi. Terlihat sekali dari keaktifan dan antusias ibu-ibu dalam kegiatan pemberdayaan tersebut.

E. Proses Pemberdayaan Ibu-Ibu di Desa Kanigoro Kecamatan Pagelaran

Sebagaimana dijelaskan pada bagian sebelumnya, beberapa tahapan kegiatan PAR ini terdiri dari perencanaan, tindakan, pengamatan dan refleksi dengan rincian penjelasan sebagai berikut.

1. Perencanaan Pendampingan

Perencanaan dalam program PAR disusun secara partisipatif dengan ibu-ibu. Terlebih dahulu survey dan analisis kebutuhan sehingga kegiatan ini diharapkan sesuai dengan kebutuhan. Perencanaan dilakukan dengan cara *mapping* atau memetakan dan menentukan prioritas kegiatan yang potensial untuk dikembangkan dalam program pemberdayaan masyarakat. Hasil dari diskusi pemetaan dan penentuan kegiatan yang potensial tersebut ada beberapa kegiatan yang diminati oleh masyarakat sebagai bagian dari program dampingan dapat diperhatikan pada tabel berikut.

NO	JENIS KEGIATAN
1	Pelatihan Kewirausahaan
2	Pelatihan keterampilan memasang payet
3	Pelatihan cara Pemasaran produk handmade
3	Pelatihan dakwah atau khutbah
4	Pelatihan pembukuan keuangan masjid

Berdasarkan ranking pilihan jenis kegiatan tersebut, masyarakat terutama ibu-ibu memilih pelatihan kewirausahaan dan cara pemasarannya. Sesuai dengan minat ibu-ibu maka langkah selanjutnya peneliti mendiskusikan kembali dengan *stakeholder* agar nilai guna pemberdayaan ini mencapai hasil yang maksimal dan memuaskan. Adapun kegiatan yang dirumuskan melalui proses pemetaan dan diskusi penyusunan rencana aksi adalah:

- a. Pelatihan Kewirausahaan
- b. Pelatihan keterampilan memasang payet
- c. Pelatihan cara Pemasaran produk handmade

2. Pelaksanaan Kegiatan Pendampingan

Melalui kegiatan dalam beberapa siklus ini diharapkan ibu-ibu mampu menumbuhkan semangat kewirausahaan dan memiliki keterampilan. Berdasarkan prioritas pilihan jenis kegiatan diatas, pelaksanaan kegiatan ini dilakukan secara periodik.

a. Siklus pertama: *Pelatihan Kewirausahaan*

Pelatihan kewirausahaan dengan mengambil tema "*Handmade sebagai upaya untuk meningkatkan semangat kewirausahaan*" yang diikuti sekitar 20 peserta ibu-ibu. Dengan pengetahuan tentang kewirausahaan ini diharapkan terjadi perubahan yang bagus kedepannya baik dari keterampilan diri, kualitas diri serta secara finansial. Pelatih kewirausahaan Abdul Rozaq Mufti, S.Psi. memberikan pengantar diskusi dengan memaparkan tentang apa itu kewirausahaan, apa perbedaan pegawai dengan pengusaha, bagaimana berwirausaha, cara menghadapi resiko dalam berwirausaha, membuka wawasan dan masukan dalam berwirausaha, berupaya menjalin kerjasama atau kemitraan yang bagus agar mampu menjangkau pasar yang lebih luas.

b. Siklus Kedua: *Pelatihan Keterampilan Memasang Payet Swarosky*

Pelatihan ketrampilan memasang payet diikuti oleh kurang lebih 20 ibu-ibu maupun remaja putri yang berminat terhadap ekonomi yang produktif. Keterampilan memasang payet merupakan keterampilan yang sederhana, hampir semua wanita memiliki kemampuan tersebut. Kreasi sulam payet saat ini sangat ramai diperbincangkan. Karena kreasi memayet memberi kesan baru dalam industri konveksi busana muslimah, dari mulai jilbab, baju, kebaya, tas, sepatu bahkan sandal semuanya mengaplikasikan payet sebagai hiasannya. Pakaian yang dihiasi dengan kreasi sulaman payet selalu disukai dan diburu kaum wanita. Harga pakaian yang sudah dihiasi payet biasanya agak mahal dibandingkan dengan pakaian yang polos. Jadi bila kita memiliki keahlian untuk menyulam dengan payet, selain bisa membuat sendiri, keahlian itu juga bisa untuk menambah penghasilan. Selain itu bahan yang diperlukan dalam memayet tidaklah mahal.

Tujuan penelitian ini adalah agar peserta memiliki keterampilan alternatif produktif untuk menunjang kebutuhan ekonomi keluarga. Tujuan jangka panjang, diharapkan para peserta yang telah terampil bisa bekerjasama dengan investor atau produsen sehingga bisa menjadi pekerjaan yang menghasilkan pendapatan. Pelatihan praktek pemasangan payet swarosvsky pada jilbab maupun baju berjalan lancar meskipun ada beberapa hambatan. Ibu-ibu peserta pelatihan sangat senang dengan pelatihan praktek measang payet ini karena keterampilan memasang payet seperti ini belum pernah dijumpai, namun mereka tidak merasa kesulitan dalam prakteknya. Ada beberapa ibu-ibu yang bertanya dalam sesi diskusi setelah praktek dilakukan. Diantara pertanyaan ibu-ibu adalah sebagai berikut (Ibu Sulkhaturun, ketua PKK):

(1)"Saya sangat berterimakasih telah diberikan ilmu (wawasan) mengenai wirausaha dan peluang usaha keterampilan karena hal semacam ini tidak pernah saya dapatkan, saya hanya sebatas tau barang ini banyak dicari orang, tapi saya tidak tau cara membuatnya, keterampilan ini sangat bermanfaat buat kami, karena nanti kami bisa membuatnya dan kemudian

menjualnya sehingga bisa membantu ekonomi kami. terus saya mau usul, bagaimana kalo kami ini diajak kerjasama untuk melanjutkan keterampilan ini kayak kami ibu-ibu disini diberikan fasilitas bahan-bahan untuk keterampilan ini lalu kami setorkan. jadi kami dpat upah borongan gitu kan gak papa"

(2)"kalau kami ke singosari apa bahan2 seperti ini sudah tersedia mas??? apa bisa kami bawa pulang untuk produksi??"

Tanggapan dari narasumber ;

(1)"Kami ucapkan banyak terimakasih juga pada semua ibu2 yang sudah menyempatkan waktu dan bersedia hadir kesini. mungkin hanya sedikit keterampilan yang sementara dapat kami share dan bagikan pada ibu-ibu disini Inshaallah dilain waktu dan kesempatan kita bisa bertemu kembali. untuk persoalan kerjasama dan kelanjutan dari keterampilan ini dapat kita lanjutkan nanti diluar acara ini. Kami siap menyediakan beberapa bahan untuk diproduksi ibu-ibu disini dan kalau ibu-ibu juga bersedia monggo pinarak, silahkan berkunjung ke tempat kami di singosari agar nanti ada kerjasama yang lebih mantab"

(2) "Sebenarnya bahan2 itu banyak ditemukan ditoko pernik2 atau aksesoris perlengkapan busana. kalau ditempat saya sampai saat ini kami masih memiliki bebebrapa bahan seperti ini untuk produksi. Ibu-ibu bisa mampir ke tempat saya untuk melihat lihat hasil produksi kami dan mengambil bahan kalau ibu-ibu tidak keberatan dengan jauhnya..pintu rumah produksi kami sangat terbuka untuk tamu, teman atau yang mau kerjasama dan lain sebagainya.. monggo dicatet alamat dan nomr telp kami agar nanti lebih mudah mencarinya"

Hasil evaluasi dan refleksi kegiatan ini antara lain peserta mampu: (1) membuat busana muslimah atau jilbab dengan kreasi payet swarovsky, (2) memahami pentingnya memiliki keterampilan yang nantinya sangat bermanfaat bagi dirinya sendiri maupun orang disekitarnya, (3) memiliki keterampilan yang bisa menunjang kebutuhan ekonomi, (4) bekerjasama dengan investor atau produsen sehingga bisa menjadi pekerjaan yang menghasilkan pendapatan.

c. Siklus Ketiga: Pelatihan tentang Pemasaran Produk

Pelatihan tentang pemasaran produk *handmade* diberikan dengan tujuan agar peserta tidak hanya dapat membuat produk, tetapi juga mampu mendistribusikan memasarkan produknya sendiri. Pemateri membuka materi tentang pemasaran dengan mengatakan dua hal penting pembuka wawasan marketing bahwa 1. *"sekarang adalah dunia jamannya orang jualan, tidak hanya jualan baju, kue emas, rumah dst. Tetapi hampir semua bidang menggunakan tenaga marketing. Sekolah, pesantren, jasa-jasa semua menggunakan tenaga marketing atau sells biar lebih cepat laku"* 2. *"dalam dunia bisnis dan wirausaha hal terpenting adalah marketing atau kemampuan menjual produk. Dalam marketing juga banyak terlahir pebisnis-pebisnis handal dan pengusaha-pengusaha hebat"*.

Pemateri mulai menjelaskan dunia marketing dan hal-hal apa yang dirasa sangat perlu untuk kesuksesan bermarket dengan bertanya kepada peserta *"ibu-ibu disini tau kenapa banyak sekolah dan pesantren berbondong-bondong membangun dan mempercantik sekolah dan pondoknya??, gerobak-gerobak penjual nasi dan jajanan dipercantik dan berubah nama menjadi gerai?, toko-toko kecil menjadi ruko dst? "*. banyak dari ibu-ibu peserta yang menjawab agar dagangannya laku, agar menarik pelanggan dst. *"disinilah pentingnya penampilan untuk menarik minat pembeli. Seorang tenaga penjual harus memperbaiki penampilan agar orang lain menjadi tertarik dengan produk yang ditawarkan."*

Dalam hal ini ada 4 hal penting sebagaimana yang dijelaskan dalam buku nya Kotler, (1990: 60).

- 1) Membuat calon konsumen atau pembeli untuk melihat toko kita atau kita sebagai penjual?
- 2) Membuat calon pembeli kemudian datang menghampiri kita
- 3) Membuat mereka yang sudah datang mau membeli produk kita
- 4) Dan membuat pembeli percaya pada produk kita dan mau kembali dan membeli lagi

Pada bagian yang lain, Kottler (1997: 16) menjelaskan bahwa kreatifitas seorang marketing juga menentukan bagaimana cara menarik perhatian calon konsumen, terkadang memang kreatifitas sells marketing ini terkesan aneh dan nyleneh. Tetapi anehnya calon konsumen semakin tertarik dengan yang aneh-aneh. kenapa trik ini dilakukan? Karena dengan trik ini calon konsumen datang dengan sukarela dan bukan karena paksaan.

Kemampuan ini sangat dipengaruhi oleh tingkat pengetahuan kita atau penguasaan kita pada produk yang kita jual dan kemampuan ini sangat dipengaruhi oleh faktor latihan atau kebiasaan. Semakin sering seorang sells melakukan penerangan dan penjualan kepada orang lain, semakin bagus juga kemampuan sells untuk menjual dan menguasai *product knowledge*. Berikutnya adalah hal tersulit dalam dunia marketing, yaitu membuat seorang pembeli menjadi pelanggan, alias mau kembali terus menerus membeli produk milik kita. Tahap terakhir ini berhubungan dengan banyak hal. 1. Kualitas produk yang kita tawarkan 2. Pelayanan yang kita berikan 3. Pola komunikasi yang kita bangun dengan konsumen (Kotler, 1999: 56).

F. Kendala yang dihadapi dan Strategi Pemecahannya

1. Kesulitan koordinasi dengan aparat setempat
Kesibukan masyarakat pedesaan dengan mata pencaharian yang bermacam-macam menyebabkan kesulitan waktu untuk menjadwalkan kegiatan pelatihan. Warga desa Kanigoro antara lain bekerja sebagai guru, petani, tokoh agama, pedagang, penjahit dan masyarakat lain juga mempunyai pekerjaan dan aktivitas sosial yang beragam dan menyita banyak waktu sehingga koordinasi dengan peneliti mengalami kesulitan.
2. Kesulitan memperoleh bahan yaitu payet bijian tabur dan payet swarovsky
Bahan yang paling penting adalah payet swarovsky dan payet bijian tabur. Bahan tersebut baru mereka jumpai dalam pelatihan ini. Mereka sangat berminat dengan memulai usaha memasang payet ini karena dirasa sangat mudah namun kendalanya

payetnya tidak ada di daerah mereka. Mereka harus mencari di Malang kota. Di Malang kota juga terkendala harganya agak mahal di banding di daerah lain yaitu di Bangil. Di Bangil banyak sekali dijumpai payet tersebut karena daerah tersebut merupakan sentra produksi dan harga bahan lebih murah.

3. Modal usaha dan peluang kerjasama

Ibu-ibu sangat berminat memulai usaha memasang payet namun mereka merasa kesulitan modal usaha. Status ibu rumah tangga yang menganggur dalam jam-jam tertentu mulai ada upaya untuk memanfaatkan pengetahuan dan keterampilan hasil pelatihan untuk mengubah kondisi mereka dari kemiskinan, namun modal menjadi penghalang untuk memulainya.

Strategi pemecahan masalah yang diberikan dalam penelitian ini adalah sebagai berikut:

1. Untuk mengatasi kesulitan koordinasi dengan stakeholder, peneliti memaksimalkan penggunaan HP untuk komunikasi agar kegiatan tidak mengalami penundaan.
2. Untuk mendapatkan bahan berupa payet yang mana payet swarovsky ini sangat sulit didapatkan maka peneliti menjembatani ibu-ibu kepada narasumber narasumber dan narasumber sanggup menyediakan bahan payet swarovsky karena narasumber yang notabennya juga seorang wirausaha memiliki *stock* bahan lebih, maka ibu-ibu diperbolehkan membeli melalui narasumber.
3. Problem modal usaha bagi ibu-ibu yang merencanakan berwirausaha secara mandiri, peneliti membantu untuk membangun jejaring dengan pihak-pihak terkait misalnya pengusaha kecil sesuai dengan usaha yang ditekuni. Peneliti juga mengkomunikasikan dengan perangkat desa atau tokoh masyarakat agar ibu-ibu yang telah terampil bisa mendapatkan modal baik dari organisasi dalam masyarakat atau lembaga lainnya.

G. Perubahan dan Hasil Pemberdayaan Ibu-Ibu

Menurut Suryana (2003: 16) menyatakan bahwa kewirausahaan merupakan kemampuan melihat dan menilai peluang bisnis serta kemampuan mengoptimalkan sumber daya dan mengambil tindakan dan resiko dalam rangka menyukseskan bisnisnya. Bashith (2008: 88) memperjelas bahwa kewirausahaan merujuk pada sifat, watak dan ciri-ciri yang melekat pada individu yang memiliki kemauan keras untuk mewujudkan dan mengembangkan gagasan kreatif dan inovatif yang dijadikan dasar, kiat dan sumber daya untuk mencari dan memanfaatkan peluang menuju sukses. Inti kewirausahaan menurut Drucker (1959) yang dikutip oleh Alma (2006: 12) adalah kemampuan untuk menciptakan sesuatu yang baru dan berbeda melalui pemikiran kreatif dan tindakan inovatif demi terciptanya peluang.

Ibu-ibu di desa Kanigoro umumnya adalah seorang ibu rumah tangga. Terbesit di hati mereka bahwa mereka ingin sekali memiliki sebuah keterampilan yang nantinya bermanfaat bagi dirinya dan keluarganya. Namun mereka jarang sekali mendapat pembinaan atau pelatihan tentang keterampilan diri, sedikit sekali yang mau berusaha mencari kursus seperti kursus menjahit, dll. Mereka berharap ada kegiatan rutin tentang pelatihan-pelatihan yang melibatkan ibu-ibu agar mereka juga tidak terlalu jauh ketinggalan informasi tentang dunia luar.

Pemberdayaan ibu-ibu dalam pelatihan kewirausahaan dalam perspektif beberapa teori tentang kewirausahaan maka kegiatan pelatihan kewirausahaan tersebut memberi

dampak positif bagi ibu-ibu karena ibu-ibu selain mendapatkan ilmu tentang kewirausahaan, keterampilan memayet sekaligus ilmu tentang memasarkan produknya sendiri. Dan apabila hal itu langsung dipraktekkan sekaligus dijalankan maka akan menunjang kebutuhan ekonomi keluarga tersebut sebagaimana diperjelas Saiman (2009: 36). Secara lebih lanjut diperjelas bahwa hal itu pun memberi dampak yang positif yang lain juga yaitu meningkatkan ekonomi masyarakat dan secara umum meningkatkan harkat dan martabat pribadi wirausahawan serta bangsa dan negara, dengan pengetahuan tersebut diharapkan akan semakin banyak warga negara Indonesia yang terjun dalam dunia usaha, namun perlu diperhatikan dalam berusaha harus mengedepankan kejujuran, sehingga apa yang dihasilkan dapat bermanfaat bagi masyarakat luas.

H. Penutup

1. Kesimpulan

Adapun hasil pendampingan yang terjadi dalam penelitian tersebut diatas dapat disimpulkan sebagai berikut:

- a. Meningkatnya pemahaman tentang wirausaha bahwa berwirausaha tidaklah sesulit yang dibayangkan, asalkan mau berusaha dengan segenap kemampuan yang ada. Memberikan wawasan lebih terbuka tentang peluang yang ada dan meyakinkan bahwa peluang sangatlah terbuka lebar asal dibarengi dengan kreatifitas dan usaha untuk mencari informasi terkini mengenai produk-produk baru yang bermunculan, karena produk-produk baru yang muncul bukanlah pesaing, melainkan pelengkap dan penunjang pengembangan usaha yang kita jalankan
- b. Bertambahnya semangat produktif dengan cara yang kreatif, karena untuk memulai usaha mandiri dibidang garment tidaklah harus membuka konveksi dengan biaya dan modal yang besar, tetapi cukup dengan sedikit kemampuan dan modal yang minim seseorang bisa memproduksi atau menjadikan bahan jadi menjadi bahan matang yang lebih bernilai ekonomis. Menumbuhkan semangat produktif dengan modal yang sedikit ternyata dapat menghasilkan keuntungan yang cukup besar dengan cara menambahkan sedikit aksesoris pada produk garment yang sudah ada.
- c. Membuka wawasan tentang penjualan dan konsep marketing atau penjualan yang sesuai dengan produk yang ditawarkan, sehingga dapat bersaing dengan produk lain. Membuka wawasan bahwa persaingan bukanlah hanya pada bentuk produk dan penjualan saja, melainkan juga bersaing dengan model-model pelayanan dalam konsep marketing.

Berdasarkan hasil pendampingan ibu-ibu di Desa Kanigoro Kecamatan Pagelaran Kabupaten Malang, perlu direkomendasikan sebagai berikut :

- a. Diharapkan pihak pemerintah memberikan perhatian terhadap ibu-ibu melalui pembinaan dan penyediaan anggaran khusus untuk membangun usaha kecil menengah. Karena UMKM memberi dampak positif bagi perekonomian negara.
- b. Diharapkan pemenuhan fasilitas publik yang memadai karena minimnya fasilitas publik di daerah kanigoro pagelaran membuat ibu-ibu merasa kesulitan memperoleh bahan pokok yang murah untuk melanjutkan usaha ini dan walaupun mereka memilih melanjutkan usaha ini, mereka memerlukan tambahan modal agar dapat menekan biaya operasional pembelian bahan pokok.

- c. Diharapkan ada keberlanjutan dari pelatihan keterampilan yang lain dari lembaga-lembaga lain karena pelatihan seperti ini sangat dinantikan oleh masyarakat khususnya ibu-ibu di kanigoro pagelaran agar mereka tidak ketinggalan informasi mengenai perkembangan mode yang diminati pasar.

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Peran Orang Tua terhadap Pembentukan Karakter melalui Pendidikan Islam pada Anak Usia Dini

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Abstract : The dynamics of life is increasingly complex and have a major impact on the development of early childhood character . The current life circumstances that cause parents do not understand the role of the child as the primary educators in the world . Child trust of Allah to his parents. Parents play an important role in the establishment of character in children. Parents who are able to appreciate and understand the situation of children with the advantages and disadvantages of private child can make a mature , outgoing, and able to adapt well . Character education in children would be better if instilled by parents through habituation in Islamic teachings related to character and morals . This research aims to describe the role of parents towards the formation of character through Islamic education in early childhood.

Keywords: Character, Islamic Education, Early Childhood

A. Pendahuluan

Anak merupakan anugerah Tuhan Yang Maha Esa yang tak ternilai harganya. Harapan utama orang tua terhadap anak adalah agar anak berakhlak mulia dan berguna bagi nusa dan bangsanya kelak. Hal yang paling penting dalam pendidikan awal adalah di lingkungan terdekat, yaitu keluarga. Pendidikan pertama terjadi ketika anak berinteraksi dengan orang tua. Pendidikan dasar yang diberikan orang tua ke anak akan membentuk kepribadian anak, dimana anak akan lebih menginternalisasi kebiasaan-kebiasaan yang dilaksanakan orang tua. Jadi sifat yang dimiliki oleh anak tidak jauh berbeda dengan orang tua.

Undang-undang No.20 tahun 2003 pasal 9 ayat 1 menegaskan setiap anak berhak memperoleh pendidikan dan pengajaran dalam rangka pengembangan pribadinya dan tingkat kecerdasannya sesuai minat dan bakatnya. Alasan pentingnya PAUD adalah: 1) anak usia dini adalah masa peka yang memiliki perkembangan fisik, motorik, intelektual dan sosial sangat pesat, 2) tingkat variabelitas kecerdasan orang dewasa, 50% sudah terjadi ketika masa usia dini (4 tahun pertama), 30% berikutnya pada usia 8 tahun dan 20% setelah mencapai usia 18 tahun, 3) anak usia dini berada pada masa pembentukan landasan awal bagi tumbuh dan kembang anak. Pendidikan anak usia dini (PAUD) sangat penting dilaksanakan sebagai dasar bagi pembentukan kepribadian manusia secara utuh, yaitu untuk pembentukan karakter, budi pekerti luhur, cerdas, ceria, terampil, dan bertakwa kepada Tuhan Yang Maha Esa. Pendidikan anak usia dini dapat dimulai dari rumah atau dalam pendidikan keluarga. Berdasarkan undang-undang di atas maka pendidikan karakter sangatlah penting untuk membangun peradaban bangsa, pendidikan karakter tersebut seharusnya sudah di tanamkan sejak anak usia dini sehingga mereka sangat tepat jika di jadikan komunitas awal pembentukan karakter karena anak berada pada usia emas (golden age). Pembentukan karakter pribadi anak (character building) sebaiknya dimulai dalam keluarga karena anak mulai berinteraksi dengan orang lain pertama kali terjadi dalam lingkungan keluarga. Pendidikan karakter sebaiknya di terapkan sejak anak usia dini karena pada usia dini terbukti sangat menentukan kemampuan anak dalam mengembangkan potensinya. Sedangkan sekolah adalah salah satu lembaga yang

bertanggung jawab terhadap pembentukan karakter, karena kontribusi dan peran guru disini sangat dominan.

Nilai-nilai ditanamkan orang tua, dan anak menerima sampai prilakunya terbentuk. Prilaku anak dapat terbentuk ketika muncul dorongan-dorongan *social psychology* yang memegang peran penting dalam proses sosialisasi adalah: Imitasi adalah suatu cara belajar dengan mengikuti atau mencontoh orang lain. Karena anak lebih banyak berinteraksi dengan keluarga maka anggota keluarga lainnya yang dijadikan contoh; Sugesti adalah suatu anjuran tertentu yang menerbitkan suatu reaksi langsung dan tanpa piker panjang pada individu yang menerimanya. Biasanya pandangan yang diterima individu tersebut berasal dari orang yang mempunyai kewibawaan lebih tinggi. Dalam keluarga orang tua yang mempunyai kewibawaan lebih tinggi; Simpati adalah kecakapan untuk merasai diri seolah-olah dalam keadaan orang lain ikut merasakan apa yang dilakukan, dialami, atau diderita orang lain. Disini perasaan yang kuat muncul dalam keluarga, karena dalam keluargalah kita memiliki ikatan yang sangat kuat. Dorongan *social psychology* ini kemudian akan menuju pada proses identifikasi. Identifikasi dapat membentuk kepribadian, dan proses ini dapat terbentuk secara tidak disadari. Disebutkan oleh Mayor Polak dalam bukunya Khairuddin (2002 : 78) "Identifikasi memegang peranan penting dalam perkembangan kepribadian anak, karena dengan identifikasi dioper pula nilai-nilai kebudayaan dan sifat-sifat kepribadian yang dimiliki orang yang menjadi teladan". Anak dalam hal ini lebih mengidentifikasi dirinya dengan orang tua.

Hal ini sesuai dengan pendapat Hurlock (1978) yang menyatakan bahwa perlakuan orang tua terhadap anak akan mempengaruhi sikap anak dan perilakunya. Sikap orang tua sangat menentukan hubungan keluarga sebab sekali hubungan terbentuk, ini cenderung bertahan. Peran orang tua menurut Norman (1996) bila orang tua memahami anak dengan baik dan mengenali sikap dan bakatnya yang unik, mengembangkan dan membina kepribadiannya tanpa memaksanya menjadi orang lain. Dalam berkomunikasi pada anak hendaknya tidak mengancam dan menghakimi tetapi dengan perkataan yang mengasahi atau memberi dorongan/ memotivasi supaya anak mencapai keberhasilan dalam pembentukan karakter anak.

Bagi seorang anak yang memiliki orang tua sibuk maka kehadiran pengasuh dapat menggantikan kedudukan orang tua dalam mereka belajar bersosialisasi. Pengasuh lebih banyak mendapat kesempatan bermain dan bersosialisasi dengan anak tersebut. Maka yang akan terjadi kemudian anak lebih meneladani semua perilaku dari pengasuh yang secara tidak langsung akan berpengaruh terhadap hubungan antara anak dan orang tua. Dalam proses belajar mengajar dalam keluarga yang terjadi adalah seorang anak umumnya memiliki sifat suka mengamati dan meniru. Dimana dalam perkembangannya kemampuan imitasi bertambah. Ia memiliki kepekaan dan ketajaman terhadap apa yang disukai dan diminati orang tuanya; begitu pula terhadap prilaku dan kebiasaan orang tuanya. Ia mudah sekali menyerap apa yang dilihatnya dengan mengungkapkan di dalam perbuatannya.

Salah satu hasil penelitian yang berfokus pada hubungan antara bagaimana anak diperlakukan oleh orang tua mereka dan bagaimana mereka berhubungan dengan sebayanya. Dalam salah satu studi tentang anak yang diperlakukan kasar (anak yang telah dianiaya) dan diperlakukan baik, yang diperlakukan kasar lebih mungkin ditolak oleh teman sebayanya berulang kali. Alasan utama penolakan tersebut adalah karena perilaku agresif yang ditunjukkan anak yang telah dianiaya orang tuanya (Santrock, 2007: 12).

Bangsa Indonesia sedang mengalami masa transisi dari masyarakat yang serba dipimpin menjadi masyarakat demokratis. Masa transisi ini ternyata sangat berat, mahal, dan menimbulkan banyak korban. Terhitung sejak orde baru berganti, banyak terjadi demo besar-besaran disertai kerusuhan dan perusakan di berbagai daerah. Tidak jarang hal itu menelan korban jiwa. Ironis, usaha mewujudkan masyarakat yang religius, berperikemanusiaan, demokratis, adil dan sosial justru berakhir dengan kericuhan, kekerasan, dan kerusakan. Perselisihan antar etnis, ras, dan agama, serta antara pemerintah dengan masyarakat sering terjadi. Demikian pula kasus pembunuhan, bunuh diri, dan kriminalitas lainnya menyebabkan 1.4 juta orang terbunuh pada tahun 2001 (Kamanto Soenarto, dkk. 2004). Kondisi bangsa yang serba terpuruk terbawa oleh Anak ke sekolah. Banyak Anak yang tawuran, terkena narkoba, dan berbuat anarkis. Bahkan, akhir-akhir ini banyak Anak yang bunuh diri karena hal-hal yang tidak begitu penting, seperti diejek teman, tidak bisa membayar SPP, atau tidak lulus UN. Anak juga kurang termotivasi untuk belajar dengan giat, kurang tekun dan mudah menyerah. Sekolah mengalami kesulitan mendidik Anaknya agar menjadi pemelajar yang gigih, mandiri, dan tak kenal lelah. Untuk itu, diperlukan pendidikan yang tidak hanya mengembangkan pengetahuan, tetapi juga pikiran yang tajam dan jernih, perilaku, tutur kata dan sikap yang anggun dan etis, serta memiliki mental baja untuk berhasil dan berprestasi yang semua itu terangkum di dalam pendidikan karakter.

Pada tahun 1993, Josephson Institute of Ethics mensponsori pertemuan di Aspen, Colorado, Amerika Serikat untuk mendiskusikan penurunan moral dan cara mengatasinya. Sebanyak dua puluh delapan orang pemimpin dunia merumuskan nilai-nilai universal yang diturunkan dari nilai-nilai kultural, ekonomi, politik, dan agama. Hasil pertemuan itu kemudian dikenal dengan Aspen Declaration on Character Education (DeRoche, 2009). Momentum itu dikenal sebagai kebangkitan kembali pendidikan karakter yang dahulu pernah ada. Pendidikan karakter yang dirumuskan di dalam deklarasi Aspen tersebut di atas adalah sebagai nilai etis dari masyarakat yang demokratis, seperti hormat, bertanggungjawab, dapat dipercaya, adil dan fair, peduli, nilai-nilai kemasyarakatan dan kewarganegaraan. Murphy (1998) meringkasnya sebagai berikut.

"According to the Declaration, effective character education is based on core ethical values rooted in democratic society, in particular, respect, responsibility, trustworthiness, justice and fairness, caring, and civic virtue and citizenship."

Konsep pendidikan karakter berikutnya digagas oleh Thomas Lickona (2005), yang menyatakan bahwa karakter yang baik meliputi memahami, peduli, dan berperilaku berdasarkan nilai-nilai etika dasar. Pendidikan karakter memiliki peran membantu Anak dan komunitas sekolah untuk memahami nilai-nilai yang baik dan berperilaku berdasarkan nilai-nilai tersebut. Ia mengatakan,

"Good character consists of understanding, caring about, and acting upon core ethical values. The task of character education therefore is to help students and all other members of the learning community know "the good," value it, and act upon it."

Berdasarkan uraian di atas sesungguhnya bangsa Indonesia telah mengalami permasalahan karakter. Hal tersebut harus segera diatasi yaitu dengan pendidikan Islam.

B. Pembahasan

1. Permasalahan Perkembangan Karakter Anak Yang Disebabkan Oleh Faktor Orang Tua

Pendidikan karakter adalah pendidikan budi pekerti plus, yaitu yang melibatkan aspek pengetahuan (*cognitive*), perasaan (*feeling*), dan tindakan (*action*). Menurut Lickona (2009), tanpa ketiga aspek ini, maka pendidikan karakter tidak akan efektif, dan pelaksanaannya pun harus dilakukan secara sistematis dan berkelanjutan. Dengan pendidikan karakter, seorang anak akan menjadi cerdas emosinya. Kecerdasan emosi adalah bekal terpenting dalam mempersiapkan anak menyongsong masa depan, karena dengannya seseorang akan dapat berhasil dalam menghadapi segala macam tantangan, termasuk tantangan untuk berhasil secara akademis.

Menurut (Joseph Zins, et.al, 2001) dalam bukunya berjudul *Emotional Intelligence and School Success* bahwa kegagalan peran keluarga dalam mengembangkan karakter anak khususnya anak usia dini dapat menyebabkan beberapa permasalahan seperti:

a. Anak Kurang Memiliki Rasa Empati

Megawangi (2013) kurangnya kasih sayang dan kepedulian orang tua pada perkembangan karakter anak dapat membuat anak kehilangan rasa empati. Banyak kasus menurut Megawangi yang menunjukkan kegagalan perkembangan empati anak yaitu anak tidak mampu merasakan apa yang dirasakan orang lain. Beberapa contoh kasus anak yang kehilangan rasa empati adalah senang menyakiti binatang dan kawannya.

Rasa empati yang tinggi ditunjukkan oleh anak dengan timbulnya rasa kepedulian, kasih sayang, dan keinginan menolong sesama adalah bersumber dari adanya rasa empati pada diri seseorang. Seorang yang mempunyai rasa empati dapat merasakan penderitaan orang lain, binatang, atau makhluk hidup lainnya, sehingga timbul keinginan untuk dapat berbuat sesuatu untuk menolong atau meringankan penderitaan sesama makhluk hidup (Gallo (1989).

b. Mengalami Kesulitan Belajar Karena Tekanan

Suasana hubungan antara orang tua dan anak acap kali menjadi sumber yang memengaruhi motivasi dan dorongan untuk berprestasi pada anak. Benturan nilai antara orang tua dengan anak bisa menimbulkan ketegangan yang berlarut-larut yang juga mengganggu konsentrasi belajar anak. pola asuh orang tua yang terlalu menekan anak dan memiliki ekspektasi tinggi membuat anak dalam tekanan sehingga menimbulkan depresi dan ketakutan. Kecemasan akan kegagalan, yang mana kegagalan berarti mengecewakan atau tidak bisa memuaskan orang tua, yang berakibat tidak dicintai, juga dapat mengganggu sebagian dari aspek kepribadian dan dengan sendirinya mengganggu pula prestasi belajarnya. Karakter yang takut akan kegagalan dan perasaan cepat depresi merupakan salah satu akibat dari pendidikan karakter yang salah dari orang tua (Gunarsa, 2005).

c. Sulit Bergaul dan Muncul Rasa Malu Yang Berlebihan

Timbulnya perasaan malu pada anak (seseorang) merupakan bentuk manifestasi reaksi emosional yang tidak menyenangkan hati anak (seseorang), akibat dari cara pandang atau adanya penilaian negatif terhadap diri sendiri. Padahal, penilaian

negatif itu belum tentu benar adanya, sehingga mengakibatkan munculnya rasa rendah diri, jika berhadapan dengan orang lain atau kelompoknya.

Perasaan rendah diri, malu dan sulit bergaul ditimbulkan oleh beberapa faktor kesalahan pendidikan informal keluarga yaitu, kurangnya kesempatan untuk berinteraksi dengan lingkungan sosial, kurangnya latihan untuk berinteraksi dan berkomunikasi, dan pola pengasuhan over protektif.

d. Tidak Mampu Mengontrol Emosi

Kemarahan yang terjadi pada anak memang hal yang wajar, namun kemarahan yang berlebihan merupakan salah satu bentuk karakter yang negative dan perlu di atasi. Menurut Asmawati (2010) reaksi marah anak yang tidak wajar dapat dibedakan menjadi dua jenis yaitu reaksi marah yang impulsif atau agresif, seperti perilaku menendang, melempar dan berguling-guling. Kedua, reaksi marah yang terhambat. Anak dengan reaksi kemarahan yang terhambat, pada saat dia marah dia akan cenderung menarik diri dan menghindari orang yang menyebabkan dia marah.

Sifat cepat emosi dan mudah marah merupakan salah satu perilaku anak yang dapat disebabkan karena beberapa faktor salah satunya adalah pendidikan karakter oleh keluarga. kondisi keluarga yang kurang harmonis dan sering terjadi perselisihan antara anggota keluarga dapat dengan mudah ditiru oleh anak sehingga dapat menjadi faktor utama sifat pemarah tersebut.

e. Perajuk dan Pemalas

Ciri anak perajuk adalah suka ngambek dan cenderung cengeng. Hampir sama dengan anak egois, hanya saja anak perajuk belum tentu keras kepala. Biasanya, anak akan ngambek bila orang tua kurang memberikan perhatian padanya. Sedangkan karakter pemalas Sifat anak yang pemalas terlihat dari sikap yang tidak mau mengerjakan pekerjaan atau tugas yang diberikan padanya. Misalnya, merapikan tempat tidur, buku pelajaran atau mainannya. Ia mengandalkan orang lain untuk mengerjakannya.

f. Kemandirian Anak Rendah

Kemandirian merupakan salah satu karakter yang sangat penting dan perlu di bangun sejak dini. Pola pendidikan yang salah dari orang tua dapat membuat anak tidak mandiri dan berdampak bagi kehidupannya di masa akan datang. Sikap kurang mandiri anak dapat ditunjukkan dengan tingginya ketergantungan pada orang tua atau pembantu. Anak-anak menjadi sulit untuk melakukan kegiatan sehari-hari seperti mandi, ke toilet, memakai pakaian sendiri, makan dan tidur sendiri.

2. Kesalahan Pola Asuh Pendidikan Karakter Dalam Keluarga

a. Memberi Didikan Yang Tidak Seimbang

Tidak seimbang antara didikan jasmani (fisik), rohani (keagamaan) dan keilmuan. Saat ini banyak orang tua yang lebih mementingkan pendidikan ilmu (misalnya matematika, ipa, bahasa inggris, dll) dari pada pendidikan keagamaan. Hal tersebut membuat moral dan ahlak anak menjadi tumbuh tidak seimbang sehingga perkembangan hanya akan didominasi pada aspek kognitif saja.

b. Mendidik Anak Dengan Manja Dan Serba Kemewahan.

Banyak orang tua yang tidak menyadari bahwa selalu siap siaga dalam membantu anak membuat anak bergantung. Jangan biarkan keinginan anda membahagiakan anak akhirnya membuat anak menjadi tidak mandiri. Berperanlah sebagai monitoring dari jauh agar anak bebas mengeksplorasi kemampuannya. Selain itu sikap terlalu khawatir dan memberikan apa saja yang diinginkan anak juga melemahkan kemandirian anak.

c. Mendidik Anak Dengan Melarang Anak Atau Menakut-Nakuti.

Kekhawatiran orang tua yang berlebihan terhadap anak bisa saja menjadi pemicu seorang anak sulit untuk bergaul. Anak yang sering ditakut-takuti ketika ingin melakukan suatu hal yang baru bisa menjadi sangat pesimis dalam memandang suatu tantangan. Selain itu tindakan orang tua yang selalu menakuti agar anak diam ketika menangis, ibu yang terlalu panik ketika anak terjatuh dapat menularkan sikap pesimis dan penakut pada anak.

d. Orang tua Sering Membanding-bandingkan, Mengejek, Dan Menghina Anak.

Setiap anak memiliki karakteristik dan potensi masing-masing, namun ketidaktahuan orang tua tentang potensi yang dimiliki oleh anak membuat mereka cenderung membandingkan anak yang satu dengan anak yang lain bahkan sampai ke perlakuan mengejek seperti mengatai dengan kalimat "bodoh". Ketika anak menerima perlakuan seperti itu maka anak akan cenderung minder dan kurang percaya diri bahkan sulit bergaul dengan temannya.

e. Tidak Memberi Kesempatan Untuk Bicara Dan Merubah Perilaku Menjadi Lebih Baik

Kondisi ini biasanya terjadi dalam lingkungan keluarga dengan pola asuh otoriter. Orang tua yang menerapkan pola asuh otoriter biasanya tidak suka bila anaknya membantah atau menanggapi meskipun dengan argumen yang tepat ketika ia berbicara atau membuat keputusan. Orang tua cenderung memaksakan apa yang mereka inginkan. Hal tersebut dapat membuat anak menjadi pemberontak dan selalu melanggar peraturan.

f. Terlalu membiarkan anak, kurangnya control dan perhatian serta menyerahkan pengasuhan anak pada pembantu.

Kesibukan orang tua yang terlalu tinggi membuat perhatian terhadap anak menjadi kurang. Perhatian dan komunikasi orang tua terhadap anak sangat penting untuk dilakukan karena dengan komunikasi dengan baik maka orang tua dapat mengetahui permasalahan anak dan dapat segera menyelesaikannya sehingga anak tidak tertekan yang disebabkan permasalahan yang dihadapinya.

3. Konsep Dan Pendidikan Karakter Berbasis Nilai-Nilai Keislaman

a. Konsep Pendidikan Yang Menghargai Setiap Perbedaan Dan Potensi Yang Dimiliki Oleh Anak

Pertama, dasar kemanusiaan. Yaitu dasar yang berpijak kepada asumsi bahwa manusia yang dijadikan sebagai sasaran pendidikan atau peserta didik adalah manusia yang wajar, bukan manusia super melainkan manusia sebagai ciptaan Allah lengkap dengan kelebihan dan kekurangannya.

Setiap anak memiliki keunikan yang berbeda-beda. Oleh karena itu diharapkan orang tua dan pendidik dapat mengenali keunikan-keunikan tersebut dalam bentuk

kecerdasan. Gardner telah mengenalkan kita dengan kecerdasan majemuk (multiple intelligences) Setiap anak memiliki semua kecerdasan yang disebutkan oleh Gardner, dimana kecerdasan linguistik, logis-matematis, kinestetik-jasmani, musikal, antarpribadi, interpersonal dan naturalis diharapkan dapat memaksimalkan potensi yang dimiliki manusia. Setiap anak memiliki kesempatan untuk mengembangkan setiap kecerdasan yang mereka miliki dengan bimbingan orang tua dan guru. Mereka juga dapat menunjukkan kemampuan yang sesuai dengan kecerdasannya.

b. Konsep Pendidikan Yang Menyenangkan Dan Tanpa Paksaan

Di dalam Al Quran terdapat ayat-ayat yang memberikan petunjuk agar kegiatan belajar mengajar dilakukan tanpa paksaan (laa ikrahaa fi al-din), sesuai dengan tingkat kemampuan (layskullifuh) nafsan illa wus'aha), secara bertahap (tadriz), menggembirakan (basyiran), sesuai dengan waktu dan tempat (shalihun li zaman wa makan). (El-Khuluqo, 2015:12-13).

Konsep Pembelajaran Aktif Kreatif dan Menyenangkan (PAKEM) merupakan salah satu bentuk pembelajaran yang mengandung nilai keislaman. Belajar merupakan suatu proses aktif dalam membangun makna/pemahaman dari informasi & pengalaman oleh si pembelajar. Situasi yang menyenangkan dan paksaan dapat memotivasi anak dan menyukai apa yang diajarkan sehingga anak tidak tertekan saat belajar.

c. Konsep Pendidikan Yang Disesuaikan Dengan Tingkat Perkembangan Anak

Pendidikan yang diberikan harus sesuai dengan tingkat kemampuan dan kecerdasan si anak (nahnu ma'asyira al- ambiya umirna an nunazzila al-nas manazilahun wa nukallimuhum 'ala qadri uqulihin). Dalam konsep ini anak harus diajarkan sesuai dengan beban dan kemampuan yang anak miliki dan tidak boleh terlalu dipaksakan karena dapat membuat anak trauma dan tidak menyukai aktifitas belajar.

d. Konsep Pendidikan Yang Seimbang Antara Pengetahuan (Intelektual), Moral (Emotional), Dan Akhlak (Spiritual)

Al-Qur'an menyatakan bahwa manusia bukan hanya sebagai manusia bukan hanya sebagai manusia rohaniah melainkan juga sebagai makhluk jasmaniah yang tunduk kepada hukum pertumbuhan dan perkembangan yang teratur (sunnatullah). Belajar bertujuan agar anak mengalami perkembangan kepribadian yang utuh, integral dan seimbang antara intelektual, emosional, dan spriritual agar anak mampu beradaptasi dan bersosialisasi terhadap lingkungan sosialnya. (El-Khuluqo, 2015:13)

e. Pengembangan Pendidikan Yang Sesuai Dengan Nilai Dan Tradisi Masyarakat

Proses pengajaran orang tua maupun guru harus sesuai dengan nilai-nilai masyarakat dan tradisi-tradisinya yang baik dengan tujuan-tujuan, kebutuhan-kebutuhan, harapan-harapannya terhadap anggota-anggotanya dan tuntunan-tuntunan kehidupan yang Berjaya dalam masyarakat tersebut. Begitu juga ia harus memperhatikan perubahan-perubahan yang berlaku didalamnya, dan ia sendiri harus berusaha mengadakan perubahan yang baik, mengambil manfaat dari fasilitas dan peluang-peluang yang ada di dalamnya, dan masalah lainnya yang

perlu diperlihara dalam metode mengajarnya yang termasuk dalam dasar sosiologis. (Abudin, 2005:226-239)

f. Pendidikan Diberikan Melalui Contoh Dan Teladan Dari Kebiasaan Baik Orang Tua

Nabi Muhammad SAW pernah melakukan sholat. Barulah ia mengatakan "*Shollu kamaa roaytumuuni usholli*" sholatlah sebagaimana engkau melihatku sholat. Kemudian Rasulullah SAW menunaikan ibadah Haji, ia mengatakan "*Hudzuu 'anniy manaasikakum*". dan seterusnya. Dalam sholat, haji, dan perbuatan lainnya Nabi selalu mencontohkan terlebih dahulu baru memerintahkan. Atau setidaknya berbarengan dengan perintah itu kita melaksanakannya.

Orang tua yang paham cara mendidik anak akan menjadi orang tua yang inspiratif. Mereka mampu membuat anaknya ingat dengan manisnya nasehat dan teladan orang tua saat memerintahkan untuk sholat. Jangan sampai menjadi apa yang Allah katakana dalam surah Ash-Shaff ayat 3, yang menjelaskan bagaimana Allah murka kepada orang yang "*an taquulu maa la taf'aluun*", yaitu orang yang hanya bisa menyuruh dan memerintahkan sesuatu hal kebaikan, tanpa bisa memberi contoh dan teladan, bahkan dia tidak melakukannya sama sekali. (El-Khuluqo, 2015: 40)

Menurut Al-Ghazali karena mencakup beberapa criteria dasar dalam diri anak, seperti: anak sebagai amanah Allah, hatinya masih suci, siap menerima segala bentuk ajaran dan penanaman nilai sebagaimana kertas kosong yang masih putih. Semua criteria itu hanya milik anak usia baru lahir sampai usia tamyiz (usia 6 atau 7 tahun). (Sayyid, 1994: 364)

g. Pendidikan Keluarga Berbasis Kepribadian

Al-Ghazali menuturkan: Jika anak dibiasakan dengan kebaikan dan diajarinya maka akan tumbuh diatas kebaikan itu dan akan menjadi orang yang bahagia dunia akhirat. Kedua orang tuanya serta pendidik atau gurunya akan sama-sama mendapatkan pahala. Akan tetapi bilaman anak dibiasakan dengan hal buruk, dibiarkan seperti binatang ia akan celaka dan binasa. Pendidik dan yang mengurusnya akan memikul dosanya. Bagaimana tidak, sedangkan Allah telah berfirman dalam Surah At Tahrim yang artinya sebagai berikut: "Jagalah dirimu dan keluargamu dari siksa api neraka". Menurut Al-Ghazali, jika sang ayah menjaganya dari bahaya api dunia maka menjaga anak dari api neraka lebih penting lagi. (Al-Ghazali, Jilid III:72)

Menurut Doni Koesoemah (2007:80) istilah karakter dianggap sama dengan kepribadian. Kepribadian dianggap sebagai cirri atau karakteristik atau gaya atau sifat khas dari diri seseorang yang bersumber dari bentukan-bentukan yang diterima dari lingkungan, misalnya keluarga pada masa kecil, dan bawaan seseorang sejak lahir.

Menurut Ki Hadjar Dewantara (2009:89-90), pendidikan karakter adalah watak atau karakter dari segala tabiat manusia yang bersifat tetap sehingga menjadi tanda khusus untuk membedakan orang yang satu dengan orang yang lainnya.

h. Menanamkan Kebiasaan Baik Dan Kepedulian Tinggi Terhadap Lingkungan Sosial

K.H Hasyim Asy'ari dalam kitabnya "Adab Al'Alim Wa Al-muta' alimin, juga menekankan konsepnya pada pendidikan karakter, bahkan belajar diartikan sebagai ibadah untuk mencari ridlo Allah, dalam rangka mengantarkan manusia untuk memperoleh kebahagiaan hidup di dunia dan akhirat, serta untuk melestarikan nilai-nilai Islam, dan tidak sekedar menghilangkan kebodohan. (El-Khuluqo, 2015: 73)

i. Penanaman kebiasaan baik dapat dilakukan dengan Kedekatan dan kontrol emosi.

Penggunaan kasih sayang pelukan, senyum, dan suara yang lembut, saat Anda ingin menanamkan kebiasaan baik. Jangan selalu menggunakan suara tinggi, sehingga kedekatan dengan anak bisa selalu terjaga. Saat ingin memberi penjelasan tentang kesalahan yang dilakukan anak, lakukan dalam kondisi tenang dan sabar. Peluk dan tatap matanya.

C. Penutup

Permasalahan yang sering muncul pada pendidikan anak di keluarga sangat berpengaruh pada perkembangannya. Beberapa permasalahan tersebut yaitu; anak kurang memiliki rasa empati, mengalami kesulitan belajar karena tekanan, sulit bergaul dan muncul rasa malu yang berlebihan, tidak mampu mengontrol emosi, perajuk dan pemalas, serta kemandirian anak rendah. Hal tersebut terjadi karena kesalahan dari pola asuh atau peran orang tua. Kesalahan-kesalahan yang dilakukan oleh orang tua diantaranya: memberi didikan yang tidak seimbang, mendidik anak dengan manja dan serba kemewahan, mendidik anak dengan melarang anak atau menakut-nakuti, orang tua sering membandingkan, mengejek, dan menghina anak, tidak memberi kesempatan untuk bicara dan merubah perilaku menjadi lebih baik, terlalu membiarkan anak, kurangnya control dan perhatian serta menyerahkan pengasuhan anak pada pembantu.

Terkait hal tersebut maka pendidikan Islam sangatlah sesuai dengan permasalahan yang dihadapi. Nilai-nilai Islam mengajarkan tentang konsep pendidikan yang menghargai setiap perbedaan dan potensi yang dimiliki oleh anak, konsep pendidikan yang menyenangkan dan tanpa paksaan, konsep pendidikan yang disesuaikan dengan tingkat perkembangan anak, konsep pendidikan yang seimbang antara pengetahuan (intelektual), moral (emotional), dan akhlak (spiritual), pengembangan pendidikan yang sesuai dengan nilai dan tradisi masyarakat, pendidikan diberikan melalui contoh dan teladan dari kebiasaan baik orang tua, pendidikan keluarga berbasis kepribadian, dan menanamkan kebiasaan baik dan kepedulian tinggi terhadap lingkungan sosial.

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Islamic Education Empowerment Politics through Entrepreneurship and Reduction of Islamic Religious Education Values to Establish Madani Society

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Abstract: The concept of empowerment can be regarded as a response to the reality of disempowerment. The subordinates are the powerless. There are two main possibilities of power loss; what is described as not having the strength and the second is so-called loss of strength. Those two forms are very different that can be experienced by most of the Institute of Islamic Education in Indonesia from the lowest education levels to the highest education levels. Then, we could find the motto *"the conditions of Islamic education are neither alive nor dead / laa yamuutu walaa yahya"*. Humans have been at a time when people can be named civilized society or it could be called civil society. Civilized society / civil society is defined as people who understand social justice, egalitarianism, pluralism, rule of law, and social supervision. Social justice is an act of justice to everyone and freeing all the oppression. Egalitarianism is a good similarity without discrimination of ethnicity, religion, tribe. Pluralism is an attitude of respect for the plurality sincerely accept as a grace and virtue. The rule of law is put law above everything else and set regardless of the "top" and "bottom". The above mentioned conditions can be achieved by the internalization of the entrepreneur values and the value reduction of Islamic religious education in building the professional and reliable Islamic education institutions so as to establish the civil society.

Keywords: Empowerment, Entrepreneur, Reduction of Value of Islamic Religious Education, and Madani Society

A. Pendahuluan

Madrasah yang dalam hal ini identik dengan lembaga Pendidikan Islam dalam khazanah kehidupan manusia Indonesia merupakan fenomena budaya yang telah berusia satu abad lebih, bahkan bukan suatu hal yang berlebihan, madrasah telah menjadi satu wujud entitas budaya Indonesia yang dengan sendirinya menjalani proses sosialisasi yang relatif intensif. Indikasinya adalah kenyataan bahwa wujud entitas budaya ini telah diakui dan diterima kehadirannya. Secara berangsur tapi pasti ia telah memasuki arus utama pembangunan bangsa abad ke-21 ini (A.Malik Fadjar;230). Pandangan terhadap sistem Pendidikan Islam, yang akhirnya dipandang selalu berada pada posisi deretan kedua dalam konstelasi sistem pendidikan Indonesia, walaupun dalam undang-undang sistem pendidikan nasional menyebutkan Pendidikan Islam merupakan sub sistem pendidikan nasional. Tetapi predikat keterbelakangan dan kemunduran tetap melekat padanya, bahkan pendidikan Islam sering "dinobatkan" hanya untuk kepentingan orang-orang yang tidak mampu atau miskin. Para pengamat dan pengkaji ke Islaman melihat fenomena Islam di pondok pesantren (dan sudah barang tentu juga di Indonesia) terus bergerak ke arah proses ortodoksi, atau pengantar peradaban di Indonesia menyebut adanya proses bergerak, dari Islam yang bercorak mistik menuju ke Islam Sunni. Pengelolaan pendidikan Islam dengan sistem madrasah memungkinkan cara pembelajaran secara klasikal. Hal ini berbeda dengan cara yang berkembang di pondok pesantren yang semula telah membaku, yakni yang bersifat individual seperti terdapat pada sistem sorogan dan wetonan. Pengelolaan sistem madrasah juga memungkinkan adanya pengelompokan pelajaran-pelajaran tentang pengetahuan Islam yang penyampaian diberikan secara

bertingkat-tingkat. Pengelompokan ini sekaligus memperhitungkan rentang waktu yang dibutuhkan. Kalau dibahasakan secara teknis kependidikan sekarang, maka sistem madrasah mengorganisasi kegiatan kependidikannya dengan sistem kelas-kelas berjenjang dengan waktu yang diperlukan untuk menyelesaikan pelajaran sudah dipolakan. Tentunya seiring berkembangnya waktu Pendidikan Islam berlangsung melalui Proses operasional menuju pada tujuan yang diinginkan, memerlukan model yang konsisten yang dapat mendukung nilai-nilai moral spritual dan intelektual yang melandasinya sebagaimana yang pertama kali dibangun Nabi.

B. Pembahasan.

1. Politik Pemberdayaan Pendidikan Islam melalui Enterpreneur.

Kelemahan pendidikan Islam dilihat justru terjadi pada sektor utama, yaitu pada konsep, sistem dan kurikulum, yang dianggap mulai kurang relevan dengan kemajuan peradaban umat manusia dewasa ini atau tidak mampu menyertakan disiplin-disiplin ilmu lain yang relevan dengan kebutuhan masyarakat. Kenyataannya yang ada ini memasukkan pendidikan Islam dalam klasifikasi yang belum dapat dikatakan telah berjalan dan memberikan hasil secara memuaskan (Ni'matuz Zuhroh; 4). Pemberdayaan (*empowerment*) menjadi ruh dari konsep pengembangan masyarakat. Usaha untuk meningkatkan kesejahteraan masyarakat melalui proses pemberdayaan. Dalam catatan Ife (1995:56) pemberdayaan ditujukan untuk meningkatkan kekuasaan (*power*) dari kelompok yang kurang beruntung (*disadvantaged*). "*Empowerment aim to increase the power of the disadvantaged*," tulis Ife. Berdasarkan pernyataan ini, pemberdayaan pada dasarnya menyangkut dua kata kunci, yakni *power* dan *disadvantaged*.

Strategi Pemberdayaan Menurut Ife (1995:63) setidaknya ada tiga strategi yang dapat diterapkan untuk dapat memberdayakan suatu masyarakat, yakni : perencanaan dan kebijakan (*policy and planning*), aksi sosial politik (*social and political action*), dan peningkatan kesadaran dan pendidikan (*education and consciousness raising*).

Pemberdayaan melalui perencanaan dan kebijakan dilakukan untuk mengembangkan perubahan struktur dan institusi sehingga memungkinkan masyarakat untuk mengakses berbagai sumber kehidupan untuk meningkatkan taraf kehidupannya. Ketidakberdayaan seringkali terjadi karena adanya sumber kehidupan yang terbatas. Adanya kesenjangan sosial dan ekonomi terjadi karena faktor politik. Kebijakan untuk kesejahteraan rakyat ditentukan oleh kekuatan politik. Adanya keterlibatan masyarakat secara politik membuka peluang besar dalam memperoleh kondisi keberdayaan. Terakhir, strategi pemberdayaan dilakukan melalui peningkatan kesadaran.

Pemberdayaan ekonomi masyarakat adalah penguatan pemilikan faktor-faktor produksi, penguatan penguasaan distribusi dan pemasaran, penguatan masyarakat untuk mendapatkan gaji/upah yang memadai, dan penguatan masyarakat untuk memperoleh informasi, pengetahuan dan ketrampilan, yang harus dilakukan secara multi aspek, baik dari aspek masyarakatnya sendiri, maupun aspek kebijakannya.

Pemberdayaan masyarakat merupakan proses perjuangan kaum *powerless* untuk memperoleh *surplus value* sebagai hak normatifnya. Perjuangan memperoleh *surplus value* dilakukan melalui distribusi penguasaan faktor-faktor produksi.

Perjuangan untuk mendistribusikan penguasaan faktor-faktor produksi harus dilakukan melalui perjuangan politik. Pemberdayaan masyarakat harus dimulai dari rumah tangga. Pemberdayaan rumah tangga adalah pemberdayaan yang mencakup aspek sosial, politik, dan psikologis. Pemberdayaan sosial adalah usaha bagaimana rumah tangga lemah memperoleh akses informasi, akses pengetahuan dan ketrampilan, akses untuk berpartisipasi dalam organisasi sosial, dan akses ke sumber-sumber keuangan.

Pemberdayaan politik adalah usaha bagaimana rumah tangga yang lemah memiliki akses dalam proses pengambilan keputusan publik yang mempengaruhi masa depan mereka. Sedang pemberdayaan psikologis adalah usaha bagaimana membangun kepercayaan diri rumah tangga yang lemah. Pada prinsipnya, pemberdayaan adalah penguatan masyarakat untuk dapat berpartisipasi dalam proses pengambilan keputusan yang mempengaruhi masa depannya, penguatan masyarakat untuk dapat memperoleh faktor-faktor produksi, dan penguatan masyarakat untuk dapat menentukan pilihan masa depannya. Ada 4 konsep pemberdayaan ekonomi secara ringkas dapat dikemukakan sebagai berikut:

- a. Perekonomian rakyat adalah perekonomian yang diselenggarakan oleh rakyat. Perekonomian yang diselenggarakan oleh rakyat adalah bahwa perekonomian nasional yang berakar pada potensi dan kekuatan masyarakat secara luas untuk menjalankan roda perekonomian mereka sendiri. Pengertian rakyat adalah semua warga negara.
 - b. Pemberdayaan ekonomi rakyat adalah usaha untuk menjadikan ekonomi yang kuat, besar, modern, dan berdaya saing tinggi dalam mekanisme pasar yang benar. Karena kendala pengembangan ekonomi rakyat adalah kendala struktural, maka pemberdayaan ekonomi rakyat harus dilakukan melalui perubahan struktural.
 - c. Perubahan struktural yang dimaksud adalah perubahan dari ekonomi tradisional ke ekonomi modern, dari ekonomi lemah ke ekonomi kuat, dari ekonomi subsisten ke ekonomi pasar, dari ketergantungan ke kemandirian. Langkah-langkah proses perubahan struktur, meliputi: (1) pengalokasian sumber pemberdayaan sumberdaya; (2) penguatan kelembagaan; (3) penguasaan teknologi; dan (4) pemberdayaan sumberdaya manusia.
 - d. Pemberdayaan ekonomi rakyat, tidak cukup hanya dengan peningkatan produktivitas, memberikan kesempatan berusaha yang sama, dan hanya memberikan suntikan modal sebagai stimulan, tetapi harus dijamin adanya kerjasama dan kemitraan yang erat antara yang telah maju dengan yang masih lemah dan belum berkembang.
2. Konsep-konsep pemberdayaan dan pembangunan ekonomi.

Konsep pemberdayaan lahir sebagai antitesis terhadap model pembangunan dan model industrialisasi yang kurang memihak pada rakyat mayoritas. Konsep ini dibangun dari kerangka logik sebagai berikut:

- a. Bahwa proses pemusatan kekuasaan terbangun dari pemusatan penguasaan faktor produksi;
- b. Pemusatan kekuasaan faktor produksi akan melahirkan masyarakat pekerja dan masyarakat yang pengusaha pinggiran;

- c. Kekuasaan akan membangun bangunan atas atau sistem pengetahuan, sistem politik, sistem hukum, dan ideologi yang manipulatif untuk memperkuat dan legitimasi; dan
- d. Kooptasi sistem pengetahuan, sistem hukum, sistem politik, dan ideologi, secara sistematis akan menciptakan dua kelompok masyarakat, yaitu masyarakat berdaya dan masyarakat tunadaya. Akhirnya yang terjadi adalah dikotomi, yaitu **masyarakat yang berkuasa dan manusia yang dikuasai**. Untuk membebaskan situasi menguasai dan dikuasai, maka harus dilakukan pembebasan melalui proses pemberdayaan bagi yang dikuasai (*empowerment of the powerless*).

Secara sederhana pembangunan selalu didefinisikan sebagai suatu proses yang dinamis menuju keadaan sosial ekonomi yang lebih baik atau yang lebih modern. Batasan tersebut jelas menggambarkan bahwa pembangunan merupakan suatu gejala sosial yang berdimensi banyak dan haruslah didekati dari berbagai disiplin ilmu.

Salah satunya yang mendukung pemikiran tersebut adalah Tjokroamidjojo, 1990, dalam tulisan Bambang sutrisno, Akses Peran Serta Masyarakat, mengemukakan bahwa pembangunan negara-negara di Asia hanya bisa berlangsung bila persyaratan-persyaratan politis dan sosial terpenuhi. Disamping itu Michael P. Todaro dalam Pengembangan Koperasi, Kumpulan karangan Thoby Mutis, mengemukakan pula bahwa Ilmu ekonomi hendaknya berdimensi luas tidak hanya berkaitan upaya melakukan pilihan terhadap sumberdaya yang terbatas, meminimalisasi biaya, memaksimalkan hasil atau manfaat, tetapi harus pula menguraikan beberapa hal yang berkaitan dengan upaya agar mayoritas masyarakat miskin di negara berkembang mendapat perbaikan taraf hidup sejalan dengan realisasi dari beraneka ragam potensi mereka sebagai manusia.

Selain itu Coralie Bryant & Louise G White dalam bukunya Manajemen Pembangunan mengemukakan pula bahwa pembangunan merupakan suatu peningkatan kapasitas untuk mempengaruhi masa depan. Hal tersebut mempunyai beberapa implikasi tertentu yaitu pertama, memberikan perhatian terhadap kapasitas, yang diperlukan untuk mengembangkan kemampuan dan tenaga guna membuat perubahan tersebut, kedua pembangunan harus mencakup keadilan, perhatian yang berat sebelah kepada kelompok tertentu akan memecah belah masyarakat dan mengurangi kapasitasnya. Ketiga, penumbuhan kuasa dan wewenang dalam pengertian bahwa hanya jika masyarakat mempunyai kuasa dan wewenang tertentu maka mereka akan menerima manfaat pembangunan. Dan akhirnya pembangunan berarti perhatian yang bersungguh-sungguh terhadap saling ketergantungan di dunia serta perlunya menjamin bahwa masa depan dapat ditunjang kelangsungannya.

Dari berbagai konsep tersebut terlihat bahwa pembangunan tidak dapat didekati hanya dengan perubahan ekonomi, tapi secara umum pembangunan juga harus mampu menciptakan suatu kondisi yang dapat menjamin keadaan sosial masyarakat yang berkeadilan, kapasitas masyarakat yang dapat berkembang dengan pemberian wewenang dan kekuasaan, serta lingkungan yang terjamin kesalingtergantungannya.

3. Nilai-Nilai Kewirausahaan.

Masing-masing karakteristik kewirausahaan memiliki makna-makna dan peragai tersendiri yang disebut nilai. Milton Rockeach (1973: 4), membedakan konsep

nilai menjadi dua, yaitu nilai sebagai sesuatu yang dimiliki oleh seseorang dan nilai sebagai sesuatu yang berkaitan dengan objek. Pandangan pertama, manusia mempunyai nilai, yaitu sesuatu yang dijadikan ukuran baku bagi persepsinya terhadap dunia luar. Menurut Sidarta Poespadibrata (1993: 91), watak seseorang merupakan sekumpulan peraga yang tetap. Sekumpulan peraga yang tetap tersebut dapat dipandang sebagai sistem nilai (Rockeach, 1973). Oleh karena itu, watak dan peraga yang melekat pada kewirausahaan dan menjadi ciri-ciri kewirausahaan dapat dipandang sebagai system nilai kewirausahaan.

Nilai-nilai kewirausahaan diatas identik system nilai yang melekat pada system nilai manajer. Seperti dikemukakan oleh Andreas A. Danandjaja(1986), Andreas Budi Hardjo(1991), dan Sidharta Poespadibrata (1993), dalam system nilai manajer terdapat 2 kelompok nilai, yaitu :

a. System nilai pribadi, terdiri dari:

1) Nilai primer pragmatig

Dalam nilai primer pragmatig terkandung beberapa unsur, diantaranya perencanaan, prestasi, produktifitas, kemampuan, percakapan, kreativitas, kerja sama, dan kesempatan. Dalam kewirausahaan, system nilai pragmatig dapat dilihat dari watak, jiwa, dan perilaku.

2) Nilai primer moralistic,

Dalam nilai moralistic terkandung unsur-unsur keyakinan, jaminan, martabat pribadi, kehormatan, dan ketaatan. Dalam kewirausahaan, nilai primer moralistic meliputi keyakinan atau kepercayaan diri, kehormatan, kerja sama, kejujuran, keteladanan, dan keutamaan.

3) Nilai prixmer afektif, dan

4) Nilai baruan.

b. System nilai kelompok/ organisasi.

Sujuti Jahya (1977), membagi nilai-nilai kewirausahaan tersebut ke dalam 2 dimensi nilai berpasangan, yaitu:

a. Pasangan system kewirausahaan yang berorientasi materi dan non materi.

b. Niali-nilai yang berorientasi pada kemajuan dan nilai-nilai kebiasaan.

Adapun nilai hakiki kewirausahaan dapat dilihat sebagaimana tersebut diterangkan dibawah ini :

1) Percaya diri

Kepercayaan diri merupakan suatu paduan sikap dan keyakinan seseorang dalam menghadapi tugas/pekerjaan. Dalam praktik, sikap dan kepercayaan ini sikap dan keyakinan untuk memulai, melakukan dan menyelesaikan tugas atau pekerjaan yang dihadapi. Oleh sebab itu, kepercayaan diri memiliki nilai keyakinan, optimisme, individualitas, dan ketidaktergantungan. Seseorang yang memiliki kepercayaan diri cenderung memiliki keyakinan akan kemampuannya untuk mencapai keberhasilan.

Kepercayaan diri ini bersifat internal, sangat relatif, dan banyak ditentukan oleh kemampuan untuk memulai, melaksanakan, dan menyelesaikan suatu pekerjaan. Orang yang percaya diri memiliki kemampuan untuk menyelesaikan pekerjaan dengan sistematis, terencana, efektif, dan terencana. Kepercayaan diri

juga selalu di tunjukkan oleh ketenangan, ketekunan, kegairahan, dan kemantapan dalam melakukan pekerjaan.

2) Berorientasi pada tugas dan hasil

Seseorang yang selalu mengutamakan tugas dan hasil adalah orang yang selalu mengutamakan nilai-nilai motif berprestasi, berorientasi pada laba, ketekunan dan ketabahan, tekad kerja keras, mempunyai dorongan kuat, energik dan berinisiatif. Berinisiatif artinya selalu ingin mencari dan memulai sesuatu. Untuk memulai diperlukan adanya niat dan tekad yang kuat serta karsa yang besar. Sekali sukses atau berprestasi, maka sukses berikutnya akan menyusul sehingga usahanya akan maju dan berkembang. Dalam kewirausahaan, peluang hanya diperoleh apabila terdapat inisiatif. Perilaku inisiatif ini biasanya diperoleh melalui pelatihan dan pengalaman selama bertahun-tahun, dan pengembangannya diperoleh dengan disiplin diri, berfikir kritis, tanggap, dan semangat berprestasi.

3) Keberanian mengambil resiko

Kemauan dan kemampuan untuk mengambil resiko merupakan salah satu nilai utama dalam kewirausahaan. Wirausaha yang tidak mau mengambil resiko akan sukar memulai atau berinisiatif. Menurut Angelita S. Bajaro, seorang wirausaha yang berani menanggung resiko adalah orang yang selalu ingin menjadi pemenang dan memenangkan dengan cara yang baik. Wirausaha adalah orang yang lebih menyukai usaha-usaha yang lebih menantang untuk lebih mencapai kesuksesan atau kegagalan dari pada usaha yang kurang menantang. Oleh sebab itu, wirausaha kurang menyukai resiko yang terlalu rendah atau terlalu tinggi. Resiko yang terlalu rendah akan memperoleh sukses yang relative rendah. Sebaliknya, resiko yang tinggi kemungkinan memperoleh sukses yang tinggi, tetapi dengan kegagalan yang sangat tinggi.

Menurut Meredith (1996: 38), ada dua alternatif, yaitu alternatif yang mengandung resiko dan alternatif yang konsekratif. Pilihan terhadap resiko ini sangat berpengaruh pada:

- a) Daya tarik setiap alternative
- b) Siap untuk mengalami kerugian
- c) Kemungkinan relative untuk sukses atau gagal

Pemilihan sangat ditentukan oleh kemampuan wirausaha untuk mengambil resiko. Kemampuan untuk mengambil resiko ditentukan oleh :

- a) Keyakinan pada diri sendiri
- b) Kesiediaan menggunakan kemampuan dalam mencari peluang dan kemungkinan untuk memperoleh keuntungan
- c) Kemampuan untuk menilai situasi resiko secara realistis

Di atas, dikemukakan bahwa pengambilan resiko berkaitan dengan kepercayaan diri sendiri. Artinya, semakin besar keyakinan seseorang pada kemampuan sendiri, maka semakin besar keyakinan orang tersebut akan kesanggupan untuk mempengaruhi hasil dan keputusan, dan semakin besar pula kesiediaan seseorang untuk mencoba apa yang menurut orang lain sebagai resiko. Jadi, pengambil resiko ditemukan pada orang-orang yang inovatif dan kreatif yang merupakan bagian terpenting dari perilaku kewirausahaan.

4) Kepemimpinan

Seorang wirausahaan yang berhasil selalu memiliki sifat kepemimpinan, kepeloporan, dan keteladanan. Dengan menggunakan kemampuan kreatifitas dan inovasi, ia selalu menampilkan barang dan jasa yang dihasilkannya dengan lebih cepat, lebih dulu, dan segera berada di pasar. Ia selalu memanfaatkan perbedaan sebagai suatu yang menambah nilai. Contoh sederhana adalah, Toyota yang hampir setahun sekali menghasilkan produk mobil baru. Disebut produk mobil kijang baru karena penampilan, interior, bentuk, dan aksesorisnya berbeda dengan yang sudah ada. Akibatnya nilai jual kijang baru lebih mahal dari pada mobil yang lain. Inilah nilai tambah yang diciptakan oleh wirausaha yang memiliki kepeloporan

5) Berorientasi Kemasa Depan

Orang yang berorientasi kemasa depan adalah orang yang memiliki respektif dan pandangan kemasa depan sehingga ia selalu berusaha untuk berkarsa dan berkarya. Kuncinya adalah kempuan sesuatu yang baru dan berbeda dengan yang sudah ada saat ini.

6) Keorisinalan: Kreatifitas dan Inovasi

Wirausaha yang inovatif adalah orang yang kreatif dan yakin dengan adanya cara-cara baru yang lebih baik (Yuyun Wirasasmita, 1994: 7) dengan ciri-ciri:

- a) Tidak pernah puas dengan cara-cara yang dilakukan saat ini, meskipun cara tersebut cukup baik.
- b) Selalu menuangkan imajinasi dalam pekerjaan.
- c) Selalu ingin tampil beda atau memanfaatkan perbedaan.

Kreatifitas adalah kemampuan menciptakan gagasan dan menemukan cara baru dalam melihat permasalahan dan peluang yang ada. Sedangkan inovasi adalah kemampuan mengaplikasikan solusi yang kreatif terhadap permasalahan dan peluang yang ada untuk memakmurkan kehidupan masyarakat.

Senada dengan itu di dukung dengan hasil Penelitian Ni'matuz Zuhroh yang berjudul pengaruh Pembelajaran Kewirausahaan terhadap Perubahan Sosial dan Ekonomi Siswa IPS SMAN 3 Malang diilustrasikan di Tabel 1:

Tabel 1: Ringkasan Hasil Uji Hipotesis

No	Hipotesis Nol (H_0) dan Hipotesis Alternatif (H_1)	Nilai	Kesimpulan
1.	a. Tidak ada pengaruh pembelajaran kewirausahaan terhadap perubahan perilaku ekonomi siswa b. Ada pengaruh pembelajaran kewirausahaan terhadap perubahan perilaku ekonomi siswa	Sig.t = 0,027 Prob α = 0,05	H_0 ditolak H_1 diterima
2.	a. Tidak ada pengaruh pembelajaran kewirausahaan terhadap perubahan perilaku sosial siswa. b. Ada pengaruh pembelajaran kewirausahaan terhadap perubahan perilaku sosial siswa	Sig.t = 0,019 Prob α = 0,05	H_0 ditolak H_1 diterima

Berdasarkan tabel diatas, hasil pengujian hipotesis nol (H_0) pertama ditolak. Nilai signifikansi t untuk variabel perubahan perilaku ekonomi adalah 0,027 dan nilai tersebut lebih kecil dari probabilitas α yang ditetapkan yaitu 0,05 ($0,027 < 0,05$). Dengan demikian pengujian menunjukkan H_0 ditolak dan H_1 diterima, hal ini berarti bahwa pembelajaran kewirausahaan berpengaruh terhadap perubahan perilaku ekonomi.

Hasil pengujian hipotesis nol (H_0) kedua juga ditolak. Nilai signifikansi t untuk variabel perubahan perilaku sosial adalah 0,019 dan nilai tersebut lebih kecil dari probabilitas α yang ditetapkan yaitu 0,05 ($0,019 < 0,05$). Dengan demikian pengujian menunjukkan H_0 ditolak dan H_1 diterima, hal ini berarti bahwa pembelajaran kewirausahaan berpengaruh terhadap perubahan perilaku sosial.

Jadi berdasarkan hasil uji regresi linear berganda secara parsial, dapat disimpulkan bahwa pembelajaran kewirausahaan berpengaruh terhadap perubahan perilaku ekonomi dengan nilai signifikansi sebesar 0,027. Demikian juga pembelajaran kewirausahaan berpengaruh terhadap perubahan perilaku sosial dengan nilai signifikansi sebesar 0,019. Hasil analisis dapat diamati di Tabel 2:

Tabel 2: Hasil Analisis Regresi Coefficients(a)

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	24.040	3.694		6.507	.000
Pembelajaran Kewirausahaan	.295	.204	.273	1.446	.027

a Dependent Variable: Perilaku Ekonomi

Coefficients(a)

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	11.303	4.598		2.458	.000
Pembelajaran Kewirausahaan	.322	.254	.241	1.268	.019

a Dependent Variable: Perilaku Sosial

Berdasarkan tabel 4.7 diatas maka diperoleh persamaan regresi sebagai berikut:

$$Y = a + b_1X_1$$

$$\text{Perubahan Perilaku Ekonomi (Y1)} = 24,040 + 0,295X$$

$$\text{Perubahan Perilaku Sosial (Y2)} = 11,303 + 0,322X$$

Dari persamaan garis regresi diatas, dapat diinterpretasi pengaruh variabel bebas (X) sebagai berikut:

1. Harga koefisien konstanta = 24,040. Hal ini berarti bahwa apabila nilai pembelajaran kewirausahaan (X) di obyek penelitian sama dengan nol (0), maka perubahan perilaku ekonomi siswa (Y1) akan sebesar 24,040.

2. Harga koefisien $b = 0,295$. Hal ini berarti bahwa apabila nilai pembelajaran kewirausahaan (X) mengalami kenaikan satu poin, maka besarnya perubahan perilaku ekonomi (Y1) akan meningkat sebesar 0,295.
3. Harga koefisien konstanta = 11,303. Hal ini berarti bahwa apabila nilai pembelajaran kewirausahaan (X) di obyek penelitian sama dengan nol (0), maka perubahan perilaku sosial siswa (Y2) akan sebesar 11,303.
4. Harga koefisien $b = 0,322$. Hal ini berarti bahwa apabila nilai pembelajaran kewirausahaan (X) mengalami kenaikan satu poin, maka besarnya perubahan perilaku sosial (Y2) akan meningkat sebesar 0,322

Berdasarkan hasil pengujian hipotesis nol (H_0) terlihat bahwa semua hipotesis nol ditolak (ada pengaruh). Dengan demikian dapat disimpulkan bahwa terdapat 2 jalur pengaruh yang berhasil membuktikan atau mendukung teori yang digunakan dalam merumuskan hipotesis alternatif (H_1). Adapun kuatnya pengaruh variabel bebas terhadap variabel terikatnya dapat dilihat pada Tabel 3:

Tabel 3: Hasil Koefisien Diterminasi

Model Summary ^b										
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.273 ^a	.074	.039	3.54343	.074	2.092	1	26	.160	2.048

a. Predictors: (Constant), Pembelajaran Kewirausahaan

b. Dependent Variable: Perilaku Ekonomi

Model Summary ^b										
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.241 ^a	.058	.022	4.41024	.058	1.607	1	26	.216	1.871

a. Predictors: (Constant), Pembelajaran Kewirausahaan

b. Dependent Variable: Perilaku Sosial

Hasil analisis korelasi yang diperoleh dari *output* regresi menunjukkan pengaruh variabel pembelajaran kewirausahaan diperoleh nilai R Square = 0,074. Angka ini menunjukkan bahwa variasi nilai perubahan perilaku ekonomi yang dapat dijelaskan oleh persamaan regresi yang diperoleh sebesar 7,4%, sedangkan sisanya dipengaruhi variabel lain diluar model regresi yang diperoleh. Sementara untuk pengaruh pembelajaran kewirausahaan terhadap perubahan perilaku sosial diperoleh nilai R Square = 0,058. Angka ini menunjukkan bahwa variasi nilai perubahan perilaku sosial yang dapat dijelaskan oleh persamaan regresi yang diperoleh sebesar 5,8% sedangkan sisanya dipengaruhi variabel lain diluar model regresi yang diperoleh.

4. Politik Pemberdayaan Pendidikan Islam melalui Reduksi Nilai Pendidikan Agama Islam mewujudkan Masyarakat Madani.

Nilai-nilai yang tereduksi dalam Pendidikan Agama Islam baik yang dilaksanakan di Sekolah maupun diluar Sekolah. Baik yang diberikan secara langsung oleh para pendidik/dai maupun yang lewat berbagai media, semuanya mengandung nilai-nilai yang sangat dibutuhkan untuk membangun karakter. Secara eksplisit peran dan fungsi PAI dalam mengajarkan termuat dalam tujuan PAI sebagai berikut “

Pendidikan Agama Islam bertujuan meningkatkan keimanan, pemahaman, penghayatan, dan pengalaman peserta didik tentang Agama Islam sehingga menjadi manusia muslim yang beriman dan bertaqwa kepada Allah SWT serta berakhlak mulia dalam kehidupan pribadi, bermasyarakat, berbangsa dan bernegara. (Depdiknas, 2003:16).

Iman dan taqwa dan berakhlak mulia merupakan nilai-nilai dasar yang menjadi landasan pendidikan karakter. Dari ketiga nilai dasar tersebut dapat dijabarkan menjadi lebih operasional sesuai dengan nilai-nilai yang dibutuhkan untuk menjadi manusia yang berkarakter, misalnya akhlak mulia dikaitkan dengan nilai-nilai universal yang mencakup : sifat jujur, amanah, tanggung jawab, cinta kasih, berpandangan luas, toleransi dan suka damai. (Achmadi;66).

C. Kesimpulan.

Dari uraian singkat diatas dapat disimpulkan bahwa ada nilai dasar atau internalisasi politik pemberdayaan Pendidikan Islam melalui *Enterpreneur dan reduksi nilai Pendidikan Agama Islam* yakni “ nilai universal berkenaan kemanusiaan” (*humanisme*). Banyak nilai yang merupakan muatan dari nilai kemanusiaan, yang secara garis besar dapat ditinjau dari dua dimensi: (1) dimensi sosial yaitu nilai kemanusiaan yang mendasai hubungan baik dengan sesama manusia (*hablun minannas*), (2) dimensi individual yaitu nilai kemanusiaan yang mendasari terpeliharanya harkat dan martabat pribadi seseorang. Adapun nilai-nilai universal- kemanusiaan dari kedua dimensi tersebut yang dirasa tereduksi dalam Pendidikan Agama Islam adalah pertama nilai kemanusiaan misalnya menghargai hak asasi manusia, damai dan kedamaian. Kedua dimensi yang kedua individual; (kejujuran dan amanah, kebebasan dan berfikir). Dengan demikian kalau hal tersebut diatas maka terwujudkan wujudkan Masyarakat madani yaitu masyarakat yang mapan secara jasmani dan rohani, yang mapan secara ekonomi dan sumber daya dukung yang lainnya atau dengan istilah masyarakat yang di dalam negara “ Baldatun Toyyibun Ghofurun”.

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Buletin Sebagai Media Parenting PAUD

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Abstract: Early childhood education (ECE) is milestone of educational Indonesia system, Early child is known as the most important age to develop their abilities to grow as well as to thrive, it is necessarily needed to enforce the children with good education and well stimulate too. Teacher as a representatives of their parents at school have a substantial responsibilities that's not easy at all. Frequently, parents who dropping their children to school have a various understanding and different point of view in term of education at school. In one hand some of them are very reseptive, In other hand are really aggressive, and some of them are aphetetic. To consider the problem of various parent's understanding, appears an idea to make a bulletin about child, this idea is a great expectation to equate parent's understanding and to mediate between schools and parents.

Keywords: Bulletin, PAUD, Media

A. Pendahuluan

Kata media berasal dari bahasa latin *medium* yang mempunyai makna berada di tengah, singkatnya media merupakan penghubung antara pemberi informasi (*a source*) kepada penerima informasi (*a receiver*). Dalam pengertian yang lain, media adalah alat atau sarana yang dipergunakan untuk menyampaikan pesan dari komunikator kepada penerima pesan. Pendapat lain mengungkapkan bahwa "media adalah segala bentuk dan saluran yang dipergunakan untuk proses penyaluran pesan"¹. Ada banyak macam media yang dapat kita temui dalam keseharian, media merupakan salah satu suplemen kehidupan, tanpa kehadirannya kita laksana berada dalam sebuah dimensi lain dimana tidak terdapat informasi sama sekali yang dapat kita peroleh. Media erat kaitannya dengan kata jurnalistik. Jurnalistik adalah kegiatan menghimpun berita, mencari fakta dan melaporkan peristiwa – peristiwa². Keperluan untuk mengetahui sesuatu tentang suatu hal adalah kunci dari lahirnya jurnalisme. Surat kabar pertama yang terbit di Eropa adalah dimulai di Jerman pada tahun 1609 yang bernama *Aviso di Wofenbuttel dan Relation di Strasbourg*. Setelah itu bermunculan medi massa – media massa di Eropa. Surat kabar – surat kabar ini memuat berita – berita pendek yang ditulis dengan hidup, termasuk peliputan secara rinci tentang berita – berita kepolisian pertama kalinya. Berita – berita *human interest* dengan ongkos murah ini menyebabkan bertambahnya secara cepat sirkulasi surat kabar tersebut. Dewasa ini, media terbagi menjadi media cetak dan media online, media massa yang berkembang di era baru ini tidak lagi sama dengan era lama yang hanya dapat dinikmati melalui televisi, cetak, dan radio melainkan dapat dinikmati melalui media online. Bila melihat perkembangan media online yang baru booming pada tahun 1999 yakni dimulai dengan Blog.com hingga sampai pesat pada hari ini. Dibalik ramainya media online yang muncul serta kemudahan akses dan berbagai macam kelebihannya, media cetak masih menjadi pilihan bagi masyarakat yang belum atau tidak menggunakan koneksi internet, tentunya media cetak inilah yang dibutuhkan sebagai sarana penyebaran informasi. Buletin hadir sebagai media yang umum digunakan dalam memberikan

¹ AECT (Associaton of Education Communication Technology)

² Curtis MacDougall, 1972

informasi, umum kiranya buletin ini digunakan di berbagai segi kehidupan, misal, dalam penyebaran agama, teknologi, pendidikan dan lain-lain, namun jarang sekali media buletin dijadikan media dalam penyampaian informasi dalam hal *sharing* tentang mendidik anak dan sebagai penyambung komunikasi antara orang tua dan sekolah. Buletin adalah media cetak berupa selebaran atau majalah, berisi warta singkat atau pernyataan tertulis yang diterbitkan secara periodik oleh suatu organisasi atau lembaga untuk kelompok profesi tertentu³. Sebagai lembaga pendidik anak usia dini (PAUD), pada umumnya melakukan kegiatan belajar mengajar serta membentuk karakter anak serta menstimulasi tumbuh kembang anak, namun sedikit yang memperhatikan faktor hubungan orang tua dan sekolah, Ki Hadjar Dewantara berpesan mendidik anak itu haruslah memperhatikan sebuah istilah yang bernama “tripusat pendidikan” dimana pendidikan merupakan tanggung jawab semua pihak baik sekolah, keluarga, maupun lingkungan masyarakat. Di beberapa sekolah PAUD banyak ditemui orang tua yang menemani anak mereka dari pagi sampai pulang, banyak diantara mereka yang bergerombol di luar kelas serta tak jarang ada yang melirik dan melihat anak – anaknya ketika sedang belajar, bahkan ada pula orang tua yang “ikut” belajar, hal ini memang tidak salah namun kurang tepat, orangtua di sekolah adalah guru – guru mereka, sehingga disekolah guru yang bertanggung jawab atas tumbuh kembang anak-anak mereka. Buletin sebagai media penghubung diharapkan mampu memberikan pengertian tentang pentingnya memberikan tanggung jawab kepada anak serta guru, agar pesan tersampaikan serta budaya “mengganggu” guru dalam pembelajaran bisa diminimalisir.

B. Pembahasan

1. Buletin sebagai Media Informasi

Pendidikan dan pembelajaran untuk anak usiadini idealnya dilaksanakan berkelanjutan, terprogram, dan berkesinambungan oleh semua pihak yaitu keluarga, sekolah serta masyarakat. Pendidikan yang utama berasal dari keluarga. Persentuhan anak pertama kali adalah dengan keluarga, begitu juga pengajaran dan penanaman nilai-nilai serta karakter yang baik dari orang tua akan lebih mudah dicerna dan berkesan oleh anak. Jeanne Ellis Ormrod mengungkapkan pola asuh orang tua adalah lapisan pertama yang mempengaruhi perkembangan anak⁴. Oleh karena itu orang tua memegang peranan sangat penting dalam pendidikan dan pengajaran anak khususnya anak usiadini. Sayangnya, orangtua kadang memiliki persepsi yang berbeda dalam hal mendidik anak, banyak segi yang harus dipadukan, sehingga terjadi sinergi yang baik antara sekolah dan keluarga, misal dalam hal pengajaran orangtua sangat menekankan bahwa dalam mendidik anak dianjurkan tidak memakai kontak fisik seperti memukul, namun dalam keseharian orangtua masih sering melakukan hal tersebut dalam mendidik anak, karenanya perlu sebuah media dalam menjalin sebuah komunikasi antara orang tua dan sekolah utamanya dalam hal mendidik anak.

Hal yang sangat krusial dalam memberikan informasi adalah adanya ketidaksepahaman antara orang tua dan sekolah, sehingga terjadi distorsi informasi serta pemahaman yang salah tentang cara mendidik anak. Buletin sebagai salah satu produk media cetak memberikan solusi bahwa berkomunikasi tidak harus menghadirkan

³<http://kbbi.web.id/buletin>

⁴Jeanne Ellis Ormrod (2008:35)

orang untuk bertatap muka secara langsung, kita bisa menuangkan pesan – pesan lewat media ini sehingga diharapkan terjalin sebuah komunikasi positif antara sekolah dan orang tua, hadirnya bisa memberikan warna tersendiri tentang bagaimana menyampaikan informasi, sekolah bisa memberikan kotak saran di dalam buletin tersebut sehingga dapat terwujud interaktifitas yang membangun serta diharapkan dapat memberikan kontribusi yang positif terhadap perkembangan serta pertumbuhan anak. Dalam satu contoh misal, sekolah ingin memberikan tips mengatasi anak nakal, di pertemuan rutin guru – guru sudah memberikan sosialisasi tentang masalah ini dan orang tua akan lebih paham jika ada media yang dapat dijadikan rujukan, buletin bisa memberikan informasi detail dan dapat menjadi suplemen informasi bagi orangtua yang membutuhkan masukan tentang cara mengatasi anak nakal. Selain itu, bila dipandang dari segi ekonomisnya biaya cetak buletin tentu tidaklah mahal, hanya bermodal artikel yang bisa diunduh dari internet serta dikemas sedemikian dan digandakan sesuai kebutuhan, oleh karenanya dalam penerbitan buletin tidak memerlukan biaya yang mahal.

2. Kelebihan dan Kelemahan Buletin

Dalam merancang sesuatu kita harus mempertimbangkan kelebihan serta kelemahan, hal ini dilakukan agar nantinya kita dapat memetik manfaat serta meminimalisir beberapa kekurangan yang terdapat dari sesuatu yang kita buat, dalam memproduksi buletin tentunya diperlukan banyak pertimbangan dalam beberapa hal, misal kita harus membentuk redaksi buletin yang terdiri dari beberapa orang yang dalam hal ini bisa saja guru merangkap menjadi anggota redaksi tersebut, guru harus mampu membagi waktunya sehingga diperlukan kerja ekstra serta kerjasama yang solid dalam lembaga tersebut. Peluang media dengan penyebaran buletin bisa terbilang cukup efektif. Buletin yang akan kita buat harus berpacu pada program “buletin” yang sudah kita rancang sebelumnya. Untuk tema setiap buletin yang akan dibuat harus dirapatkan terlebih dahulu antara pemangku kepentingan di sekolah utamanya guru dan kepala sekolah. Ada beberapa kelebihan dalam penggunaan media buletin diantaranya adalah :

- a. Terbitnya harian, mingguan, bulanan.
- b. Kedalaman liputan bersifat informatif dengan narasi yang dapat disesuaikan.
- c. Bersifat massal, dibaca oleh masyarakat dan tidak mewakili kelas tertentu.
- d. Fleksibel, dapat dibaca dimana saja, dan kapan saja.

Namun dari beberapa kelebihan tersebut terdapat beberapa kelemahan dalam pemanfaatan media buletin sebagai sarana parenting, seperti sebuah pepatah Bahasa Inggris *“Every cloud has a silver lining”* buletin juga memiliki beberapa kekurangan yang nantinya bisa menjadikan bahan pertimbangan dalam proses produksi serta penyebarannya.

- a. Hidupnya singkat (biasa 1 bulan)
- b. Cetakan banyak rusak dan kesalahannya banyak
- c. Media cenderung pasif dan statis
- d. Membutuhkan minat baca dari masyarakat

Dapat dirasakan bahwa buletin memiliki beberapa kelemahan yang bisa saja menjadi halangan bagi sekolah untuk memproduksinya secara massal, ditambah lagi sudah maraknya penggunaan media online yang sangat mudah diakses lewat

smartphone, pertanyaannya kenapa harus repot – repot membuat buletin jika sudah mengetahui kelemahan tersebut. Artikel ini dibuat berdasarkan pengamatan yang penulis lakukan berdasar masalah dari beberapa guru yang mengeluhkan susahya memberi pengertian kepada para orangtua tentang bagaimana mendidik anak yang ideal, ditambah lagi terbatasnya akses komunikasi di daerah penulis dimana persentase pengguna *smartphone* lebih belum begitu banyak, sehingga media buletin dipandang masih relevan dalam menyebarkan informasi utamanya dalam hal parenting kepada masing-masing putra-putri mereka.

3. Tantangan Penggunaan Buletin

Perkembangan ilmu pengetahuan dan teknologi merupakan salah satu produksi dari manusia. Pada gilirannya manusia-manusia itu perlu lebih mendalami dan mampu mengambil manfaat dari perkembangan itu sendiri. Ilmu pengetahuan dan teknologi sangat berpengaruh terhadap pribadi maupun komunitas dalam segala aktivitas kehidupan, cara kerja, metode belajar, gaya hidup maupun cara berpikir. Seiring dengan pesatnya perkembangan ilmu pengetahuan dan teknologi dituntut pula peningkatan kualitas pendidikan untuk mengimbangnya. Salah satunya adalah perlu ada langkah yang kreatif dan inovatif diperlukan agar proses pendidikan menjadi variatif. Jika berbicara tentang tantangan penggunaan buletin sebagai media pembelajaran tentunya kita dihadapkan dengan kondisi dimana pergeseran penggunaan media sudah sangat berubah, yang awalnya harus menunggu satu bulan untuk cetak sekarang hanya butuh beberapa menit saja untuk mengaksesnya, berbagai macam media online sudah memberi warna tersendiri bagi masyarakat untuk memanfaatkannya, namun filterisasi dari semakin menjamurnya informasi sangatlah diperlukan, media cetak dibalik kelemahannya memberikan alternatif solusi, dimana media ini bisa sangat diandalkan untuk urusan penyaringan informasi bayangkan saja sebelum masuk cetak editor harus bekerja keras untuk menyaring informasi yang nantinya akan disebarluaskan, tingkat kehati-hatian dalam menyeleksi informasi bisa kita dapatkan dari pemanfaatan penggunaan buletin ini. Dalam sebuah kasus, banyak sekali isu tentang SARA yang sering muncul di media online, yang tidak jelas sumbernya, buletin juga bisa menjadikan penetralisir informasi tersebut, kita bisa mengemas informasi secara ringan, informatif serta edukatif.

4. PAUD yang Menggunakan Buletin

Dari beberapa riset yang dilakukan penulis, jarang sekali PAUD yang menggunakan buletin sebagai media *parenting*, kebanyakan lembaga sudah mempercayakan pertemuan orang tua dalam memberikan informasi tentang parenting, sebagian besar dari lembaga tersebut beranggapan bahwa pastinya memakan waktu bila harus membuat sebuah buletin yang bisa saja memerlukan waktu khusus dalam proses pembuatannya, sedangkan, banyak sekali pekerjaan yang harus dilakukan. Sebuah pesan yang dapat diperoleh ketika menggunakan buletin ialah sebuah kesadaran dan menumbuhkan minat baca orang tua serta timbulnya kesadaran mereka tentang pentingnya memperbarui informasi tentang bagaimana mendidik anak yang baik serta selaras dengan pendidikan yang diberikan sekolah yang nantinya diharapkan dapat menimbulkan sinergitas yang luar biasa bagi semua pihak dan dapat memberikan manfaat bagi tumbuh kembang anak nantinya. PAUD yang berbuletin merupakan sebuah proyek serta program yang bisa menjadi pilihan bagi lembaga yang

membutuhkan memberikan pelayanan ekstra dalam mendidik anak, bagaimana tidak? Mereka dapat dengan leluasa menulis pesan – pesan yang dapat dibaca oleh masing – masing orang tua. PAUD yang berbuletin bisa menjadi sebuah tempat bertemunya ide – ide kreatif dalam membentuk karakter anak yang mulia, dengan diberlakukannya PAUD yang berbuletin diharapkan mampu menjalin komunikasi yang baik dan bersama-sama membangun karakter anak lewat orkestra pendidikan yang berkualitas.

C. Penutup

Bersama-sama membangun karakter anak lewat parenting yang berkualitas, buletin memberikan alternatif solusi yang bisa dimanfaatkan sebagai media komunikasi yang murah, merakyat dan efisien. Diharapkan media ini dapat dimanfaatkan dengan sebaik mungkin sehingga nantinya menjadi sebuah *pilot project* yang bisa diandalkan dalam membentuk karakter anak. Lewat buletin diharapkan orang tua sadar akan pentingnya mempercayakan sepenuhnya bahwa pendidikan di sekolah merupakan tanggung jawab guru jadi tidak semestinya mereka “mengganggu” guru ketika mengajar dan jika di rumah, orang tua lah yang wajib bertanggung jawab akan tumbuh kembang anaknya.

D. Daftar Rujukan

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Lampiran

Buletin PAUD X

Pengasuhan Anak Usia Dini dalam keluarga yang dipraktekkan oleh ibu, ayah, nenek, bibi dan lain-lain dalam memberikan makanan/ minuman, pemeliharaan kesehatan dan pemberian stimulan itu dibutuhkan kasih sayang, ketulusan dan kesabaran. Sehingga memberikan kemungkinan secara optimal tumbuh-kembang anak menjadi sehat jasmani-rohani dan anak menikmati dunia bermain dengan penuh keceriaan.

MEMBANGUN RASA PERCAYA DIRI PADA ANAK

Bangunlah rasa percaya diri anak. Jika mereka percaya diri, mereka akan mencoba hal-hal baru, berteman dengan anak lain, dan mereka bisa menyelesaikan masalah yang mereka temui seiring dengan perkembangan mereka.

Buka dunia mereka: Berilah mereka kesempatan untuk menghadapi pengalaman baru dan tantangan. Senantiasa beri dukungan kepada mereka.

Kasihi: Nyatakanlah rasa sayang kepada mereka. Caranya? Peluk, beri senyuman, dan cium mereka.

Beri kesempatan untuk mandiri: Jangan selalu menyelesaikan masalah anak Anda. Beri kesempatan mereka menyelesaikan masalah sendiri. Hal ini dapat meningkatkan rasa percaya diri mereka.

Beri semangat: Beri pujian lebih banyak. Kurangi kritikan.

Of all the good gifts that life has to offer, a loving mother is the greatest of them all.

Dari semua hadiah baik yang ditawarkan kehidupan, seorang ibu yang penuh kasih adalah yang paling baik dari mereka semua

Ketika Anda sedang menghadapi situasi yang menantang, yang membuat Anda hilang kesabaran terhadap anak Anda, lakukan 5 cara ini:

1. Pikirkan tujuan jangka panjang Anda.
2. Ingat, anak Anda butuh dihargai, dipahami, merasa aman, dan dicintai.
3. Tanyakan kepada diri Anda sendiri: Apa yang perlu dipahami anak dari situasi ini? Apa yang bisa Anda lakukan dalam situasi ini supaya tujuan jangka panjang Anda tercapai?
4. Pertimbangkan bagaimana perasaan dan pikiran anak Anda. Lihat situasi dari kacamata anak.
5. Tanggapi anak dengan cara yang menunjukkan bahwa Anda menghargainya, beri informasi yang jelas, sehingga akhirnya tujuan jangka panjang Anda tercapai.

Kiat membangun komunikasi efektif dengan anak:

- Jangan berbicara tergesa-gesa pada anak.
- Gunakan bahasa yang dimengerti anak dan sebisa mungkin ketahu bagaimana emosinya ketika sedang berbicara dengannya.
- Pahami bahwa kebutuhan orangtua dan anak itu berbeda.
- Biasakan untuk membaca bahasa tubuh anak, apakah dia sedang senang, sedih, dan lainnya.
- Hindari gaya-gaya orangtua yang tidak baik bagi anak-anak, seperti sikap memerintah, menyalahkan, dan lainnya.
- Hindari memaksakan pendapat.
- Ketika anak sedang bercerita, pastikan fokus pada apa yang dibicarakan anak.
- Cobalah untuk berlatih lebih banyak mendengarkan dibandingkan berbicara.

**Learning Reformation of Islamic Education Subject through Implementation of STAD
Method Teacher-Oriented Based, Individual Student-Oriented and Collaborative Student-
Oriented
(Case Study in Learning Fiqh at 10th Grade in Madrasah Aliyah Almaarif Singosari Malang
Jawa Timur)**

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Abstract: In the learning process of Islamic Religious Education (PAI), at least there are two chronic problems that should be solved as soon as possible, namely the problem of stagnation and imbalance learning methods. Problem stagnation is related with the implementation of monotonous learning methods over time, while the inequality case refers to the dominance of teachers or students in the learning process.

The result of implementation of the monotonous teaching methods is demotivation of teachers and students during the learning process. In contrast, the implementation of the imbalance learning method is the lack of the teacher's or the student's role during the instruction process.

The real alternative solutions of the two problems can be found in the implementation of the STAD learning method Fiqh at 10th Grade in Madrasah Aliyah Almaarif Singosari Malang (MA Almasima). This is because the learning process that takes place involves a lot of varieties of learning methods and learning approaches to accommodate three approaches at once, the teacher-oriented, individual student-oriented and collaborative -studentoriented.

There are two formulations of the problem in this paper. First, how the implementation STAD learning method of Fiqh at Class X in Madrasah Aliyah Almaarif Singosari Malang. Secondly, how implications of the implementation of the STAD method in the context of the reform of PAI learning. The formulation of this problem is answered by applying a qualitative approach, descriptive research, in the form of case study (field research). Observation, interviews, questionnaires and documentation were used to collect the data. Data were analyzed using content analysis (content analysis). Meanwhile, data validity techniques were done by triangulation techniques, expert consultation and extension of participation.

The research has uncovered that first, the implementation of the method STAD learning STAD learning method of Fiqh at Class X in Madrasah Aliyah Almaarif Singosari Malang consists of five phases, grouping, presentation of the material by the teacher (teacher-oriented), delegation (individual student-oriented), competition groups (collaborative student-oriented) and the evaluation of learning. Secondly, the implications of the implementation of STAD method to reform PAI learning can be seen in two aspects, the creation of learning that reflects the principle of PAIKEM (Active, Innovative, Kratif, Effective and Fun) so the learning process is not monotonous, and the creation of proportional learning that combines the expertise of teachers, the ability individual learners and collaboration capabilities among students.

Keywords: STAD, Reformation of Learning, Islamic Religious Education (PAI)

A. Pendahuluan

Dunia pendidikan meniscayakan segala sesuatu bergerak secara dinamis. Stagnasi merupakan karakteristik yang harus dienyahkan dari relung-relung dunia pendidikan. Oleh sebab itu, setiap dimensi pendidikan membutuhkan upaya rekonstruksi 'Islami' yang kreatif dan inovatif secara berkesinambungan. Sedangkan dimensi pendidikan yang mendesak untuk dijadikan sebagai sasaran rekonstruksi adalah desain pembelajaran yang meliputi tujuan, materi, metode dan evaluasi pembelajaran.

Dari keempat aspek desain pembelajaran di atas, aspek metode pembelajaran menjadi prioritas rekonstruksi 'Islami'. Hal ini dikarenakan seideal apapun tujuan pembelajaran, selengkap apapun materi pembelajaran dan seketat apapun evaluasi

pembelajaran, jika disajikan melalui metode pembelajaran yang monoton-stagnan, niscaya akan sulit untuk mencapainya.

Selain itu, seringkali didapati problem ketimpangan dalam implementasi metode pembelajaran. Misalnya metode pembelajaran terlalu bersifat *teacher-centris* atau *student-centris*. Model rekonstruksi 'Islami' yang dilakukan adalah menyajikan metode pembelajaran yang proporsional, yaitu memadukan antara *teacher-centris*, *individual-student centris* dan *collaborative-student centris*. Dalam pendidikan Islam, seorang guru memiliki posisi yang terhormat dan peran yang signifikan. Oleh sebab itu, metode pembelajaran yang bersifat *teacher-centris* harus tetap diprioritaskan. Metode pembelajaran yang bersifat *student-centris* perlu dipilah menjadi *individual-student centris* dan *collaborative-student centris*. Posisi sebagai makhluk individu diwadahi metode pembelajaran berbasis *individual-student centris*, sedangkan posisi sebagai makhluk sosial diwadahi metode pembelajaran berbasis *collaborative-student centris*. Dengan demikian, perpaduan tiga pendekatan tersebut dapat berfungsi untuk mengurangi bahkan menghilangkan ketimpangan dalam implelementasi metode pembelajaran.

Alternatif solusi yang bersifat riil terhadap dua problematika di atas dapat ditemukan pada implementasi metode STAD (*Student Team Achievement Division*) pada pembelajaran Fikih Kelas X di Madrasah Aliyah Almaarif Singosari Malang (MA Almasima). Hal ini dikarenakan proses pembelajaran yang berlangsung melibatkan banyak variasi metode pembelajaran serta menampung tiga pendekatan pembelajaran sekaligus, yakni *teacher oriented*, *individual student-oriented* dan *collaborative-studentoriented*. Jadi, baik problem stagnasi maupun ketimpangan, keduanya dapat diminimalisasi bahkan dieliminasi.

B. Rumusan Masalah

Ada dua rumusan masalah yang diajukan dalam makalah ini. *Pertama*, Bagaimana implementasi metode STAD dalam pembelajaran Fikih Kelas X di Madrasah Aliyah Almaarif Singosari Malang?. *Kedua*, Bagaimana implikasi implementasi metode STAD tersebut dalam konteks reformasi pembelajaran PAI?.

C. Metodologi Penelitian

Rumusan masalah ini dijawab dengan menerapkan pendekatan kualitatif, jenis penelitian deskriptif, berupa studi lapangan (*field research*). Teknik pengumpulan data menggunakan observasi, wawancara dan dokumentasi. Teknik analisis data menggunakan analisis isi. Sedangkan teknik pemeriksaan keabsahan data menggunakan teknik triangulasi, konsultasi ahli dan perpanjangan keikut-sertaan.

Objek penelitian adalah pembelajaran Fikih di Kelas X.7 MA Almaarif Singosari yang berjumlah 48 siswa. Waktu pelaksanaan penelitian berlangsung selama dua pekan, sedangkan observasi dilakukan pada dua sesi pembelajaran, yaitu tanggal 24 dan 31 Oktober 2015. Adapun materi pembelajaran yang diberikan adalah Konsep Fikih dalam Islam, terutama mendalami konsep *Maqashid Syariah*.

D. Pembahasan

1. Implementasi Metode STAD pada Pembelajaran Fikih Kelas X di MA Almasima

Implementasi metode STAD pada pembelajaran Fikih Kelas X di MA Almasima terdiri dari lima tahap, pengelompokan, penyajian materi oleh guru (*teacher-oriented*),

kompetisi delegatif (*individual student-oriented*), kompetisi kelompok (*collaborative student-oriented*) dan ujian tim (evaluasi pembelajaran).¹

Berikut ini langkah-langkah implementasi metode STAD pada pembelajaran Fikih Kelas X di MA Almasima:²

Langkah Pertama, Pengelompokan. Guru membagi siswa menjadi beberapa kelompok sesuai dengan sub topik materi bahasan. Nama kelompok mengacu pada sub topik materi bahasan, yaitu Kelompok Hifzh al-Din [1], Hifzh al-Nafs [2], Hifzh al-'Aql [3], Hifzh al-Nasl [4] dan Hifzh al-Mal [5]. Hal ini dimaksudkan agar istilah-istilah tersebut semakin familiar di telinga siswa-siswi.

Langkah Kedua, Penyajian Materi. Guru menjelaskan secara ringkas materi tentang Maqashid Syariah dalam Islam, yaitu pelestarian agama (*Hifzh al-Din*), jiwa-raga (*Hifzh al-Nafs*), akal (*Hifzh al-'Aql*), keluarga (*Hifzh al-Nasl*) dan harta benda (*Hifzh al-Mal*). Guru menyajikannya dengan menggambarkan matrik di papan tulis, sedangkan siswa diberi tugas mendengarkan dengan seksama, kemudian diminta untuk mencatat materi yang tertulis di papan. Berikut ini gambaran tampilan matrik yang disusun oleh guru: ³

Maqashid Syariah	Contoh positif	Contoh negatif
Hifzh al-Din (Pelestarian Agama)	➤ Shalat ➤ Membaca al-Qur'an ➤	➤ Meninggalkan shalat ➤ Percaya horoskop ➤
Hifzh al-Nafs (Pelestarian Jiwa-Raga)	➤ Olahraga ➤ Makanan bergizi ➤	➤ Merokok ➤ Berkelahi ➤
Hifzh al-'Aql (Pelestarian Akal)	➤ Membaca-Menulis ➤ Penelitian ➤	➤ Mengonsumsi narkoba ➤ Menyontek ➤
Hifzh al-Nasl (Pelestarian Keluarga)	➤ Menikah ➤ Menafkahi keluarga ➤	➤ Berpacaran ➤ Berzina ➤
Hifzh al-Mal (Pelestarian Harta)	➤ Bekerja ➤ Bershadaqah ➤	➤ Pengangguran ➤ Korupsi ➤

Sebelum melangkah ke bagian inti metode STAD, yaitu kompetisi, guru memberikan kesempatan kepada masing-masing kelompok untuk mempelajari materi *Maqashid Syariah* tersebut selama 10 menit. Setelah itu, guru menyajikan dua kategori kompetisi, yaitu kompetisi delegatif yang bersifat individual, yakni setiap kelompok hanya menampilkan satu orang delegasi, kemudian menyajikan kompetisi kelompok yang melibatkan seluruh anggota kelompok.

¹ Berdasarkan hasil wawancara dengan guru mata pelajaran Fikih, Bapak Rosidin, pada tanggal 24 Oktober 2015, pada waktu istirahat sekolah yang pertama, yaitu pukul 09.45-10.15 WIB.

² Data olahan dari hasil observasi pada pembelajaran Fikih tanggal 24 dan 31 Oktober 2015, didukung hasil wawancara dengan guru mata pelajaran Fikih, Bapak Rosidin, pada tanggal 24 dan 31 Oktober 2015, pada waktu istirahat sekolah yang pertama, yaitu pukul 09.45-10.15 WIB.

³ Hasil observasi pada pembelajaran Fikih di Kelas X.7 pada tanggal 24 Oktober 2015. Sesuai dengan catatan yang dituliskan guru di papan tulis.

Langkah Ketiga, Kompetisi Delegatif. Ada dua jenis kompetisi delegatif yang diterapkan, yaitu *peer teaching* dan *sorogan/taqlin*.

Pertama, Peer Teaching: Guru menunjuk satu delegasi dari masing-masing kelompok untuk tampil sebagai “guru” dalam aplikasi metode *peer teaching*. Tugasnya adalah menjelaskan tentang materi *Maqashid Syariah* dalam durasi 3 menit. Jadi, metode *peer teaching* ini menghabiskan waktu sekitar 15 menit.

Juara kompetisi ini didasarkan pada penilaian subyektif guru yang didasarkan pada performa siswa yang berperan sebagai “guru” dan respon para siswa yang berperan sebagai “murid”. Penilaian menggunakan format lima angka, yaitu: 1 = Buruk Sekali, 2 = Buruk, 3 = Cukup, 4 = Baik, 5 = Baik Sekali. Berikut hasil penilaian guru terhadap praktik *peer teaching*:

Kelompok	Nama	Nilai
Hifzh al-Din [1]	Fatimatuz Zahra al-Kamiliyah	4
Hifzh al-Nafs [2]	Chikmatul Aliyyah	3
Hifzh al-‘Aql [3]	Lukmanul Hakim	3
Hifzh al-Nasl [4]	Muhammad Irfa’illah	2
Hifzh al-Mal [5]	Zahrotul Wardah	3







Kedua, Sorogan/Talqin (Individual Learning): Guru menunjuk satu delegasi terbaik dari masing-masing kelompok untuk berperan sebagai “penguji” bagi anggota kelompok yang lain. Dalam implementasinya, guru memilih siswa yang sebelumnya menjadi delegasi pada sesi *peer teaching* sebagai “penguji”, sedangkan materi sorogan adalah menghafalkan materi *Maqashid Syariah* yang tertulis dalam matrik di atas, kemudian ‘penguji’ memberikan skor sesuai dengan jumlah item yang dihafal oleh masing-masing siswa yang diuji. Selanjutnya ‘penguji’ menyerahkan hasil penilaian kepada guru, untuk kemudian dijadikan acuan oleh guru untuk menentukan pemenang dari kompetisi sorogan/*talqin* ini. Pemenang kompetisi ini adalah kelompok yang memiliki rata-rata poin paling tinggi. Dengan demikian, poin masing-masing siswa mempengaruhi akumulasi nilai yang diperoleh kelompoknya.

Kelompok	Siswa										Nilai Tim
	1	2	3	4	5	6	7	8	9		
Hifzh al-Din [1]	5	4	5	4	5	4	3	5	5	40	4.4
Hifzh al-Nafs [2]	5	5	5	5	4	4	5	5	5	43	4.7
Hifzh al-‘Aql [3]	4	4	5	3	5	5	4	5	5	40	4.4
Hifzh al-Nasl [4]	5	5	5	4	4	5	3	5		36	4.5
Hifzh al-Mal [5]	4	4	5	3	3	5	4	3		28	3.5

Langkah Keempat, Kompetisi Kelompok. Ada dua jenis kompetisi kelompok yang diterapkan guru.

Pertama, Cerdas Cermat: Guru menunjuk delegasi dari masing-masing kelompok untuk mengikuti cerdas cermat terkait materi bahasan. Juara kompetisi ini didasarkan pada perolehan poin selama mengikuti cerdas cermat.

Dalam implementasinya, ruang kelas disusun dengan format U sesuai dengan visualisasi sederhana di bawah ini:

Hifzh al-'Aql [3] 		
Hifzh al-Nafs [2] 	 Guru [Sebagai Pembaca Soal Cerdas Cermat]	Hifzh al-Nasl [4] 
Hifzh al-Din [1] 		Hifzh al-Mal [5] 

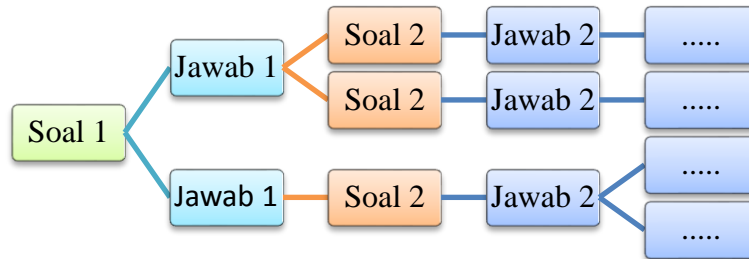
Materi soal yang diberikan oleh guru dalam sesi cerdas cermat lebih luas daripada materi pertemuan pertama. Hal ini dikarenakan pada pertemuan pertama, guru sudah memberikan penugasan kepada masing-masing siswa agar menambah wawasan tentang materi *Maqashid Syariah*, baik dengan cara bertanya kepada orang yang lebih ahli –guru di pesantren atau senior– maupun mengakses internet.

Cerdas cermat dilaksanakan dalam satu babak saja, namun dengan tiga kategori pertanyaan, di mana masing-masing kategori memuat 5 pertanyaan. Jadi, total pertanyaan yang diberikan dalam sesi cerdas cermat ini berjumlah 15 item. Kategori pertama, guru menampilkan gambar melalui slide LCD proyektor, kemudian masing-masing kelompok beradu cepat untuk menjawab pertanyaan dengan cara menyebutkan jenis *Maqashid Syariah* yang sesuai dengan gambar tersebut. Kategori kedua, guru menyebutkan salah satu contoh kasus –misalnya: fenomena menyontek di kalangan siswa pada saat UN–, kemudian peserta cerdas cermat menjawab *Maqashid Syariah* yang relevan dengan contoh kasus tersebut. Kategori ketiga, guru menyebutkan salah satu *Maqashid Syariah*, kemudian peserta cerdas cermat menjawab dengan memberikan contoh kasus yang relevan dengan *Maqashid Syariah* yang ditanyakan guru.

Pada sesi ini, tim peneliti yang melakukan observasi diberi tugas untuk menentukan tim mana yang pertama kali mengacungkan tangan. Hal ini dikarenakan keterbatasan fasilitas yang memudahkan jalannya cerdas cermat, semisal bel. Berikut ini hasil penilaian kelompok dalam sesi kompetisi cerdas cermat:

Kelompok	Soal Cerdas Cermat															Nilai Tim
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
H. al-Din [1]				👍		👍	👍			👍						4
H. al-Nafs [2]	👍	👍						👍			👍				👍	5
H. al-'Aql [3]									👍				👍			2
H. al-Nasl [4]			👍		👍									👍		3
H. al-Mal [5]												👍				1

Kedua, Metode SQUID (*Sequential Questions and Insight Diagram*). Terlebih dahulu, guru memberikan penjelasan tentang teknis implementasi metode SQUID. Guru membuat diagram SQUID di papan tulis. Berikut ini tampilannya:



Soal 1 diisi oleh guru, sedangkan jawaban 1, soal 2, jawaban 2, dan seterusnya, dilengkapi oleh para anggota kelompok. Untuk itu, guru menyiapkan kertas khusus yang memiliki lem perekat. Ada dua warna kertas yang disediakan, yaitu kertas warna hijau untuk soal dan kertas warna kuning untuk jawaban. Selanjutnya tiap kelompok diberi kesempatan untuk menuliskan jawaban 1, soal 2 dan seterusnya di kertas khusus tersebut, kemudian ditempelkan pada diagram SQUID yang tertera di papan tulis. Tiap kelompok hanya diberikan waktu 7 menit. Setelah waktu habis, maka guru memberi penilaian singkat tentang kinerja kelompok. Tiap satu kertas yang dinilai benar, mendapatkan satu poin. Berikut ini hasil dari implementasi metode SQUID:

Kelompok	Aspek Penilaian					Nilai Tim
	Jawab 1	Soal 2	Jawab 2	Soal 3	Jawab 3	
Hifzh al-Din [1]	👍	👍	👍	👍	👍	5
Hifzh al-Nafs [2]	👍	👍	👍	👍	-	4
Hifzh al-'Aql [3]	👍	👍	-	👍	👍	4
Hifzh al-Nasl [4]	👍	👍	👍	-	-	3
Hifzh al-Mal [5]	👍	-	👍	👍	-	3

Langkah Evaluasi, Ujian Tim. Guru menunjuk satu delegasi dari masing-masing kelompok sebagai “pengawas ujian” yang bertugas mengawasi ujian atau evaluasi terkait materi pembelajaran. Delegasi tersebut diberi tugas mengawasi pengerjaan ujian yang dilakukan oleh anggota kelompok lain. Apabila ada salah satu anggota kelompok lain yang bersikap tidak jujur atau tidak sportif, misalnya mencontek, maka dia diminta untuk mem-*black list* seluruh anggota tim lainnya. Jadi, metode ini bukan sekedar evaluasi pembelajaran yang bersifat kognitif, melainkan juga melibatkan aspek afektif dalam konteks melatih kepercayaan diri dan kejujuran masing-masing anggota tim.

Dalam implementasinya, guru memberikan kertas soal yang memuat 20 pertanyaan pilihan ganda. Waktu pengerjaan dibatasi 20 menit. Hal ini dimaksudkan agar siswa terbiasa menjawab pertanyaan dengan lugas dan benar. Dari hasil evaluasi tim ini, dapat diketahui kemampuan individu sekaligus kelompok. Jika pada sesi sorogan/*talqin* ada satu anggota yang tidak ikut serta, karena diposisikan sebagai ‘penguji’, sehingga jumlah pesertanya ada 43, maka pada ujian tim ini, seluruh peserta

dilibatkan, sehingga jumlah peserta adalah 48 siswa. Berikut ini hasil penilaian evaluasi tim:

Kelompok	Siswa										Nilai Tim
	1	2	3	4	5	6	7	8	9	10	
Hifzh al-Din [1]	17	18	18	18	17	17	17	19	19	18	178: 10 = 17.8
Hifzh al-Nafs [2]	18	19	19	19	19	18	17	18	17	19	183: 10 = 18.3
Hifzh al-'Aql [3]	16	17	17	18	16	16	18	19	18	17	172: 10 = 17.2
Hifzh al-Nasl [4]	17	19	19	17	16	16	17	17	18		156: 9 = 17.3
Hifzh al-Mal [5]	17	18	18	16	17	16	15	17	16		150: 9 = 16.6

Pada akhir implementasi metode STAD, guru menentukan “juara umum” berdasarkan total “gelar juara” yang diperoleh masing-masing tim. Dari paparan data di atas, maka dapat diketahui bahwa kelompok yang berhak meraih “gelar juara” adalah kelompok Hifzh al-Nafs, dengan total “3 gelar juara”, mengalahkan kelompok Hifzh al-Din dengan total “2 gelar juara”. Sedangkan tiga kelompok lain tidak mendapatkan “gelar juara”. Kelompok yang meraih gelar “juara umum” diberi apresiasi untuk mendapatkan “medali juara” yang berupa satu bungkus permen. Hadiah itupun dibagi-bagikan ke seluruh anggota kelas, demi menunjukkan rasa solidaritas antar sesama anggota kelas.

Setelah selesai mengimplementasikan metode STAD, guru memberikan pandangan ahli terkait materi-materi yang dirasa sulit untuk dipahami, kemudian guru menyimpulkan pokok-pokok materi pelajaran, dengan disertai relevansi dengan kehidupan nyata. Dari situ, guru melanjutkan materinya dengan memberikan motivasi yang menggugah semangat siswa-siswi untuk memiliki akhlak-akhlak terpuji yang disyariatkan dalam ajaran Islam.

2. Implikasi Implementasi Metode STAD terhadap Reformasi Pembelajaran PAI (Pendidikan Agama Islam)

a. Terciptanya Pembelajaran Berbasis PAIKEM

Implementasi metode STAD dalam pembelajaran Fikih Kelas X MA Almasima selaras dengan paradigma baru pembelajaran yang mengedepankan prinsip PAIKEM, yaitu Pembelajaran Aktif, Inovatif, Kreatif, Efektif dan Menyenangkan. Hal ini didasarkan pada beberapa indikator berikut:⁴

- 1) Siswa-siswi terlibat aktif dalam pembelajaran, karena setiap siswa pasti mendapatkan kesempatan untuk tampil mewakili kelompoknya

⁴ Data olahan dari hasil observasi pada pembelajaran Fikih tanggal 24 dan 31 Oktober 2015, didukung hasil wawancara dengan siswa-siswi kelas X.7 yang menjadi ‘penguji’ –Fatimatuz Zahra al-Kamiliah, Chikmatul Aliyyah, Zahrotul Wardah, Lukmanul Hakim, Muhammad Irfa’illah– pada tanggal 24 Oktober 2015, pada waktu istirahat sekolah yang kedua, yaitu pukul 11.45-12.15 WIB.

- 2) Implementasi metode STAD pada pembelajaran Fikih Kelas X merupakan pengalaman pembelajaran yang baru pertama kali dirasakan oleh para peserta didik
 - 3) Variasi metode pembelajaran yang diterapkan dalam implementasi metode STAD mencerminkan kreativitas yang tinggi
 - 4) Tingginya nilai yang diraih oleh siswa-siswi, baik berdasarkan hasil evaluasi individu maupun tim, menunjukkan bahwa pembelajaran berlangsung efektif
 - 5) Suasana gembira yang menyelimuti siswa-siswi selama proses pembelajaran berlangsung, menunjukkan dengan jelas bahwa pembelajaran berlangsung menyenangkan. Siswa-siswi tampak antusias, bergembira dan saling memberikan semangat kepada anggota tim yang sedang berkompetisi.
- b. Terciptanya Pembelajaran yang Proporsional
- Implementasi metode STAD dalam pembelajaran Fikih Kelas X MA Almasima mencerminkan pembelajaran yang proporsional. Hal ini didasarkan pada temuan berikut ini:⁵
- 1) Dari 90 menit waktu total pembelajaran, setidaknya 10 menit digunakan oleh guru untuk aktivitas yang bernuansa rutin-administratif, seperti membaca doa awal pembelajaran yang relatif lama –sekitar 5 menit–, serta mengabsen kehadiran siswa. Sedangkan 10 menit lagi digunakan oleh guru untuk memberikan motivasi berupa cerita hikmah dan fakta-fakta aktual yang selaras dengan materi pembelajaran, hingga kemudian ditutup dengan doa.
 - 2) Waktu efektif pembelajaran berlangsung 70 menit. Secara garis besar, guru menghabiskan waktu sekitar 20 menit, 5 menit untuk pengelompokan, 10 menit untuk menjelaskan materi dan 5 menit untuk menyimpulkan materi bahasan. Aktivitas yang bersifat kolaboratif menghabiskan waktu paling banyak, yaitu sekitar 35 menit, yang digunakan untuk kepentingan kompetisi tim. Adapun aktivitas yang bersifat individual, setidaknya 15 menit digunakan oleh siswa-siswi, termasuk untuk kepentingan kompetisi yang bersifat delegatif.
 - 3) Berdasarkan data tersebut, maka dapat diambil benang merah bahwa implementasi metode STAD telah memberikan waktu yang proporsional bagi pendidik maupun peserta didik. Pendidik bertugas memberikan penjelasan materi di awal pembelajaran, pandangan ahli terkait materi yang ditanyakan dan simpulan di akhir pembelajaran. Secara individu, masing-masing siswa dituntut untuk menguasai materi pembelajaran, karena setiap siswa pasti akan mendapatkan kesempatan untuk menjadi delegasi tim dalam kompetisi yang bersifat delegatif, belum lagi dengan adanya evaluasi pembelajaran yang bersifat individu, namun akumulasi nilai masing-masing individu akan mempengaruhi nilai tim secara keseluruhan. Secara kolaboratif, siswa mendapatkan kesempatan untuk saling bekerjasama dengan sesama anggota kelompok, namun pada saat yang sama juga mendapatkan kesempatan untuk berkompetisi dengan kelompok lain.

⁵ Data olahan dari hasil observasi pada pembelajaran Fikih tanggal 24 dan 31 Oktober 2015, didukung hasil wawancara dengan guru mata pelajaran Fikih, Bapak Rosidin, pada tanggal 24 dan 31 Oktober 2015, pada waktu istirahat sekolah yang pertama, yaitu pukul 09.45-10.15 WIB.

E. Penutup

1. Kesimpulan

Pertama, implementasi metode STAD pada pembelajaran Fikih Kelas X di MA Almasima terdiri dari lima tahap, pengelompokan, penyajian materi oleh guru (*teacher-oriented*), kompetisi delegatif (*individual student-oriented*), kompetisi kelompok (*collaborative student-oriented*) dan ujian tim.

Kedua, implikasi implementasi metode STAD terhadap reformasi pembelajaran PAI terlihat pada dua aspek, terciptanya pembelajaran yang mencerminkan prinsip PAIKEM (Pembelajaran Aktif, Inovatif, Kreatif, Efektif dan Menyenangkan) sehingga tidak monoton, serta terciptanya pembelajaran yang proporsional, karena memadukan antara keahlian pendidik, kemampuan individual peserta didik serta kemampuan kolaborasi antar peserta didik.

2. Saran

Saran tim penulis, penelitian ini perlu disebarluaskan kepada guru-guru PAI di berbagai lembaga pendidikan Islam, baik formal maupun non-formal. Harapan tim penulis, pembelajaran PAI semakin berkualitas dan menyenangkan, sehingga layak dilabeli "edu-tainment", yaitu pembelajaran yang memuat unsur edukasi dan entertainment sekaligus.

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Lampiran: Absensi Kelas X.7

NO	NAMA	NO	NAMA
1	Muhammad Hermansyah	25	Ella Dwi Sistasari
2	Ahmad Ainur Rozikin	26	Fajra Rahmani
3	Ahmad Zidan Al-Ghiffari	27	Fatimatuz Zahra Al-Kamiliyah H.
4	Ahmad Ziyad Izzul Aziz	28	Firdausin Nazila
5	Andi Muhammad Arsyi	29	Hikmatul Hasanah
6	Hamzah Maulana	30	Jihan Nahda Syauqiyah
7	Kevin Kusuma Pratama	31	Laurelya Fern Putri Fredyan
8	Lukmanul Hakim	32	Layla Tsabita
9	Milki Ali Ghufon	33	Lila Siti Julaikho
10	Moch. Thufail Basyarahil	34	Maziyatus Sa'idah
11	Mohammad Bassam Albaridy	35	Mutiara Sinta Rahma
12	Muh. Hafidz Hidayatul	36	Nadia Fakhrun Nisa'
13	Muh. Mudkhol Mujahidin A.	37	Naylul Farochah
14	Muhammad Arunial Azka	38	Nur Halisah
15	Muhammad Irfa'illah	39	Nurul Hidayah
16	Muhammad Syarif Hidayatullah	40	Renanda Atthohiroh
17	Nukman	41	Safira Ekta Firdausy
18	Tsalis Imamuddin	42	Silvia Ningsih
19	Wahyu Bagus Anugrah	43	Siti Zulaikha
20	Akhla Tasykuria	44	Thea Karuni Respati
21	Ana Niswatul Fitria	45	Wardah
22	Atik Norma Linda	46	Zahrotul Wardah
23	Chikmatul Aliyyah	47	Zida Kamalia
24	Dhita Ayu Astrellita	48	Faiq Maulana Wafi

Catatan Revisi

1. Tambahkan data tentang metode STAD pada bagian KAJIAN PUSTAKA
2. Tambahkan data tentang metode SQUID pada bagian BAHASAN 1, dan pembelajaran berbasis PAIKEM pada bagian BAHASAN 2

Pragmatic as Akhlakul Karimah Education in Language Instruction

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Abstract: Character education is a process to construct better attitude, personality and traits of the students. One of science branches that teaches akhlakul karimah values is language instruction, particularly pragmatics. This paper is going to explore pragmatics role as akhlakul karimah education in character building construction. This paper is intended to provide a portrait that pragmatic is crucial and necessary to comprehend by language teachers that pragmatic is not only a sub discipline. In broader context, pragmatics is praxis that is visualizing how speech act is seen from pragmatic perspective, how building speech act with diverse speech community by considering the context and implied messages through implicature and explicature. Similar to this concept, pragmatics has a crucial role to construct *hablum minannas* in the multicultural society of Indonesia oh how society interact b y using their own language, what strategy to apply in building and maintaining ethnic relations and others.

Keywords: Akhlakul Karimah, Character Education, Pragmatics

A. Pendahuluan

Dalam era globalisasi saat ini dunia terasa sangat sempit, dengan perkembangan teknologi yang begitu cepat membuat manusia dapat begitu mudah memperoleh informasi. Saat ini Indonesia mengalami krisis multi dimensi, diantaranya permasalahan-permasalahan yang timbul di negara indonesia ini adalah penyimpangan moral seperti: seks bebas, tawuran pelajar, kebut-kebutan di jalan para pelajar, pengguna narkoba, minuman keras, perjudian, kasus korupsi, perampokan, bom bunuh diri teroris, dan baru-baru ini yang paling mencengangkan kasus video porno pelakunya adalah seorang artis idola dimasyarakat, serta seorang anggota Dewan Perwakilan Rakyat (DPR) nonton video porno saat sidang di gedung DPR.

Berdasarkan data yang disampaikan oleh Komisi Perlindungan Anak Indonesia pada tahun 2003, terdapat 32 % remaja usia 14-18 tahun di kota-kota besar di Indonesia pernah berhubungan seks (dalam Wibowo, 2012). Tak hanya peristiwa dalam skala kecil seperti tersebut diatas, dalam skala yang lebih besar misalnya tindakan korupsi yang dilakukan oleh para pejabat negara, juga menjadi tanda bahwa selama ini pendidikan Indonesia kurang dapat menginternalisasikan nilai-nilai yang diajarkan di sekolah, sehingga orang terpelajar pun melakukan perbuatan yang keji.

Permasalahan karakter bangsa menjadi sorotan tajam masyarakat yang mengenai berbagai aspek kehidupan, terbukti dengan tertuangnya berbagai kasus tindak kriminalitas dalam berbagai tulisan di media cetak, wawancara, dialog, dan gelar wicara di media elektronik. Melihat carut-marutnya kondisi moral bangsa tersebut, berbagai alternatif penyelesaian diajukan seperti; peraturan, undang-undang, peningkatan upaya pelaksanaan dan penerapan hukum yang lebih kuat. Alternatif lain yang banyak dikemukakan untuk mengatasi masalah budaya dan karakter bangsa yang dibicarakan tersebut adalah pendidikan.

Pendidikan dianggap sebagai alternatif yang bersifat preventif karena pendidikan membangun generasi baru bangsa yang lebih baik (BPPPK, 2010). Pencanangan yang dilakukan Pemerintah diawali dengan 'Deklarasi Pendidikan Budaya dan Karakter Bangsa' sebagai gerakan nasional pada Januari 2010. Hal ini ditegaskan ulang dalam Pidato

Presiden pada peringatan Hari Pendidikan Nasional, 2 Mei 2010. Sejak itu, pendidikan karakter menjadi perbincangan di tingkat nasional. Munculnya Deklarasi tersebut disinyalir akibat kondisi bangsa kita yang menunjukkan perilaku antibudaya dan antikarakter (Marzuki, 2013). Sebagai alternatif yang bersifat preventif, pendidikan diharapkan dapat mengembangkan kualitas generasi muda bangsa dalam berbagai aspek yang dapat memperkecil dan mengurangi penyebab berbagai masalah budaya dan karakter bangsa. Pendidikan karakter di gaungkan kembali, karena begitu banyak permasalahan-permasalahan di negeri ini yang berhubungan dengan penyimpangan-penyimpangan akhlaq, moral, nilai-nilai budaya bangsa dan etika, baik penyimpangan tersebut yang dilakukan para generasi muda maupun para pemimpin bangsa, sehingga pemerintah merasa Pendidikan karakter berbasis perbaikan akhlak saat ini sangat di perlukan.

Ajaran akhlakul karimah pun sebenarnya telah tersirat dalam salah satu ranah pembelajaran bahasa yaitu pragmatik. Pragmatik mengkaji bagaimana berbahasa, yang berarti secara tidak langsung seorang peserta didik diajarkan bagaimana cara bersopan santun, bagaimana beretika dan bermoral selama pembelajaran berlangsung. Adapun dalam islam ajaran ini disebut sebagai bagaimana umat islam dibawa dalam lingkup berakhlakul karimah dengan sesama manusia, yang pada akhirnya berbias kepada seluruh bagian kehidupan.

B. Metode Penelitian

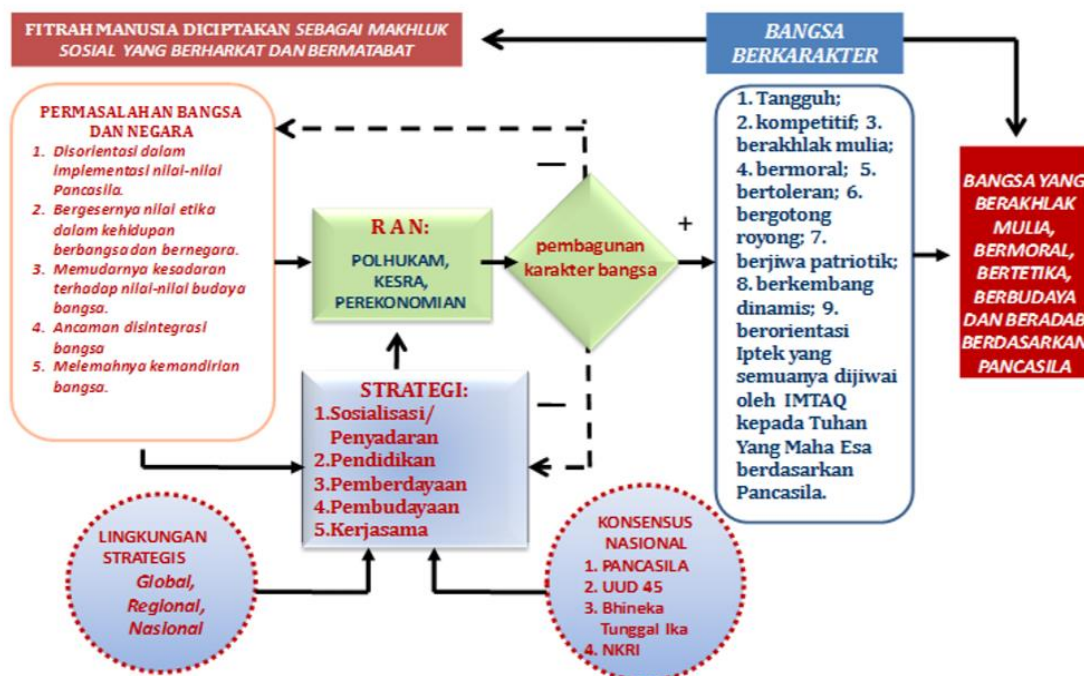
Jenis penelitian ini adalah penelitian deskriptif kualitatif. Subjek dalam penelitian ini semua santri putri di pondok pesantren Dharmaseraya-Padang yang mengikuti proses belajar mengajar di MA dan Mts Al-Barokah. Objek penelitian ini berupa tuturan dari interaksi atau interaksi antar para Guru dan Siswa. Data dalam penelitian ini diperoleh dari interaksi dan komunikasi siswa dan Guru Mts dan MA. Sumber data dalam penelitian ini bersifat lisan dan tertulis. Sumber data lisan yaitu tuturan yang digunakan penutur dan lawan tutur sewaktu proses pembelajaran berlangsung Sumber data tulis diambil langsung dari teknik catat pada waktu penelitian terhadap ujaran-ujaran Guru dan Siswa. Teknik pengumpulan data menggunakan teknik simak libat cakap, teknik rekam, teknik catat, dan teknik sadap pancing. Upaya untuk mendapatkan keabsahan data penelitian ini, perlu dilakukan pengecekan terhadap data yang ditemukan. Pengecekan data dalam ini ditempuh melalui ketekunan pengamatan dan diskusi dengan teman sejawat Teknik analisisnya menggunakan metode analisis cara-tujuan.

C. Pembahasan

1. Pendidikan Karakter

Istilah karakter berasal dari bahasa Yunani *charassein* dan "*kharax*" yang maknanya *tools for making* atau *to engrave* yang artinya mengukir, kata ini mulai banyak digunakan kembali dalam bahasa prancis "*caracter*" pada abad ke 14 dan kemudian masuk dalam bahasa inggris menjadi "*character*" sebelum akhirnya menjadi bahasa Indonesia menjadi "karakter" (John, 2010; Afandi: 2011; Koesoema, 2007). Simon Philips dalam buku Refleksi Karakter Bangsa, mendefinisikan karakter adalah kumpulan tata nilai yang menuju pada suatu sistem, yang melandasi pemikiran, sikap, dan perilaku yang ditampilkan. Sementara itu, Koesoema menyatakan bahwa karakter sama dengan kepribadian.

Kepribadian dianggap sebagai ciri, karakteristik, gaya atau sifat khas dari diri seseorang yang bersumber dari bentukan yang diterima dari lingkungan. Sedangkan pendidikan karakter adalah suatu sistem penanaman nilai-nilai karakter kepada warga sekolah yang meliputi komponen pengetahuan, kesadaran atau kemauan, dan tindakan untuk melaksanakan nilai-nilai tersebut, baik terhadap Tuhan Yang Maha Esa, diri sendiri, sesama, lingkungan, maupun kebangsaan sehingga menjadi manusia insan kamil (dalam Muslich, 2011; Hidzqy, 2015). Pendidikan karakter merupakan usaha menanamkan kebiasaan-kebiasaan yang baik (*habitation*) sehingga peserta didik mampu bersikap dan bertindak berdasarkan nilai-nilai yang telah menjadi kepribadiannya. Dengan kata lain, pendidikan karakter yang baik harus melibatkan pengetahuan yang baik (*moral knowing*), perasaan yang baik atau *loving good* (*moral feeling*) dan perilaku yang baik (*moral action*) sehingga terbentuk perwujudan kesatuan perilaku dan sikap hidup peserta didik.



Bagan 1: Alur Pikir Pembangunan Karakter
 (sumber: Buku Induk Pembangunan Karakter, 2010)

Berdasarkan alur pikir pada Bagan di atas, pendidikan merupakan salah satu strategi dasar dari pembangunan karakter bangsa yang dalam pelaksanaannya harus dilakukan secara koheren dengan beberapa strategi lain. Strategi tersebut mencakup: sosialisasi atau penyadaran, pemberdayaan, pembudayaan, dan kerjasama seluruh komponen bangsa. Pembangunan karakter dilakukan dengan pendekatan sistematis dan integratif dengan melibatkan keluarga, satuan pendidikan, pemerintah, masyarakat sipil, anggota legislatif, media massa, dunia usaha, dan dunia industri (Buku Induk Pembangunan Karakter, 2010).

Kemendiknas (2011), telah mengidentifikasi 18 nilai karakter yang perlu ditanamkan kepada peserta didik yang bersumber dari Agama, Pancasila, Budaya, dan

Tujuan Pendidikan Nasional. Kedelapan belas nilai tersebut adalah: 1) religius, 2) jujur, 3) toleransi, 4) disiplin, 5) kerja keras, 6) kreatif, 7) mandiri, 8) demokratis, 9) rasa ingin tahu, 10) semangat kebangsaan, 11) cinta tanah air, 12) menghargai prestasi, 13) bersahabat/komunikatif, 14) cinta damai, 15) gemar membaca, 16) peduli lingkungan, 17) peduli sosial, 18) tanggungjawab. Meskipun telah dirumuskan ada 18 nilai pembentuk karakter bangsa, disetiap satuan pendidikan dapat menentukan prioritas pengembangannya. Pemilihan nilai-nilai tersebut berpijak dari kepentingan dan kondisi satuan pendidikan masing-masing. Hal ini dilakukan melalui analisis konteks, sehingga dalam implementasinya dimungkinkan terdapat perbedaan jenis nilai karakter yang dikembangkan. Implementasi nilai-nilai karakter yang akan dikembangkan dapat dimulai dari nilai-nilai yang esensial, sederhana, dan mudah dilaksanakan (Kemendiknas, 2011).

Pendidikan karakter adalah pendidikan sepanjang hayat, sebagai proses kearah manusia yang sempurna. Oleh karena itu, pendidikan karakter memerlukan keteladanan dan sentuhan mulai sejak dini sampai dewasa. Adapun tujuan pendidikan karakter adalah untuk meningkatkan mutu penyelenggaraan dan hasil pendidikan yang mengarah pada pencapaian pembentukan karakter dan akhlak mulia peserta didik secara utuh, terpadu, dan seimbang (Faizah, 2010). Melalui pendidikan karakter diharapkan peserta didik mampu secara mandiri meningkatkan dan menggunakan pengetahuannya, mengkaji dan menginternalisasi, serta mempersonalisasi nilai-nilai karakter dan akhlak mulia sehingga terwujud dalam kehidupan sehari-hari.

2. Pendidikan Akhlaul Karimah

Secara etimologi kata akhlak berasal dari Arab "Akhlak" bentuk jamak dari "Khuluk" yang artinya kebiasaan (Sidny, 1998), perangai atau kelakuan (Utsaimin, 2008), Budi pekerti (As, 2002). Pada pengertian sehari-hari akhlak umumnya disamakan artinya dengan arti kata "budi pekerti" atau "kesusilaan" atau "sopan santun" dalam bahasa Indonesia, dan tidak berbeda pula dengan arti kata "moral" atau "ethic" dalam bahasa Inggris (Thatapangarsa, 1990). Sedangkan "Kharimah" dalam bahasa Arab artinya terpuji, baik atau mulia (Sidny, 1998). Adapun pengertian akhlak dilihat dari sudut istilah (terminologi) yaitu segala budi pekerti baik yang ditimbulkan seseorang tanpa melalui pemikiran dan pertimbangan yang mana sifat itu menjadi budi pekerti yang utama dan dapat meningkatkan harkat dan martabat manusia.

Tujuan dari pendidikan moral dan akhlak dalam Islam adalah membentuk orang-orang yang bermoral baik, keras kemauan, sopan dalam bicara dan perbuatan, mulia dalam tingkah laku dan perangai. Tujuan terakhir dari pada pendidikan Islam itu sendiri adalah tujuan-tujuan moralitas dalam arti yang sebenarnya. Ahli-ahli pendidikan Islam telah sependapat bahwa suatu ilmu yang tidak akan membawa kepada fadhilah dan kesempurnaan, tidak seyogyanya diberi nama ilmu. Tujuan pendidikan Islam bukanlah sekedar memenuhi otak murid-murid dengan ilmu pengetahuan, tetapi tujuannya adalah mendidik akhlak dengan memperhatikan segi-segi kesehatan, pendidikan fisik dan mental, perasaan dan praktek, serta mempersiapkan anak-anak menjadi anggota masyarakat. Menurut Barmawi Umari dalam bukunya "Materi Akhlak", bahwa tujuan pembinaan akhlak secara umum meliputi: Supaya dapat terbiasa melakukan hal yang baik dan terpuji serta menghindari yang buruk, jelek, hina, dan

tercela, serta supaya hubungan kita dengan Allah SWT dan dengan sesama makhluk selalu terpelihara dengan baik dan harmonis (dalam Mustafa, 1997).

Razak (1989) menyebutkan bahwa ajaran islam berdasarkan praktek Rasulullah, pendidikan Akhlakul Karimah (akhlak mulia) adalah satu faktor penting dalam membina suatu umat atau membangun suatu bangsa. Yang diperlukan oleh pembangunan ialah keikhlasan, kejujuran, jiwa kemanusiaan yang tinggi, sesuai kata dengan perbuatan. Oleh karena itu program utama dan perjuangan pokok dari segala usaha, ialah pembinaan akhlak mulia. Hamzah Ya'cub dalam bukunya "Etika Islam" menyatakan bahwa manfaat mempelajari akhlak adalah sebagai berikut (dalam Khomariyah 2010):

a. Memperoleh Kemajuan Rohani

Tujuan ilmu pengetahuan adalah meningkatkan kemajuan manusia di bidang rohaniah atau bidang mental spiritual. Antara orang yang berilmu pengetahuan tidaklah sama derajatnya dengan orang tidak berilmu pengetahuan, karena orang yang tidak berilmu pengetahuan, karena orang yang berilmu, praktis memiliki keutamaan dengan derajat yang lebih tinggi.

b. Sebagai Penuntun Kebaikan

Dengan mempelajari akhlak maka ia akan mengerti, memahami dan membedakan mana akhlak yang baik dan akhlak yang buruk. Dengan adanya pembinaan Akhlakul karimah siswa maka diharapkan siswa memiliki kepribadian yang baik (mulia). Kepribadian mulia yang dimaksud adalah kepribadian yang sempurna.

3. Pragmatik

Pragmatik ialah ilmu yang menganalisis maksud sebagai asas dasar dalam mempelajari bahasa (Levinson,1983). Leech (1983) menambahkan bahwa pragmatik adalah studi mengenai makna ujaran di dalam hubungannya dengan situasi situasi tertentu. Secara umum, pragmatik merupakan salah satu ilmu yang mempelajari tentang makna tuturan. Menurut Yule, pragmatik merupakan ilmu yang berkaitan dengan makna tuturan yang dikomunikasikan oleh penutur dan kemudian ditafsirkan oleh si petutur. Mey (dalam Rahardi: 2003) menyebutkan pragmatik adalah studi mengenai kondisikondisi penggunaan bahasa manusia yang ditentukan oleh konteks masyarakat.

Tarigan menjelaskan (1985) pragmatik merupakan telaah umum mengenai bagaimana caranya konteks mempengaruhi cara seseorang menafsirkan kalimat. Pendapat lainnya disampaikan Leech (1993) bahwa seseorang tidak dapat mengerti benar-benar sifat bahasa bila tidak mengerti pragmatik, yaitu bagaimana bahasa digunakan dalam komunikasi. Makna yang dikaji oleh pragmatik tidak terbatas pada apa yang dikatakan oleh penutur (Gunarwan, 2007). Yang dikaji oleh pragmatik adalah apa yang dimaksudkan oleh penutur dengan menuturkan sesuatu yang ia tuturkan (Nugrahaeni, 2010). Dari beberapa pernyataan tersebut menunjukkan bahwa pragmatik tidak lepas dari penggunaan bahasa, telaah mengenai kemampuan pemakai bahasa yang menghubungkan serta menyerasikan kalimat dan konteks.

4. Bias Pragmatik dalam Dunia Pendidikan

Pragmatik pada dasarnya belajar tentang bagaimana cara berbahasa, bukan belajar tentang bahasa (Sartini, 2015). Oleh karena itu, banyak hal yang dapat dikaji melalui pragmatik. Diantaranya yakni, tata cara berbahasa, strategi berkomunikasi,

kesantunan, dan beberapa hal yang berhubungan dengan bagaimana menjaga agar interaksi antar sesama manusia tetap terjaga dengan harmonis atau dalam konteks agama Islam disebut sebagai *hablum minannas*. Kaitan pragmatik dengan cara-cara penggunaan bahasa dalam suatu tutur masyarakat (*speech community*), hal tersebut diungkapkan dalam suatu peristiwa tutur baik secara langsung maupun tidak langsung, ataupun dengan strategi-strategi yang digunakan dalam melakukan komunikasi. Oleh sebab itu, penggunaan bahasa diatur oleh kondisi pragmatik yang berkaitan erat dengan nilai budaya.

Budaya dan bahasa layaknya sebuah kepingan uang yang memiliki dua sisi dan saling berhubungan. Dalam kehidupan berbangsa dan bernegara bahasa memiliki kontribusi yang sangat besar. Tidak hanya sebagai alat komunikasi akan tetapi juga memiliki fungsi kognitif dan emotif (Kaelan, 2002). Dengan bahasa manusia dapat menemukan kebutuhan mereka dengan cara berkomunikasi antara satu dengan yang lainnya. Sebagai anggota masyarakat yang aktif dalam kehidupan sehari-hari, manusia sangatlah bergantung terhadap penggunaan bahasa. sebagaimana pendapat Sudaryanto (dalam Djatmiko, 1992) 'dimana ada masyarakat disitu digunakan bahasa', yang berarti dimana terdapat aktivitas, disitu aktivitas bahasa terjadi.

Penggunaan bahasa telah memasuki kedalam semua lapisan kehidupan, mulai dari lingkungan keluarga, maupun lingkungan yang lebih luas yaitu masyarakat. Senada dengan hal tersebut proses berbahasa sebenarnya terdiri dari proses mendidik dan dididik. Akan tetapi dimasa moderen ini telah terjadi proses pergeseran pendidikan. Dimana kecenderungan pendidikan yang semula menjadi tanggung jawab keluarga, sebagian besar saat ini telah diambil oleh sekolah dan lingkungan sosial lainnya (Narwanti: 2011). Akibatnya peran orang tua menjadi berkurang dan pendidik (guru) menjadi sorotan utama dalam membentuk dan memberikan pendidikan kepada siswa (peserta didik). Sebagaimana ungkapan Muslich (2011) sosok seorang guru merupakan orang yang patut digugu dan ditiru.

Seorang Guru menjadi sosok yang harus menjadi *uswatun hasanah* bagi peserta didik, benar dalam keilmuan, moral, budaya, dan agama. Lingkungan sekolah utamanya para pendidik memiliki tanggung jawab yang besar dalam memberikan pendidikan yang membentuk karakter yang berakhlakul karimah. Sepertihalnya pernyataan Narwanti (2011) karakter yang diperlihatkan dan diajarkan seorang Guru dalam mendidik maka akan menjadi master watak dan perilaku dalam menjalani kehidupannya di kemudian hari. Demikian halnya dengan bahasa, apabila bahasa yang digunakan seorang Guru dalam mengajar menggunakan bahasa yang kasar, maka hal tersebut akan menjadi *message* dan *memory* kuat dan akan cepat sekali ditiru oleh peserta didik.

Dalam proses pendidikan, penggunaan fungsi direktif sangatlah besar (Sartini, 2015). Fungsi direktif dapat diimplementasikan dalam penggunaan imperatif. Imperatif merupakan pemakaian bahasa oleh seorang agar lawan bicaranya melakukan apa yang disampaikan. Sepertihalnya seorang guru meminta siswa melakukan apa yang diperintahkan. Berdasarkan hal tersebut, perlulah sebuah contoh kesantunan dari seorang pendidik terhadap peserta didiknya. Kesantunan dalam imperatif sangatlah diperlukan, agar proses komunikasi dalam berinteraksi antar pendidik dan peserta

didik menjadi lebih santun dan terdapat timbal balik penghargaan antar penyampai pesan dan penerima pesan.

5. Frame Kesantunan ala Pragmatik

Fraser (melalui Rahardi, 2005) menyebutkan bahwa sedikitnya terdapat empat pandangan yang dapat digunakan untuk mengkaji masalah kesantunan dalam bertutur; *pertama*, pandangan kesantunan yang berkaitan dengan norma-norma sosial (*the social-norm view*). Dalam pandangan ini, kesantunan dalam bertutur ditentukan berdasarkan norma-norma sosial dan kultural yang ada dan berlaku di dalam masyarakat bahasa itu. Santun dalam bertutur ini disejajarkan dengan etiket berbahasa (*language etiquette*). *Kedua*, Pandangan yang melihat kesantunan sebagai sebuah maksim percakapan (*conversational maxim*) dan sebagai sebuah upaya penyelamatan muka (*facesaving*). Pandangan kesantunan sebagai maksim percakapan menganggap prinsip kesantunan (*politeness principle*) hanyalah sebagai pelengkap prinsip kerja sama (*cooperative principle*). *Ketiga*, pandangan ini melihat kesantunan sebagai tindakan untuk memenuhi persyaratan terpenuhinya sebuah kontrak percakapan (*conversational contract*). Jadi, bertindak santun itu sejajar dengan bertutur yang penuh pertimbangan etiket berbahasa. *Keempat*, Pandangan kesantunan yang keempat berkaitan dengan penelitian sosiolinguistik. Dalam pandangan ini, kesantunan dipandang sebagai sebuah indeks sosial (*social indexing*). Indeks sosial yang demikian terdapat dalam bentuk-bentuk referensi sosial (*social reference*), honorific (*honorific*), dan gaya bicara (*style of speaking*) (Rahardi, 2005).

Kesantunan berbahasa tercermin dalam tatacara berkomunikasi lewat tanda verbal atau tatacara berbahasa. Ketika berkomunikasi, kita tunduk pada normanorma budaya, tidak hanya sekedar menyampaikan ide yang kita pikirkan. Tatacara berbahasa harus sesuai dengan unsur-unsur budaya yang ada dalam masyarakat tempat hidup dan dipergunakannya suatu bahasa dalam berkomunikasi. Apabila tatacara berbahasa seseorang tidak sesuai dengan norma-norma budaya, maka ia akan mendapatkan nilai negatif, misalnya dituduh sebagai orang yang sombong, angkuh, tak acuh, egois, tidak beradab, bahkan tidak berbudaya. Kesantunan berbahasa dapat dilakukan dengan cara pelaku tutur mematuhi prinsip sopan santun berbahasa yang berlaku di masyarakat pemakai bahasa itu. Jadi, diharapkan pelaku tutur dalam bertutur dengan mitra tuturnya untuk tidak mengabaikan prinsip sopan santun. Hal ini untuk menjaga hubungan baik dengan mitra tuturnya.

Senada dengan hal di atas, menurut Rahardi (2005) dalam bertindak tutur yang santun, agar pesan dapat disampaikan dengan baik pada peserta tutur, komunikasi yang terjadi perlu mempertimbangkan prinsip-prinsip kesantunan berbahasa. Prinsip kesantunan berbahasa yang dikemukakan oleh Leech (1993) yakni sebagai berikut:

a. Maksim kebijaksanaan

Rahardi (2005) mengungkapkan gagasan dasar dalam maksim kebijaksanaan dalam prinsip kesantunan adalah bahwa para peserta tutur hendaknya berpegang pada prinsip untuk selalu mengurangi keuntungan dirinya sendiri dan memaksimalkan keuntungan pihak lain dalam kegiatan bertutur. Orang bertutur yang berpegang dan melaksanakan maksim kebijaksanaan akan dapat dikatakan sebagai orang santun. Wijana (1996) menambahkan bahwa semakin panjang tuturan seseorang semakin besar pula keinginan orang itu untuk bersikap sopan

kepada lawan bicaranya. Demikian pula tuturan yang diutarakan secara tidak langsung lazimnya lebih sopan dibandingkan dengan tuturan yang diutarakan secara langsung. Sebagaimana yang diajarkan

b. Maksim kedermawanan

Maksim kedermawanan atau maksim kemurahan hati dimaksudkan, para peserta pertuturan diharapkan dapat menghormati orang lain. Penghormatan terhadap orang lain akan terjadi apabila orang dapat mengurangi keuntungan bagi dirinya sendiri dan memaksimalkan keuntungan bagi pihak lain. Chaer (2010) menggunakan istilah maksim penerimaan untuk maksim kedermawanan Leech.

c. Maksim penghargaan

Dalam maksim ini menuntut setiap peserta pertuturan untuk memaksimalkan rasa hormat kepada orang lain, dan meminimalkan rasa tidak hormat kepada orang lain. Rahardi (2005) menambahkan, dalam maksim penghargaan dijelaskan bahwa orang akan dapat dianggap santun apabila dalam bertutur selalu berusaha memberikan penghargaan kepada pihak lain. Dengan maksim ini, diharapkan agar para peserta pertuturan tidak saling mengejek, saling mencaci, atau saling merendahkan pihak lain. Dalam maksim ini Chaer menggunakan istilah lain, yakni maksim kemurahan.

d. Maksim kesederhanaan

Rahardi (2005) mengatakan bahwa di dalam maksim kesederhanaan atau maksim kerendahan hati, peserta tutur diharapkan dapat bersikap rendah hati dengan cara mengurangi pujian terhadap dirinya sendiri. Dalam masyarakat bahasa dan budaya Indonesia, kesederhanaan dan kerendahan hati banyak digunakan sebagai parameter penilaian kesantunan seseorang. Wijana (1996) mengatakan maksim kerendahan hati ini diungkapkan dengan kalimat ekspresif dan asertif. Bila maksim kemurahan atau penghargaan berpusat pada orang lain, maksim kerendahan hati berpusat pada diri sendiri. Maksim ini menuntut setiap peserta pertuturan untuk memaksimalkan ketidakhormatan pada diri sendiri, dan meminimalkan rasa hormat pada diri sendiri.

e. Maksim kemufakatan

Menurut Rahardi (2005) dalam maksim ini, ditekankan agar para peserta tutur dapat saling membina kecocokan atau kemufakatan di dalam kegiatan bertutur. Apabila terdapat kemufakatan atau kecocokan antara diri penutur dan mitra tutur dalam kegiatan bertutur, masing-masing dari mereka akan dapat dikatakan bersikap santun. Wijana (1996) menggunakan istilah maksim kecocokan dalam maksim permufakatan ini.

f. Maksim kesimpatian

Leech (1993) mengatakan di dalam maksim ini diharapkan agar para peserta tutur dapat memaksimalkan sikap simpati antara pihak yang satu dengan pihak lainnya. Sikap antipati terhadap salah seorang peserta tutur akan dianggap sebagai tindakan tidak santun. Orang yang bersikap antipati terhadap orang lain, apalagi sampai bersikap sinis terhadap pihak lain, akan dianggap sebagai orang yang tidak tahu sopan santun di dalam masyarakat (Rahardi, 2005). Menurut Wijana (1996), jika lawan tutur mendapatkan kesuksesan atau kebahagiaan, penutur wajib memberikan ucapan selamat. Bila lawan tutur mendapatkan kesusahan, atau

musibah, penutur layak turut berduka, atau mengutarakan ucapan bela sungkawa sebagai tanda kesimpatian.

Menurut Leech dan Brown dan Levinson (Nurhayati, 2014) prinsip kerjasama sebagaimana yang dikemukakan Grice dalam komunikasi yang sesungguhnya sering dilanggar atau tidak dipatuhi oleh para peserta tutur. Hal ini disebabkan karena di dalam komunikasi tujuan kita tidak hanya menyampaikan informasi saja, melainkan juga untuk menjaga atau memelihara hubungan-hubungan sosial antara penutur dan petutur (walaupun ada peristiwa-peristiwa tertentu yang tidak menuntut pemeliharaan hubungan itu). Kebutuhan noninformasi ini termasuk dalam kebutuhan komunikatif yang bersifat semesta. Teori kesantunan berbahasa menurut Brown dan Levinson berkisar pada nosi muka (*face*). Muka itu (dalam arti kiasan) harus dijaga, dipelihara, dihormati, dan sebagainya. Menurut mereka nosi muka itu dapat dibedakan menjadi mukanegatif dan muka positif.

Sebuah tindakan ujaran dapat merupakan ancaman terhadap muka. Tindakan seperti itu oleh Brown dan Levinson disebut *Face Threatening Act* (FTA). Untuk mengurangi ancaman itulah di dalam berkomunikasi kita perlu menggunakan santun bahasa. Karena ada dua sisi muka yang terancam yaitu mukanegative dan muka positif, maka kesantunan pun dapat dibedakan menjadi dua, yaitu kesantunan negatif (untuk menjaga muka negatif) dan kesantunan positif (untuk menjaga muka positif). Brown & Levinson (Wijana, 1966) membagi 4 strategi dasar dalam memperlakukan pendengar secara alami. Strategi pertama adalah santun, digunakan kepada teman dekat. Strategi kedua adalah agak santun, digunakan kepada teman atau orang dekat. Strategi ketiga santun, digunakan kepada orang yang tidak dikenal. Strategi keempat adalah paling santun, digunakan kepada orang yang berstatus sosial tinggi.

6. Aplikasi Imperatif dalam Pendidikan Akhlak

Berdasarkan nilai komunikatifnya, bahasa dibedakan menjadi lima yakni kalimat berita atau deklaratif, (12) kalimat perintah atau imperatif, (3) kalimat tanya atau interogatif, (4) kalimat seruan atau ekslamatif, dan (5) kalimat penegasan atau penegasan (Moeliono, 1992). Sesuai dengan sebutannya masing-masing kalimat memiliki fungsi yang berbeda. Misalnya, kalimat perintah digunakan: memberikan perintah.

Rahardi (2004) menyatakan bahwa tuturan yang berkonstruksi imperatif itu digunakan untuk menyatakan maksud menyuruh. Menurut Rahardi (2005) tuturan imperatif memiliki wujud imperatif. Wujud imperatif tersebut mencakup dua hal, yakni (1) wujud imperatif formal atau struktural dan (2) wujud imperatif pragmatik atau nonstruktural. Wujud formal imperatif dalam bahasa Indonesia memiliki tiga ciri dasar, yakni (1) menggunakan intonasi, (2) kata kerja yang lazim digunakan adalah kata kerja dasar, dan (3) menggunakan partikel -lah. Rahardi (2005) menyebutkan bahwa wujud imperatif pragmatik adalah realisasi maksud imperatif dalam bahasa Indonesia apabila dikaitkan dengan konteks situasi tutur yang melatarbelakanginya. Artinya, setiap tuturan imperatif penutur memiliki maksud imperatif berupa strategi dalam tuturan imperatif.

Kesantunan di dalam tuturan imperatif sangat penting dilakukan oleh penutur untuk menghargai mitra tutur. Secara linguistik, kesantunan dalam pemakaian tuturan imperatif bahasa Indonesia sangat ditentukan oleh muncul atau tidak munculnya

ungkapan-ungkapan penanda kesantunan. Untuk menilai santun tidaknya sebuah tuturan dapat digunakan skala ketidaklangsungan Leech dan muncul atau tidaknya ungkapan penanda kesantunan seperti yang dikemukakan oleh Rahardi. Skala ketidaklangsungan Leech (dalam Rahardi, 2005) menunjuk kepada peringkat langsung atau tidaknya sebuah tuturan. Semakin suatu tuturan bersifat langsung, maka semakin dianggap tidak santunlah tuturan itu dan semakin suatu tuturan bersifat tidak langsung maka semakin dianggap santunlah tuturan itu. Kesantunan dalam tuturan imperatif sangat ditentukan oleh muncul tidaknya ungkapan-ungkapan penanda kesantunan seperti Maaf, tolong, coba, mohon, dan sebagainya. Namun, dalam kenyataannya tidak semua penuturmenggunakan penanda kesantunan tersebut dalam tuturan imperatifnya kepada mitra tutur (Nurhayati, 2014).

Dalam dunia Pendidikan tidak dapat dipungkiri terdapat banyak fenomena Imperatif selama proses pendidikan berlangsung. Seperti misalnya fenomena berikut ini:

Kondisi 1:

Guru : Kerjakan soal bahasa Indonesia ini halaman 35, pilihan ganda dan Essay II! Minggu depan dikumpulkan!
Siswa A : Baik Bu/Pak!
Siswa B : Yah...PR lagi..
Siswa C : Males ah..

Kondisi 2:

Guru : Mari, Saya ingit liat A (Sampel nama Siswa) minggu depan sama ndak sama hari ini, kalau tak liat dari gimana cara menyelesaikan teka-teki di halaman 35 ini. bagaimana?
Siswa A : Iya, Bu saya akan liatin ke Ibu saya Bisa.
Siswa B : saya juga Bisa Bu.
Siswa C : insya allah Bu, kalau saya tidak kecapean.

Berdasarkan ke-dua kondisi tersebut, dapat disimpulkan bahwa kalimat yang dikeluarkan oleh seorang Guru akan menjadi pemicu terhadap peserta didik dalam membentuk kesantunan dalam merespon serta dapat menjadi motivasi dalam mengerjakan hal yang diperintahkan oleh Guru.

D. Penutup

Bahasa berperan dalam membentuk karakter anak dengan menyelipkan pendidikan akhlakul karimah sejak dini. Bagaimana berkomunikasi secara santun dan beretika dapat ditanamkan melalui peran serta sekolah sebagai pemegang tanggung jawab ke-dua setelah lingkungan keluarga. Akhlak yang dicontohkan seorang Pendidik di sekolah akan tertanam dalam memori peserta didik dan aan menjadi master watak dan perilaku dalam menjalani kehidupan. Oleh sebab itu penanaman prinsip-prinsip pragmatik dibutuhkan agar terbentuk generasi penerus bangsa yang bermoral, beradab, berbudaya dan berakhlakul karimah.

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Engklek Games for Comprehension of the Integers Concept

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Abstract: Mathematics has been complained as a lesson that is difficult, abstract, and many other reluctant words. This is not a secret that most of people know students commonly dislike mathematics. This is caused by many factors for instance students think that many numbers in mathematics have no meaning in daily activity. Moreover, teacher can not stimulate motivation to students on mathematics subject. Teacher usually uses the monotonous dan rigid approach that makes students bored. Students are not familiriazed to experiment with their mind. The basic concept of mathematics has never been associated with students' daily life. Finally, learning mathematics make students burdened and avoid that subject up to adults.

The purposes of this research are (1) to find out Engklek games on integers (2) to reveal improvement of learning otucomes with Engklek games on integers. This research uses qualitative approach or known as naturalistic approach. Researcher employs observation, interview, and documentation to collet data. Data analysis is suggested by Miles and Huberman such as collecting data, reduction data, and display data dan conclusion. Triangulation and peer discussion are used to validate the data.

Based on the data that are collected in the field, *Engklek* is a mathematic learning game on integers. *Engklek* games on integers need materials like lime (stationery to draw a pattern of Engklek games) and *gacuk* (usually like flat stone). Students have to play the game so that their will get "place on pattern" and then looking for the right sequence. As the result, the students naturally know and understand the basic concept from ingers. Using *Engklek* games on integers makes students have new experience to discuss and share information in front of class. Besides, students obtain knowledges directly. There are differences in learning outcomes after using *Engklek* games. Before using *Engklek* games, student are required to pre -test on concept integrals. The result shows that almost all student, 35 students, can answer the question but students can not answer on the integers concept. Nevertheless, all of student after using Engklek games can answer the question and understand the concept of integrals. Thus, all of students are happy when learning mathematics on integrals employs *Engklek* games. Lecturers function engklek games because this game make students easy to understand the concept of integrals. It has deliniated from response sheet as much as 100%. While student motivation using Engklek games as much as 94, 3%. It means that 2 students have less motivation to use Engklek games. All of student as much as 100% said that *Engklek* games is innovative game on integrals.

Keywords: Engklek Games, Integers Concept

A. Pendahuluan

Mata pelajaran matematika oleh siswa sering dikeluhkan sebagai mata pelajaran yang sulit, membingungkan, terlalu abstrak, dan banyak kata-kata yang lain yang menunjukkan ketidaksenangan terhadap matematika. Hal ini sebenarnya sudah merupakan rahasia umum bahwa siswa banyak yang tidak menyukai matematika. Ketidaksukaan tersebut biasanya disebabkan oleh banyak hal, diantaranya adalah banyaknya angka-angka yang menurut mereka angka tersebut tidak mempunyai arti dalam kehidupan sehari-hari, terlebih lagi jika guru yang mengajar matematika tidak bisa membangkitkan minat siswa untuk belajar matematika, pendekatan yang dipakai oleh guru cenderung monoton dan kaku sehingga siswa merasa cepat bosan, ini dikarenakan siswa tidak dibiasakan bereksperimen dengan nalar dan pikiran siswa sendiri, konsep dasarnya juga tidak pernah dikaitkan dengan pengalaman hidup siswa yang biasa dilakukan sehari-

hari, dan pada akhirnya siswa merasa bahwa belajar matematika sangat membebani mereka dan sebisa mungkin menghindari matematika sampai dewasa.

Menurut Piaget, tingkat perkembangan intelektual anak SD/MI masih dalam taraf belum formal (relatif masih konkret), bahkan bukan tidak mungkin bahwa taraf berpikir sebagian siswa masih pada tahap pra konkret. Sedangkan mata pelajaran matematika mempunyai karakteristik yang bersifat abstrak. Sebenarnya ini merupakan dua sisi yang berbeda, seakan-akan tidak bisa disatukan satu dengan yang lainnya, akan tetapi matematika perlu dikenalkan sejak dini dengan menggunakan pendekatan-pendekatan yang sesuai dengan tingkat perkembangan intelektual siswa SD/MI. Meskipun mahasiswa PGMI pada tingkat perkembangannya sudah abstrak, namun mahasiswa pgmi dituntut untuk mengajarkan mata pelajaran matematika di SD/MI nanti setelah mereka lulus.

Bilangan bulat adalah salah satu materi yang terdapat pada matakuliah matematika I dan pembelajarannya. Pada materi bilangan bulat, mahasiswa cenderung tidak memahami konsepnya, apalagi ketika diberikan soal tentang bilangan bulat negative, masih banyak mahasiswa yang belum memahami tentang konsep bilangan bulat tersebut.

Salah satu pendekatan yang dapat dilakukan untuk menumbuhkan minat siswa terhadap matematika adalah dengan menyisipkan bentuk-bentuk permainan di dalam pembelajaran matematika. Sesuai dengan tingkat perkembangan intelektual siswa SD/MI yang masih operasional konkret dan bermain merupakan kegiatan dominan dan menjadi dunia siswa SD/MI, maka dengan menyisipkan bentuk-bentuk permainan dalam pembelajaran matematika diharapkan mempermudah pemahaman siswa dalam memahami matematika dan akhirnya membuat siswa senang terhadap pelajaran matematika. Dienes percaya bahwa jika matematika disajikan melalui aktivitas maka akan mengembangkan pengertian tentang konsepnya karena belajar dengan aktivitas akan berjalan secara wajar. Dan dengan suatu model permainan ini, diharapkan:

1. Siswa senang dalam mengerjakan suatu bahan pelajaran matematika
2. Siswa terdorong dan menaruh minat untuk mempelajari matematika secara sukarela
3. Adanya suatu semangat bertanding dalam suatu permainan dan berusaha untuk menjadi pemenang dapat mendorong siswa untuk memusatkan perhatian pada permainan yang dihadapinya
4. Jika siswa terlibat pada kegiatan dan keaktifan sendiri mengerjakan sendiri, serta memecahkan sendiri, mereka akan betul-betul memahami dan mengerti
5. Ketegangan-ketegangan dalam pikiran siswa setelah mempelajari matematika dapat dikurangi
6. Siswa dapat memanfaatkan waktu terluang¹

Selama ini yang digunakan oleh peneliti sekaligus pengajar di program studi Pendidikan Guru Madrasah Ibtidaiyah (PGMI) Fakultas Ilmu Tarbiyah dan Keguruan (FITK) UIN Maliki Malang dalam proses pembelajaran bilangan bulat adalah dengan menggunakan pembelajaran konvensional yang hanya meliputi mahasiswa datang, duduk, menulis materi di papan tulis atau melalui LCD, mendengarkan penjelasan dan mengerjakan tugas. Dengan menggunakan metode tersebut mahasiswa cenderung pasif dalam proses pembelajaran, cepat bosan jika mendengarkan penjelasan, banyak mahasiswa yang mengantuk, malas mengerjakan tugas ketika mengikuti pembelajaran matematika dan mendapatkan nilai akhir yang kurang memuaskan (banyak mahasiswa yang mendapat nilai C bahkan D). Oleh

sebab itu untuk lebih meningkatkan pemahaman konsep bilangan bulat, peneliti mencoba mengoptimalkan permainan. Penelitian ini akan meneliti tentang salah satu pendekatan pembelajaran yaitu permainan engklek untuk pemahaman konsep urutan pada bilangan bulat. Permainan engklek pada materi bilangan bulat ini membutuhkan bahan-bahan berupa kapur (alat tulis untuk menggambar pola dari permainan engklek), dan *gacuk* (biasanya berupa sebetuk pecahan genting atau bisa diganti dengan batu pipih). Mahasiswa beraktifitas sehingga mendapatkan "sawah" yang terdapat pada petak di pola permainan engklek tersebut, kemudian mencari urutan bilangan yang benar, sehingga secara tidak sengaja mahasiswa dapat mengetahui dan memahami konsep dasar dari urutan bilangan bulat. Serta mengharapkan dengan menggunakan permainan engklek pada materi urutan bilangan bulat mahasiswa mempunyai pengalaman baru dalam belajar, pengalaman belajar bersama (berkelompok) dan pengalaman untuk menyampaikan gagasan atau informasi di depan kelas disamping mahasiswa memperoleh pengalaman langsung dalam menemukan pengetahuannya.

B. Rumusan Masalah

Berdasarkan latar belakang yang sudah diuraikan, maka rumusan masalah pada penelitian ini adalah:

1. Bagaimana permainan engklek pada materi urutan bilangan bulat?
2. Apakah permainan engklek pada materi urutan bilangan bulat dapat meningkatkan hasil belajar?

C. Tujuan

Tujuan dari penelitian ini adalah:

1. Mendeskripsikan bentuk dan cara bermain engklek pada materi urutan bilangan bulat.
2. Mengetahui peningkatan hasil belajar dengan menggunakan pendekatan permainan engklek pada materi urutan bilangan bulat.

D. Manfaat Penelitian

Hasil penelitian yang diperoleh diharapkan dapat memberi manfaat sebagai berikut:

1. Sebagai alat untuk meningkatkan keaktifan dalam proses pembelajaran karena suasana pembelajaran menyenangkan, motivasi belajar mahasiswa meningkat sehingga pada akhirnya akan meningkatkan hasil belajar mahasiswa.
2. Sebagai masukan untuk meningkatkan proses pembelajaran pada materi urutan bilangan bulat dan menambah inovasi dan kreatifitas dalam kegiatan belajar mengajar.
3. Sebagai acuan dalam membuat kebijakan tentang peningkatan kualitas pembelajaran, melalui pelatihan tentang metode pengajaran untuk meningkatkan kualitas pembelajaran.

E. Kajian Teori

1. Pengertian Permainan

Bermain adalah suatu kegiatan yang dilakukan dengan atau tanpa mempergunakan alat yang menghasilkan pengertian atau memberikan informasi, memberi kesenangan, atau mengembangkan imajinasi anak. Dengan permainan siswa dapat merumuskan pemahaman tentang suatu konsep, kaidah-kaidah, unsur-unsur

pokok, proses, hasil, dampak, dan seterusnya. Suatu pembelajaran khususnya matematika akan lebih menarik jika disajikan dalam keadaan santai dan menyenangkan. Oleh karena itu untuk meningkatkan rasa malas dan bosan, guru atau orang tua harus mampu mengemas pembelajaran sebaik mungkin².

Kegiatan bermain baru dapat disebut bermain jika dalam melakukan aktifitas tersebut si anak merasa senang, nyaman, tidak merasa terpaksa, bebas berekspresi dan berimajinasi, serta tidak terbebani target yang harus dicapai. Banyak permainan yang bisa mengasah kemampuan logika matematika anak seperti permainan edukatif. Permainan edukatif yaitu suatu kegiatan yang sangat menyenangkan dan dapat merupakan cara atau alat pendidikan yang bersifat mendidik dan bermanfaat untuk meningkatkan kemampuan berbahasa, berpikir serta bergaul dengan lingkungan atau untuk menguatkan dan menterampilkan anggota badan si anak³.

2. Teori Bermain oleh Dienes

Zoltan P. Dienes adalah seorang matematikawan yang memusatkan perhatiannya pada cara-cara pengajaran terhadap anak-anak. Dasar teorinya bertumpu pada teori piaget, dan pengembangannya diorientasikan pada anak-anak, sedemikian rupa sehingga sistem yang dikembangkannya itu menarik bagi anak yang mempelajari matematika. Dienes berpendapat bahwa pada dasarnya matematika dapat dianggap sebagai studi tentang struktur, memisah-misahkan hubungan-hubungan diantara struktur-struktur dan mengkatagorikan hubungan-hubungan di antara struktur-struktur. Dienes mengemukakan bahwa tiap-tiap konsep atau prinsip dalam matematika yang disajikan dalam bentuk yang konkret akan dapat dipahami dengan baik. Ini mengandung arti bahwa benda-benda atau obyek-obyek dalam bentuk permainan akan sangat berperan bila dimanipulasi dengan baik dalam pengajaran matematika.

Makin banyak bentuk-bentuk yang berlainan yang diberikan dalam konsep-konsep tertentu, akan makin jelas konsep yang dipahami anak, karena anak-anak akan memperoleh hal-hal yang bersifat logis dan matematis dalam konsep yang dipelajarinya itu. Dalam mencari kesamaan sifat anak-anak mulai diarahkan dalam kegiatan menemukan sifat-sifat kesamaan dalam permainan yang sedang diikuti. Untuk melatih anak-anak dalam mencari kesamaan sifat-sifat ini, guru perlu mengarahkan mereka dengan mentranslasikan kesamaan struktur dari bentuk permainan yang satu ke bentuk permainan lainnya. Translasi ini tentu tidak boleh mengubah sifat-sifat abstrak yang ada dalam permainan semula.

Menurut Dienes konsep-konsep matematika akan berhasil jika dipelajari dalam tahap-tahap tertentu. Dienes membagi tahap-tahap belajar menjadi 6 tahap, yaitu:

a. Permainan Bebas (*Free Play*)

Dalam setiap tahap belajar, tahap yang paling awal dari pengembangan konsep bermula dari permainan bebas. Permainan bebas merupakan tahap belajar konsep yang aktifitasnya tidak berstruktur dan tidak diarahkan. Anak didik diberi kebebasan untuk mengatur benda. Selama permainan pengetahuan anak muncul. Dalam tahap ini anak mulai membentuk struktur mental dan struktur sikap dalam mempersiapkan diri untuk memahami konsep yang sedang dipelajari. Misalnya dengan diberi permainan *block logic*, anak didik mulai mempelajari konsep-konsep abstrak tentang warna, tebal tipisnya benda yang merupakan ciri/sifat dari benda yang dimanipulasi.

b. Permainan yang Menggunakan Aturan (Games)

Dalam permainan yang disertai aturan siswa sudah mulai meneliti pola-pola dan keteraturan yang terdapat dalam konsep tertentu. Keteraturan ini mungkin terdapat dalam konsep tertentu tapi tidak terdapat dalam konsep yang lainnya. Anak yang telah memahami aturan-aturan tadi. Jelaslah, dengan melalui permainan siswa diajak untuk mulai mengenal dan memikirkan bagaimana struktur matematika itu. Makin banyak bentuk-bentuk berlainan yang diberikan dalam konsep tertentu, akan semakin jelas konsep yang dipahami siswa, karena akan memperoleh hal-hal yang bersifat logis dan matematis dalam konsep yang dipelajari itu. Menurut Dienes, untuk membuat konsep abstrak, anak didik memerlukan suatu kegiatan untuk mengumpulkan bermacam-macam pengalaman, dan kegiatan untuk yang tidak relevan dengan pengalaman itu. Contoh dengan permainan *block logic*, anak diberi kegiatan untuk membentuk kelompok bangun yang tipis, atau yang berwarna merah, kemudian membentuk kelompok benda berbentuk segitiga, atau yang tebal, dan sebagainya. Dalam membentuk kelompok bangun yang tipis, atau yang merah, timbul pengalaman terhadap konsep tipis dan merah, serta timbul penolakan terhadap bangun yang tipis (tebal), atau tidak merah (biru, hijau, kuning).

c. Permainan Kesamaan Sifat (Searching for communalities)

Dalam mencari kesamaan sifat siswa mulai diarahkan dalam kegiatan menemukan sifat-sifat kesamaan dalam permainan yang sedang diikuti. Untuk melatih dalam mencari kesamaan sifat-sifat ini, guru perlu mengarahkan mereka dengan menranslasikan kesamaan struktur dari bentuk permainan lain. Translasi ini tentu tidak boleh mengubah sifat-sifat abstrak yang ada dalam permainan semula. Contoh kegiatan yang diberikan dengan permainan *block logic*, anak dihadapkan pada kelompok persegi dan persegi panjang yang tebal, anak diminta mengidentifikasi sifat-sifat yang sama dari benda-benda dalam kelompok tersebut (anggota kelompok).

d. Permainan Representasi (Representation)

Representasi adalah tahap pengambilan sifat dari beberapa situasi yang sejenis. Para siswa menentukan representasi dari konsep-konsep tertentu. Setelah mereka berhasil menyimpulkan kesamaan sifat yang terdapat dalam situasi-situasi yang dihadapinya itu. Representasi yang diperoleh ini bersifat abstrak, Dengan demikian telah mengarah pada pengertian struktur matematika yang sifatnya abstrak yang terdapat dalam konsep yang sedang dipelajari. Contoh kegiatan anak untuk menemukan banyaknya diagonal poligon (misal segi dua puluh tiga) dengan pendekatan induktif seperti berikut ini.

Segitiga Segiempat Segilima Segienam Segiduapuluh tiga

0 diagonal 2 diagonal 5 diagonal diagonal Diagonal

e. Permainan dengan Simbolisasi (Symbolization)

Simbolisasi termasuk tahap belajar konsep yang membutuhkan kemampuan merumuskan representasi dari setiap konsep-konsep dengan menggunakan simbol matematika atau melalui perumusan verbal. Sebagai contoh, dari kegiatan mencari banyaknya diagonal dengan pendekatan induktif tersebut, kegiatan berikutnya menentukan rumus banyaknya diagonal suatu poligon yang digeneralisasikan dari pola yang didapat anak.

f. Permainan dengan Formalisasi (Formalization)

Formalisasi merupakan tahap belajar konsep yang terakhir. Dalam tahap ini siswa-siswa dituntut untuk mengurutkan sifat-sifat konsep dan kemudian merumuskan sifat-sifat baru konsep tersebut, sebagai contoh siswa yang telah mengenal dasar-dasar dalam struktur matematika seperti aksioma, harus mampu merumuskan teorema dalam arti membuktikan teorema tersebut. Contohnya, anak didik telah mengenal dasar-dasar dalam struktur matematika seperti aksioma, harus mampu merumuskan suatu teorema berdasarkan aksioma, dalam arti membuktikan teorema tersebut.

Pada tahap formalisasi anak tidak hanya mampu merumuskan teorema serta membuktikannya secara deduktif, tetapi mereka sudah mempunyai pengetahuan tentang sistem yang berlaku dari pemahaman konsep-konsep yang terlibat satu sama lainnya. Misalnya bilangan bulat dengan operasi penjumlahan peserta sifat-sifat tertutup, komutatif, asosiatif, adanya elemen identitas, dan mempunyai elemen invers, membentuk sebuah sistem matematika. Dienes menyatakan bahwa proses pemahaman (*abstracton*) berlangsung selama belajar. Untuk pengajaran konsep matematika yang lebih sulit perlu dikembangkan materi matematika secara kongkret agar konsep matematika dapat dipahami dengan tepat. Dienes berpendapat bahwa materi harus dinyatakan dalam berbagai penyajian (***multiple embodiment***), sehingga anak-anak dapat bermain dengan bermacam-macam material yang dapat mengembangkan minat anak didik. Berbagai penyajian materi (***multiple embodiment***) dapat mempermudah proses pengklasifikasian abstraksi konsep.

Menurut Dienes, variasi sajian hendaknya tampak berbeda antara satu dan lainnya sesuai dengan prinsip variabilitas perseptual (***perseptual variability***), sehingga anak didik dapat melihat struktur dari berbagai pandangan yang berbeda-beda dan memperkaya imajinasinya terhadap setiap konsep matematika yang disajikan. Berbagai sajian (***multiple embodiment***) juga membuat adanya manipulasi secara penuh tentang variabel-variabel matematika. Variasi matematika dimaksud untuk membuat lebih jelas mengenai sejauh mana sebuah konsep dapat digeneralisasi terhadap konsep yang lain. Dengan demikian, semakin banyak bentuk-bentuk belainan yang diberikan dalam konsep tertentu, semakin jelas bagi anak dalam memahami konsep tersebut.

Berhubungan dengan tahap belajar, suatu anak didik dihadapkan pada permainan yang terkontrol dengan berbagai sajian. Kegiatan ini menggunakan kesempatan untuk membantu anak didik menemukan cara-cara dan juga untuk mendiskusikan temuan-temuannya. Langkah selanjutnya, menurut Dienes, adalah memotivasi anak didik untuk mengabstraksikan pelajaran tanda material kongkret dengan gambar yang sederhana, grafik, peta dan akhirnya memadukan simbol - simbol dengan konsep tersebut. Langkah-langkah ini merupakan suatu cara untuk memberi kesempatan kepada anak didik ikut berpartisipasi dalam proses penemuan dan formalisasi melalui percobaan matematika. Proses pembelajaran ini juga lebih melibatkan anak didik pada kegiatan belajar secara aktif dari pada hanya sekedar menghafal. Pentingnya simbolisasi adalah untuk meningkatkan kegiatan matematika ke satu bidang baru.

3. Tahap-tahap dalam Belajar Konsep Matematika

Dienes yakin bahwa konsep-konsep matematika harus dipelajari secara bertahap yang mirip dengan tahap-tahap perkembangan intelektual Piaget. Ia memandang sebagai aksioma enam tahap mengajar dan belajar konsep matematika yakni (1) bermain bebas, (2) bermain dengan aturan (*games*), (3) mencari sifat-sifat yang sama, (4) representasi, (5) simbolisasi, dan (6) formalisasi.

a. Tahap 1. Bermain Bebas

Tahap bermain bebas dari belajar konsep terdiri dari kegiatan-kegiatan yang tidak distrukturkan dan tidak diarahkan yang membolehkan para siswa untuk bereksperimen dengan dan memanipulasi representasi fisik dan asbtrak beberapa unsur dari konsep yang dipelajari. Tahap belajar konsep ini hendaknya dibuat sebebas dan tak terstruktur mungkin; akan tetapi guru hendaknya menyediakan bahan-bahan yang sangat bervariasi untuk dimanipulasi para siswa. Akan tetapi periode bermain bebas yang tanpa aturan ini mungkin dinilai rendah nilainya oleh guru yang terbiasa mengajar matematika menggunakan metode yang sangat terstruktur, namun ini merupakan tahap penting dalam belajar konsep. Di sini para siswa mengalami untuk pertama kalinya berhubungan dengan banyak komponen dari konsep baru melalui interaksi dengan lingkungan belajar yang berisi banyak representasi konkret dari konsep itu. Pada tahap ini para siswa membentuk struktur mental dan sikap yang menyiapkan mereka untuk mengerti struktur matematis suatu konsep.

b. Tahap 2. Games

Setelah periode bermain bebas dengan banyak representasi suatu konsep, para siswa akan mulai mengamati pola-pola dan keteraturan yang melekat pada konsep itu. Mereka memperhatikan bahwa aturan-aturan tertentu menentukan suatu kejadian, bahwa beberapa hal adalah mungkin dan bahwa hal lainnya tidak mungkin. Sekali siswa telah menemukan aturan-aturan dan sifat-sifat yang menentukan suatu kejadian, mereka siap untuk memainkan *games*, bereksperimen dengan mengubah aturan permainan yang dibuat oleh guru dan membuat permainan mereka sendiri. *Games* memungkinkan para siswa bereksperimen dengan berbagai parameter dan variasi dalam suatu konsep dan untuk mulai menganalisis struktur matematis suatu konsep. Berbagai permainan dengan representasi yang berbeda tentang suatu konsep akan membantu para siswa menemukan unsur-unsur logis dan matematis suatu konsep.

c. Tahap 3. Mencari Sifat yang sama

Bisa terjadi setelah memainkan beberapa *games* menggunakan representasi fisik yang berbeda dari suatu konsep, para siswa mungkin tidak menemukan struktur matematis yang ada pada semua representasi konsep itu. Sebelum para siswa menyadari adanya sifat-sifat yang sama dalam representasi-representasi itu, mereka tidak akan dapat mengklasifikasi contoh dan bukan contoh dari suatu konsep. Dienes menyarankan agar para guru dapat membantu para siswa melihat struktur yang sama dalam contoh-contoh konsep itu dengan menunjukkan kepada mereka bahwa setiap contoh dapat dijemlakan ke dalam setiap contoh lain tanpa mengubah sifat-sifat abstrak yang sama pada semua contoh. Seperti halnya untuk menunjukkan

sifat-sifat yang sama yang ditemukan dalam setiap contoh dengan memikirkan beberapa contoh pada saat yang sama.

d. Tahap 4. Representasi

Setelah para siswa mengamati unsur-unsur yang sama dalam setiap contoh konsep, mereka perlu mengembangkan, atau menerima dari guru, representasi tunggal konsep itu yang meliputi semua unsur yang sama yang ditemukan dalam setiap contoh. Para siswa memerlukan representasi dengan tujuan untuk menunjukkan unsur-unsur yang sama yang terdapat dalam semua contoh konsep. Suatu representasi konsep biasanya lebih abstrak daripada contoh-contoh dan akan membawa para siswa lebih dekat kepada pemahaman struktur matematis abstrak yang mendasari konsep itu. Contoh kegiatan anak untuk menemukan banyaknya diagonal poligon (misal segi dua puluh tiga) dengan pendekatan induktif.

e. Tahap 5. Simbolisasi

Pada tahap ini siswa perlu merumuskan dengan kata-kata yang sesuai dan simbol-simbol matematis untuk mendeskripsikan representasi konsepnya. Baik sekali jika siswa dapat menciptakan representasi simbolik mereka sendiri untuk setiap konsep; akan tetapi, untuk tujuan konsistensi dengan buku teks, guru hendaknya campur tangan dalam pemilihan sistem simbol oleh siswa. Pada awalnya lebih baik para siswa diperbolehkan membuat representasi simbolik mereka sendiri, dan selanjutnya mintalah mereka membandingkan simbolisasi mereka dengan simbolisasi dalam buku teks. Para siswa hendaknya ditunjukkan pentingnya sistem simbol yang baik dalam memecahkan masalah, membuktikan teorema, dan dalam menjelaskan konsep-konsep. Sebagai contoh, teorema Pythagoras akan lebih mudah diingat dan digunakan jika ia disajikan secara simbolis sebagai $a^2 + b^2 = c^2$, daripada secara verbal sebagai "untuk segitiga siku-siku, kuadrat panjang sisi miring sama dengan jumlah kuadrat panjang kedua sisi yang lain."

f. Tahap 6. Formalisasi

Setelah para siswa mempelajari suatu konsep dan struktur matematis yang berkaitan, mereka harus mengurutkan sifat-sifat konsep itu dan memikirkan akibatnya. Sifat-sifat utama dalam suatu struktur matematis merupakan aksioma-aksioma suatu sistem. Sifat-sifat yang diturunkan adalah teorema, dan prosedur dari aksioma untuk mencapai teorema adalah bukti matematis. Pada tahap ini para siswa menyelidiki akibat-akibat suatu konsep dan menggunakan konsep untuk menyelesaikan soal-soal matematika murni dan terapan.

Pada tahap formalisasi anak tidak hanya mampu merumuskan teorema serta membuktikannya secara deduktif, tetapi mereka sudah mempunyai pengetahuan tentang sistem yang berlaku dari pemahaman konsep-konsep yang terlibat satu sama lainnya. Misalnya bilangan bulat dengan operasi penjumlahan peserta sifat-sifat tertutup, komutatif, asosiatif, adanya elemen identitas, dan mempunyai elemen invers, membentuk sebuah sistem matematika.

4. Games

Dienes yakin bahwa permainan merupakan alat yang bermanfaat untuk mempelajari konsep-konsep matematis melalui enam tahap perkembangan konsep. Ia menyebut permainan yang dimainkan pada tahap permainan yang tak diarahkan, di

mana para siswa melakukan sesuatu untuk kesenangan mereka sendiri, *permainan pendahuluan*. Permainan pendahuluan selalu informal dan tak terstruktur dan bisa dibuat oleh para siswa dan dimainkan secara individual atau kelompok. Pada tahap pertengahan belajar konsep, di mana para siswa mengelompokkan unsur-unsur suatu konsep, permainan terstruktur bisa menolong. Permainan terstruktur dirancang untuk tujuan belajar tertentu dan bisa dikembangkan oleh guru atau dibeli dari perseroan yang memproduksi bahan-bahan kurikulum matematika. Pada tahap akhir perkembangan konsep, ketika para siswa sedang memantapkan dan menggunakan suatu konsep, *permainan praktik* bisa menolong. Permainan praktik dapat digunakan sebagai latihan praktik dan dril, untuk meninjau konsep, atau sebagai cara untuk mengembangkan penerapan konsep.

a. Permainan Engklek

Permainan Engklek atau taplak gunung atau juga sudamanda adalah permainan tradisional di Indonesia. *Permainan engklek* ini sangat baik untuk anak – anak dikarenakan anak akan belajar bersosialisasi dan juga baik untuk kesehatan karena permainan ini cukup banyak gerakan sehingga mengurangi peningkatan obesitas pada anak.

Cara bermainnya pertama kita menggambar di atas tanah ataupun di jalan 8 kotak dan setengah lingkaran di bagian atas sendiri. Lalu kita beri nomor pada masing kotak. Kemudian yang di gambar setengah lingkaran itu diberi nomor sembilan dan dibagian setengah lingkarannya diberi nomor sepuluh.

Permainan ini biasanya di mainkan oleh anak perempuan, tetapi anak laki-laki juga kadang ikut bermain. Setelah itu kalau jumlah pemainnya hanya dua orang cukup melakukan suit untuk menentukan siapa yang main terlebih dahulu. Tapi kalau lebih dari dua bisa lakukan dengan cara hompimpa. Akan tetapi kadang-kadang untuk menentukan siapa yang duluan bermain adalah dengan cara siapa yang lempar gacoannya yang berupa batu atau pecahan genteng tersebut, tepat pada kotaknya dan juga yang paling jauh pada nomor di kotaknya. Yang paling dekat akan mendapat urutan bermain pertama dan yang paling jauh mendapat urutan paling akhir. Lalu setelah itu pemain mesti melompat dari satu kotak ke kotak lainnya dengan satu kaki, terserah mau kaki kanan atau kiri yang jadi tumpuannya.

Lalu kalau gacoannya sudah mencapai pada nomor sembilan, maka si pemain harus mengambilnya dengan cara menghadap ke belakang dan berjongkok, tangan kita gak boleh sampai menyentuh garis kotak, kalau sampai menyentuh garis kotak maka pemain tersebut gagal dan harus diganti pemain lainnya. Sebelumnya bertepuk tangan 3 kali, barulah mengambil gacoannya dengan menghadap ke belakang.

Kemudian yang terakhir jika si pemain sudah melempar gacoannya ke nomor sepuluh dan berhasil mengambilnya dengan cara yang disebutkan tadi, maka pemain tersebut berhak mendapat bintang. Yang perlu diperhatikan pada saat pemain akan mengambil gacoannya di tempat nomor sepuluh maka ia harus melompat dari nomor delapan ke nomor sepuluh, jadi nomor sembilan harus dilewati, tidak boleh menginjaknya. Disinilah anak-anak sering melakukan kesalahan dengan menginjak garis. Sebenarnya sih ini juga berlaku untuk gacoan

yang dilempar ke nomor-nomor tertentu. Tempat-tempat yang ada gacoan si pemilik tidak boleh diinjak, harus dilewati. Dan juga pemain tidak diperbolehkan menginjak gacoan lawan.

Permainan engklek ini sangat bagus untuk melatih otot-otot kaki saat melompat, yah semacam olah ragalah dan juga melatih ketepatan dan kejelian dalam melempar gacoan ke dalam kotak yang akan dituju.

Permainan dalam pembelajaran matematika merupakan salah satu bentuk pendekatan yang dapat memotivasi siswa sehingga menimbulkan minat siswa terhadap matematika. Siswa akan senang, tertarik, dan akan bersikap positif terhadap pembelajaran matematika.

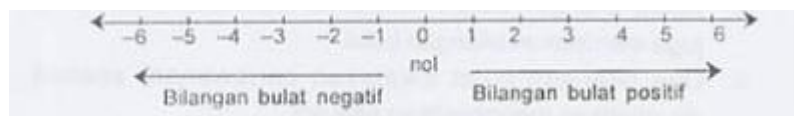
Permainan dalam matematika menurut Ruseffendi amat bermanfaat terutama untuk:

- 1) Menimmbulkan dan meningkatkan minat
- 2) Menimbulkan sikap positif terhadap matematika
- 3) Mengembangkan konsep
- 4) Latihan ketrampilan
- 5) Hiburan

Tidak selamanya permainan membuahkan hasil yang diharapkan. Oleh karena itu agar permainan matematika mengenai sasaran maka harus memperhatikan: saat penggunaannya tepat, sesuai dengan tujuan, dan cara penggunaannya tepat⁴.

b. Urutan Bilangan Bulat

Bilangan bulat adalah suatu bilangan yang terdiri dari bilangan negatif (-), nol (0), dan bilangan positif (+). Bilangan bulat adalah suatu bilangan yang utuh, tidak terpecah-pecah dan tidak berkoma.



Gambar di atas adalah garis bilangan bulat, semakin ke kanan, bilangan bulat pada garis bilangan tersebut semakin besar, sebaliknya semakin ke kiri, bilangan bulat pada garis bilangan semakin kecil.

Misalnya:

- -2 terletak di sebelah kiri 0 sehingga $-2 < 0$;
- 0 terletak di sebelah kanan -1 sehingga $0 > -1$;
- -5 terletak di sebelah kiri -3 sehingga $-5 < -3$;
- -4 terletak di sebelah kanan -6 sehingga $-4 > -6$.

Setiap bilangan bulat mempunyai tepat satu lawan yang juga merupakan bilangan bulat, sedangkan Dua bilangan bulat dikatakan berlawanan, apabila dijumlahkan menghasilkan nilai nol. $a + (-a) = 0$

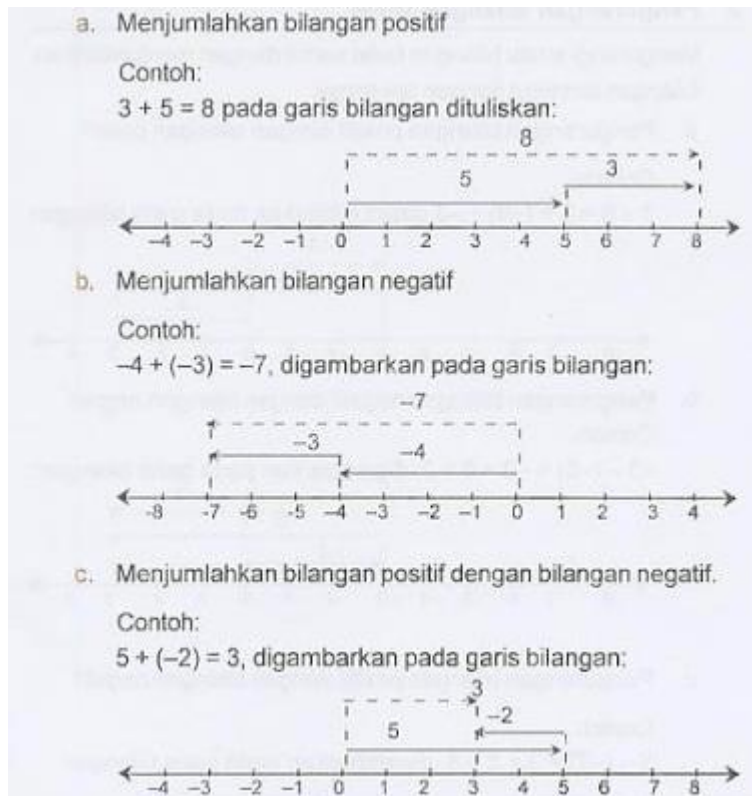
Misalnya :

- Lawan dari 4 adalah -4, sebab $4 + (-4) = 0$
- Lawan dari -7 adalah 7, sebab $-7 + 7 = 0$
- Lawan dari -2 adalah 2, sebab $-2 + 2 = 0$
- Lawan dari 3 adalah -3, sebab $3 + (-3) = 0$

- Lawan dari 10 adalah -10, sebab $10 + (-10) = 0$
- Lawan dari 0 adalah 0, sebab $0 + 0 = 0$

Operasi Bilangan Bulat

Penjumlahan dan Pengurangan Bilangan Bulat



Menjumlahkan bilangan bulat negatif dengan bilangan positif.

Misalnya :

$$-5 + 8 = 3$$

$$-4 + 9 = 5$$

Perkalian Bilangan Bulat

Perkalian adalah penjumlahan berulang sebanyak bilangan yang dikalikan.

Contoh :

$$2 \times 4 = 4 + 4 = 8$$

$$3 \times 5 = 5 + 5 + 5 = 15$$

Sifat-sifat perkalian suatu bilangan

a. Perkalian bilangan positif dengan bilangan positif, hasilnya positif.

Contoh:

$$4 \times 5 = 5 + 5 + 5 + 5 = 20$$

$$7 \times 8 = 56$$

$$12 \times 15 = 180$$

- b. Perkalian bilangan positif dengan bilangan negatif, hasilnya negatif.

Contoh:

$$4 \times (-5) = (-5) + (-5) + (-5) + (-5) = -20$$

$$7 \times (-8) = -56$$

$$12 \times (-15) = -180$$

- c. Perkalian bilangan negatif dengan bilangan positif, hasilnya negatif.

Contoh:

$$-4 \times 5 = -(5 + 5 + 5 + 5) = -20$$

$$-7 \times 8 = -56$$

$$-12 \times 15 = -180$$

- d. Perkalian bilangan negatif dengan bilangan negatif, hasilnya positif.

Contoh:

$$-4 \times (-5) = -[-5 + (-5) + (-5) + (-5)] = -[-20] = 20$$

$$-7 \times (-8) = 56$$

$$-12 \times (-15) = 180$$

Pembagian bilangan bulat

Pembagian merupakan operasi kebalikan dari perkalian

Contoh:

$$12 : 4 = 3, \text{ karena } 4 \times 3 = 12 \text{ atau } 3 \times 4 = 12$$

$$42 : 7 = 6, \text{ karena } 7 \times 6 = 42 \text{ atau } 6 \times 7 = 42$$

Sifat-sifat pembagian bilangan bulat

- a. Pembagian bilangan positif dengan bilangan positif, hasilnya positif

Contoh:

$$63 : 7 = 9$$

$$143 : 11 = 13$$

- b. Pembagian bilangan positif dengan bilangan negatif, hasilnya negatif

Contoh:

$$63 : (-9) = -7$$

$$72 : (-6) = -12$$

- c. Pembagian bilangan negatif dengan bilangan positif, hasilnya negatif

Contoh:

$$-63 : 7 = -9$$

$$-120 : 10 = -12$$

- d. Pembagian bilangan negatif dengan bilangan negatif, hasilnya positif.

Contoh:

$$-72 : (-8) = 9$$

$$-120 : (-12) = 10$$

SIFAT OPERASI HITUNG BILANGAN BULAT

Sifat Komutatif

Sifat Asosiatif

Sifat Distributif

5. Pembelajaran Matematika

Sagala mendefinisikan pembelajaran ialah membelajarkan siswa menggunakan asas pendidikan maupun teori belajar merupakan penentu utama keberhasilan pendidikan. Pembelajaran merupakan proses komunikasi, komunikasi yang dilakukan antara guru ke siswa atau sebaliknya, dan siswa ke siswa. Dalam proses pembelajaran peranan guru bukan semata-mata memberikan informasi, melainkan juga mengarahkan dan memberi fasilitas belajar. Proses pembelajaran pada awalnya meminta guru untuk mengetahui kemampuan dasar yang dimiliki oleh siswa meliputi kemampuan dasarnya, motivasinya, latar belakang akademisnya, dan lain sebagainya. Pengenalan karakteristik siswa dalam pembelajaran merupakan hal yang terpenting dalam penyampaian bahan ajar dan menjadi indikator suksesnya pelaksanaan pembelajaran. Agar potensi siswa dapat dikembangkan secara optimal berdasarkan perkembangan aspek kognitif, menurut Ebbutt dan Straker asumsi tentang karakteristik siswa dan implikasi terhadap pembelajaran matematika diberikan sebagai berikut:

- a. Siswa akan mempelajari matematika jika mereka mempunyai motivasi.
Implikasi pandangan ini bagi guru adalah: (1) menyediakan kegiatan yang menyenangkan, (2) memperhatikan keinginan siswa. (3) membangun pengertian melalui apa yang diketahui oleh siswa, (4) menciptakan suasana kelas yang mendukung kegiatan belajar, (5) memberikan kegiatan belajar yang sesuai dengan tujuan pembelajaran, (6) memberikan kegiatan yang menantang, (7) memberikan kegiatan yang memberikan harapan keberhasilan, dan (8) menghargai setiap pencapaian siswa.
- b. Siswa mempelajari matematika dengan caranya sendiri. Implikasi pandangan ini adalah: (1) siswa belajar dengan cara yang berbeda dan dengan kecepatan yang berbeda, (2) tiap siswa memerlukan pengalaman tersendiri yang terhubung dengan pengalamannya diwaktu lampau, (3) tiap siswa mempunyai latar belakang socialekonomi-budaya yang berbeda. Oleh karena itu guru perlu: (1) mengetahui kelebihan dan kekurangan para siswanya, (2) merencanakan kegiatan yang sesuai dengan tingkat kemampuan siswa, (3) membangun pengetahuan dan ketrampilan siswa, baik yang dia peroleh di sekolah maupun di rumah, (4) menggunakan catatan kemajuan siswa (assessment).
- c. Siswa mempelajari matematika baik secara mandiri maupun melalui kerja sama dengan temannya. Implikasi pandangan ini bagi usaha guru adalah: (1) memberikan kesempatan belajar dalam kelompok untuk melatih kerjasama, (2) memberikan kesempatan belajar secara klasikal untuk memberi kesempatan saling bertukar gagasan, (3) memberi kesempatan kepada siswa untuk melakukan kegiatannya secara mandiri., (4) melibatkan siswa dalam pengambilan keputusan tentang kegiatan yang akan dilakukannya, dan (5) mengajarkan bagaimana cara mempelajari matematika. Siswa memerlukan konteks dan situasi yang berbeda-beda dalam mempelajari matematika. Implikasi pandangan ini bagi usaha guru adalah: (1) menyediakan dan menggunakan berbagai alat peraga, (2) memberikan kesempatan belajar matematika diberbagai tempat dan keadaan, (3) memberikan kesempatan menggunakan matematika untuk berbagai keperluan, (4) mengembangkan sikap menggunakan matematika sebagai alat untuk memecahkan problematika baik di sekolah maupun di rumah, (5) menghargai sumbangan tradisi,

budaya dan seni dalam pengembangan matematika, dan (6) membantu siswa menilai sendiri kegiatan matematikanya.

Berdasarkan kurikulum perlu kiranya dibedakan antara matematika dan matematika sekolah. Agar pembelajaran matematika dapat memenuhi tuntutan inovasi pendidikan pada umumnya. Ebbutt dan Straker (dalam Depdiknas, 2003:3) mendefinisikan matematika sekolah yang selanjutnya disebut sebagai matematika, sebagai berikut:

- a. Matematika sebagai kegiatan penelusuran pola dan hubungan.
 - b. Matematika sebagai kreativitas yang memerlukan imajinasi, intuisi dan penemuan.
 - c. Matematika sebagai kegiatan pemecahan masalah.
 - d. Matematika sebagai alat berkomunikasi.
6. Langkah-langkah Pembelajaran Matematika

Merujuk pada berbagai pendapat ahli matematika dalam mengembangkan kreatifitas dan kompetensi siswa, maka guru hendaknya dapat menyajikan pembelajaran yang aktif dan efisien, sesuai dengan kurikulum dan pola pikir siswa. Dalam mengerjakan matematika, guru harus memahami bahwa kemampuan setiap siswa berbeda-beda, serta tidak semua siswa menyenangi mata pelajaran matematika.

Konsep-konsep pola kehidupan matematika dapat dibagi menjadi 3 kelompok besar, yaitu penanaman konsep dasar (penanaman konsep), penanaman konsep, dan pembinaan ketrampilan. Memang tujuan akhir pembelajaran matematika yaitu agar siswa terampil dalam menggunakan berbagai konsep matematika dalam kehidupan sehari-hari. Akan tetapi untuk menuju tahap keterampilan tersebut harus melalui langkah-langkah benar yang sesuai dengan kemampuan dan lingkungan siswa.

Berikut ini adalah pemaparan yang ditekankan pada konsep-konsep matematika:

- a. Penanaman Konsep Dasar, yaitu pembelajaran satu konsep baru matematika, ketika siswa belum pernah mempelajari konsep tersebut. Pembelajaran penanaman konsep dasar merupakan jembatan yang harus dapat menghubungkan kemampuan kognitif siswa yang konkret dengan konsep baru matematika yang abstrak. Dalam kegiatan pembelajaran konsep dasar ini, media atau alat peraga diharapkan dapat digunakan untuk membantu kemampuan pola pikir siswa.
- b. Pemahaman Konsep, yaitu pembelajaran lanjutan dari penanaman konsep, yang bertujuan agar siswa lebih memahami suatu konsep matematika. Pemahaman konsep terdiri atas dua pengertian. Pertama merupakan kelanjutan dari pembelajaran penanaman konsep dalam suatu pertemuan. Kedua, pembelajaran pemahaman konsep dilakukan pada pertemuan yang berbeda tetapi masih merupakan kelanjutan dari penanaman konsep. Pada pertemuan tersebut, penanaman konsep dianggap sudah disampaikan pada pertemuan sebelumnya di semester atau kelas sebelumnya.
- c. Pembinaan Keterampilan, yaitu pembelajaran lanjutan dari penanaman konsep dan pemahaman konsep. Pembelajaran pembinaan ketrampilan bertujuan agar siswa lebih trampil dalam menggunakan berbagai konsep matematika. Seperti halnya pada pemahaman konsep, pembinaan keterampilan juga terdiri atas 2 pengertian. Pertama, merupakan kelanjutan dari pembelajaran penanaman konsep dan pemahaman konsep dalam satu pertemuan. Sedangkan yang kedua, pembelajaran

pembinaan keterampilan dilakukan pada pertemuan dan pemahaman konsep. Pada pertemuan tersebut, penanaman dan pemahaman konsep dianggap sudah disampaikan pada pertemuan sebelumnya.

F. Metodologi Penelitian

1. Pendekatan dan Jenis Penelitian

Metode adalah aspek yang sangat penting dan besar pengaruhnya terhadap berhasil tidaknya suatu penelitian, terutama untuk mengumpulkan data. Sebab data yang diperoleh dalam suatu penelitian merupakan gambaran dari obyek penelitian. Menurut Hadi, penelitian adalah usaha untuk menemukan, mengembangkan dan menguji suatu pengetahuan dengan menggunakan metode-metode ilmiah.

Dalam penelitian ini pendekatan yang dilakukan adalah melalui pendekatan kualitatif. Artinya data yang dikumpulkan bukan berupa angka-angka, melainkan data tersebut berasal dari naskah wawancara, catatan lapangan, dokumen pribadi, catatan memo, dan dokumen resmi lainnya. Sehingga yang menjadi tujuan dari penelitian kualitatif ini adalah ingin menggambarkan realita empirik di balik fenomena secara mendalam, rinci dan tuntas. Oleh karena itu penggunaan pendekatan kualitatif dalam penelitian ini adalah dengan mencocokkan antara realita empirik dengan teori yang berlaku dengan menggunakan metode diskriptif.

Menurut Keirl dan Miller dalam Moleong yang dimaksud dengan penelitian kualitatif adalah “tradisi tertentu dalam ilmu pengetahuan sosial yang secara fundamental bergantung pada pengamatan pada manusia pada kawasannya sendiri, dan berhubungan dengan orang-orang tersebut dalam bahasanya dan peristilahannya”.

Metode kualitatif adalah metode penelitian yang digunakan untuk meneliti pada kondisi obyek yang alamiah, di mana peneliti adalah sebagai instrument kunci, teknik pengumpulan data dilakukan secara gabungan, analisis data bersifat induktif, dan hasil penelitian kualitatif lebih menekankan makna dari pada generalisasi.

Pertimbangan penulis menggunakan penelitian kualitatif ini sebagaimana yang diungkapkan oleh Lexy Moleong:

- a. Menyesuaikan metode kualitatif lebih mudah apa bila berhadapan dengan kenyataan ganda
- b. Metode ini secara tidak langsung hakikat hubungan antara peneliti dan responden
- c. Metode ini lebih peka dan menyesuaikan diri dengan manajemen pengaruh bersama terhadap pola-pola nilai yang dihadapi.

Adapun jenis penelitian ini adalah penelitian deskriptif. Menurut Whitney dalam Moh. Nazir bahwa metode deskriptif adalah pencarian fakta dengan interpretasi yang tepat. Penelitian deskriptif mempelajari masalah-masalah dalam masyarakat, serta tata cara yang berlaku dalam masyarakat serta situasi-situasi tertentu, termasuk tentang hubungan-hubungan, kegiatan-kegiatan, sikap-sikap, pandangan-pandangan, serta proses-proses yang sedang berlangsung dan pengaruh-pengaruh dari suatu fenomena.

2. Kehadiran Peneliti

Dalam penelitian ini, peneliti bertindak sebagai pengumpul data dan sebagai instrument aktif dalam upaya mengumpulkan data-data di lapangan. sedangkan instrument pengumpulan data yang lain selain manusia adalah berbagai bentuk alat-alat bantu dan berupa dokumen-dokumen lainnya yang dapat digunakan untuk menunjang

keabsahan hasil penelitian, namun berfungsi sebagai instrument pendukung. Oleh karena itu, kehadiran peneliti secara langsung di lapangan sebagai tolak ukur keberhasilan untuk memahami kasus yang diteliti, sehingga keterlibatan peneliti secara langsung dan aktif dengan informan dan atau sumber data lainnya di sini mutlak diperlukan.

3. Lokasi Penelitian

Lokasi penelitian adalah tempat di mana penelitian akan dilakukan, beserta jalan dan kotanya. Dalam penelitian ini peneliti mengambil lokasi di Universitas Islam Negeri Maulana Malik Ibrahim Malang. Jalan Gajayana no. 50, Malang, Jawa Timur. Universitas Islam Negeri Maulana Malik Ibrahim Malang adalah satu-satunya perguruan tinggi islam negeri, yang berada di daerah malang, dan merupakan universitas yang menerapkan dua bahasa pada mahasiswanya, yaitu bahasa arab dan bahasa inggris, serta merupakan universitas yang dilengkapi dengan fasilitas lengkap seperti asrama untuk mahasiswa, baik putra dan putri, serta menerapkan sistem pembelajaran yang mengintegrasikan antara ilmu islam dan konvensional, sehingga mahasiswa menjadi insan yang cerdas, profesional, dan mempunyai kedalaman spiritual.

4. Sumber Data

a. Data Primer

Menurut S. Nasution data primer adalah data yang dapat diperoleh langsung dari lapangan atau tempat penelitian. Sedangkan menurut Lofland bahwa sumber data utama dalam penelitian kualitatif ialah kata-kata dan tindakan. Kata-kata dan tindakan merupakan sumber data yang diperoleh dari lapangan dengan mengamati atau mewawancarai. Peneliti menggunakan data ini untuk mendapatkan informasi langsung tentang cara berpikir mahasiswa PGMI FITK Uin Maliki Malang dalam mengkonstruksi hasil permainan yang sudah dilakukan.

b. Data sekunder

Data sekunder adalah data-data yang didapat dari sumber bacaan dan berbagai macam sumber lainnya yang terdiri dari majalah, hasil-hasil studi, tesis, hasil survey, studi histories, dan sebagainya. Peneliti menggunakan data sekunder ini untuk memperkuat penemuan dan melengkapi informasi yang telah dikumpulkan melalui wawancara langsung dengan mahasiswa PGMI FITK Uin Maliki Malang.

5. Teknik Pengumpulan Data

Pengumpulan data merupakan langkah yang sangat penting dalam penelitian, karena itu seorang peneliti harus terampil dalam mengumpulkan data agar mendapatkan data yang valid. Pengumpulan data adalah prosedur yang sistematis dan standar untuk memperoleh data yang diperlukan.

a. Observasi Langsung

Observasi langsung adalah cara pengambilan data dengan menggunakan mata tanpa ada pertolongan alat standar lain untuk keperluan tersebut. Dalam kegiatan sehari-hari, kita selalu menggunakan mata untuk mengamati sesuatu. Observasi ini digunakan untuk penelitian yang telah direncanakan secara sistematis tentang bagaimana proses pembelajaran matematika melalui permainan pada mahasiswa PGMI FITK UIN Maliki Malang.

Tujuan menggunakan metode ini untuk mencatat hal-hal, perilaku, perkembangan, dan sebagainya tentang proses pembelajaran matematika melalui permainan pada

mahasiswa PGMI FITK UIN Maliki Malang, sewaktu kejadian tersebut berlaku sehingga tidak menggantungkan data dari ingatan seseorang. Observasi langsung juga dapat memperoleh data dari subjek baik yang tidak dapat berkomunikasi secara verbal atau yang tak mau berkomunikasi secara verbal.

b. Wawancara

Wawancara adalah proses memperoleh keterangan untuk tujuan penelitian dengan cara tanya jawab, sambil bertatap muka antara si penanya dengan si penjawab dengan menggunakan alat yang dinamakan *interview guide* (panduan wawancara).

Tujuan penulis menggunakan metode ini, untuk memperoleh data secara jelas dan kongkret tentang permainan matematika yang dilakukan dan bagaimana cara mengkonstruksinya sehingga menghasilkan suatu bentuk yang sesuai dengan materi. Dalam penelitian ini, peneliti akan mengadakan wawancara dengan mahasiswa PGMI FITK UIN Maliki Malang.

c. Dokumentasi

Dokumentasi adalah setiap bahan tertulis baik berupa karangan, memo, pengumuman, instruksi, majalah, buletin, pernyataan, aturan suatu lembaga masyarakat, dan berita yang disiarkan kepada media massa. Dari uraian tersebut maka metode dokumentasi adalah pengumpulan data dengan meneliti catatan-catatan penting yang sangat erat hubungannya dengan obyek penelitian.

Tujuan digunakan metode ini untuk memperoleh data secara jelas dan konkret tentang proses pembelajaran matematika melalui permainan pada mahasiswa PGMI FITK UIN Maliki Malang.

6. Analisis Data

Analisis data adalah proses mengorganisasikan dan mengurutkan data kedalam pola, kategori, dan satuan uraian dasar sehingga dapat ditemukan tema dan dapat dirumuskan hipotesis kerja seperti yang disarankan oleh data. Dari rumusan tersebut dapatlah kita tarik garis besar bahwa analisis data bermaksud pertama-tama mengorganisasikan data. Data yang terkumpul banyak sekali dan terdiri dari catatan lapangan, komentar peneliti, gambar, foto, dokumen berupa laporan, biografi, artikel, dan sebagainya.

Setelah data dari lapangan terkumpul dengan menggunakan metode pengumpulan data di atas, maka peneliti akan mengolah dan menganalisis data tersebut dengan menggunakan analisis secara *deskriptif-kualitatif*, tanpa menggunakan teknik kuantitatif. Analisis *deskriptif-kualitatif* merupakan suatu tehnik yang menggambarkan dan menginterpretasikan arti data-data yang telah terkumpul dengan memberikan perhatian dan merekam sebanyak mungkin aspek situasi yang diteliti pada saat itu, sehingga memperoleh gambaran secara umum dan menyeluruh tentang keadaan sebenarnya. Menurut M. Nazir bahwa tujuan deskriptif ini adalah untuk membuat deskripsi, gambaran atau lukisan secara sistematis, faktual dan akurat mengenai fakta-fakta, sifat-sifat serta hubungan antar fenomena yang diselidiki.

7. Pengecekan Keabsahan Temuan

Menurut Moleong "kriteria keabsahan data ada empat macam yaitu : (1) kepercayaan (kreadibility), (2) keteralihan (tranferability), (3) kebergantungan (dependibility), (4) kepastian (konfermability). Dalam penelitian kualitatif ini memakai 3 macam antara lain :

- a. Kepercayaan (kreadibility)
Kreadibilitas data dimaksudkan untuk membuktikan data yang berhasil dikumpulkan sesuai dengan sebenarnya. ada beberapa teknik untuk mencapai kreadibilitas ialah teknik: teknik triangulasi, sumber, pengecekan anggota, perpanjangan kehadiran peneliti dilapangan, diskusi teman sejawat, dan pengecekan kecakupan refrensi.
 - b. Kebergantungan (depandibility)
Kriteria ini digunakan untuk menjaga kehati-hatian akan terjadinya kemungkinan kesalahan dalam mengumpulkan dan menginterpretasikan data sehingga data dapat dipertanggungjawabkan secara ilmiah. Kesalahan sering dilakukan oleh manusia itu sendiri terutama peneliti karena keterbatasan pengalaman, waktu, pengetahuan.
 - c. Kepastian (konfermability)
Kriteria ini digunakan untuk menilai hasil penelitian yang dilakukan dengan cara mengecek data dan informasi serta interpretasi hasil penelitian yang didukung oleh materi yang ada pada pelacakan audit.
8. Tahap-Tahap Penelitian
- Moleong mengemukakan bahwa "Pelaksanaan penelitian ada empat tahap yaitu : (1) tahap sebelum ke lapangan, (2) tahap pekerjaan lapangan, (3) tahap analisis data, (4) tahap penulisan laporan". Dalam penelitian ini tahap yang ditempuh sebagai berikut :
- a. Tahap sebelum kelapangan, meliputi kegiatan penentuan fokus, penyesuaian paradigma dengan teori, penajakan alat peneliti, observasi lapangan, penentuan fokus penelitian, penyusunan usulan penelitian.
 - b. Tahap pekerjaan lapangan, meliputi mengumpulkan bahan-bahan yang berkaitan dengan pembelajaran matematika melalui permainan. Data tersebut diperoleh dengan observasi, wawancara dan dokumentasi dengan cara melihat proses pembelajaran matematika melalui permainan mulai dari cara bermainnya, cara mengkonstruk permainan, dan hasil dari permainan yang dilakukan oleh mahasiswa PGMI FITK UIN Maliki Malang.
 - c. Tahap analisis data, meliputi analisis data baik yang diperoleh melauai observasi, dokumen maupun wawancara mendalam dengan mahasiswa PGMI FITK UIN Maliki Malang. Kemudian dilakukan penafsiran data sesuai dengan konteks permasalahan yang diteliti selanjutnya melakukan pengecekan keabsahan data dengan cara mengecek sumber data yang didapat dan metode perolehan data sehingga data benar-benar valid sebagai dasar dan bahan untuk memberikan makna data yang merupakan proses penentuan dalam memahami konteks penelitian yang sedang diteliti.
 - d. Tahap penulisan laporan, meliputi : kegiatan penyusunan hasil penelitian dari semua rangkaian kegiatan pengumpulan data sampai pemberian makna data.

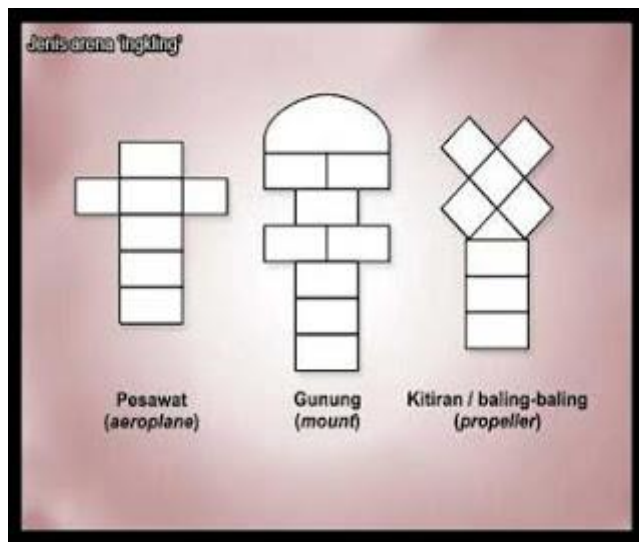
G. Hasil Penelitian

1. Permainan Engklek

a. Deskripsi Permainan Engklek

Engklek adalah suatu permainan tradisional lompat-lompatan pada bidang datar yang telah diberi garis pola kotak-kotak, kemudian melompat dengan satu kaki dari

kotak satu ke kotak lainnya. Sebutan Engklek sendiri berasal dari bahasa Jawa. Dan di beberapa daerah namanya juga bermacam-macam seperti **teklek, ingkling, sundamanda/sundahmandah, jlongjing, lempeng, dampu**, dan lain-lain tergantung daerahnya. Biasanya permainan ini dimainkan oleh anak-anak perempuan, namun tak jarang juga anak laki-laki pun turut serta bermain. Mereka biasanya memainkannya dipekarangan rumah, kebun, atau di tanah kosong.



Macam-macam bentuk Engklek

- b. Cara bermain engklek cukup sederhana:
 - 1) Para pemain harus melompat dengan menggunakan satu kaki di setiap kotak-kotak / petak-petak yang telah digambarkan sebelumnya di tanah.
 - 2) Untuk dapat bermain, setiap anak harus mempunyagacuk yang biasanya berupa pecahan genting / kreweng, keramik lantai, ataupun batu yang datar.
 - 3) Gacuk dilempar ke salah satu petak yang tergambar di tanah, petak dengan gacuk yang sudah berada di atasnya tidak boleh diinjak/ditempati oleh setiap pemain, jadi para pemain harus melompat ke petak berikutnya dengan satu kaki mengelilingi petak-petak yang ada.
 - 4) Pemain tidak diperbolehkan untuk melemparkan gacuk hingga melebihi kotak atau petak yang telah disediakan. Jika ada pemain yang melakukan kesalahan tersebut maka pemain tersebut akan dinyatakan gugur dan diganti dengan pemain selanjutnya.
 - 5) Pemain yang menyelesaikan satu putaran terlebih dahulu melemparkan gacuk dengan cara membelakangi engkleknya, jika gacuk jatuh tepat pada salah satu petak maka petak tersebut akan menjadi daerah kekuasaan pemain. Kemudian pada petak tersebut, pemilik sawah boleh menginjak petak dengan dua kaki, sedangkan pemain lain tidak boleh menginjak petak tersebut selama permainan. Pemain yang memiliki sawah paling banyak adalah pemenangnya.
- c. Manfaat yang diperoleh dari permainan engklek ini antara lain adalah:
 - 1) Kemampuan fisik menjadi kuat karena dalam permainan engklek di haruskan untuk melompat – lompat.
 - 2) Mengasah kemampuan bersosialisasi dengan orang lain dan mengajarkan

kebersamaan.

- 3) Dapat menaati aturan – aturan permainan yang telah disepakati bersama.
- 4) Mengembangkan kecerdasan logika. Permainan engklek melatih untuk berhitung dan menentukan langkah-langkah yang harus dilewatinya.
- 5) Dapat menjadi lebih kreatif. Permainan tradisional biasanya dibuat langsung oleh para pemainnya. Mereka menggunakan barang-barang, benda-benda, atau tumbuhan yang ada di sekitar para pemain. Hal itu mendorong mereka untuk lebih kreatif menciptakan alat-alat permainan.

Selanjutnya dosen memberikan lembar kerja kelompok (LKK) kepada masing-masing kelompok. Dosen menjelaskan tentang tujuan perkuliahan hari ini, kemudian dosen juga menjelaskan tentang petunjuk kegiatan permainan engklek. Dosen tidak menjelaskan tentang materi urutan bilangan bulat, Karena dari pembentukan kegiatan tersebut, diharapkan mahasiswa bisa menyimpulkan sendiri tentang konsep urutan bilangan bulat. Setelah waktu yang disediakan berakhir untuk kegiatan permainan, dosen meminta laporan dari masing-masing kelompok dan menyuruh masing-masing kelompok tersebut untuk mempresentasikan hasil diskusinya di depan kelas. Kemudian dosen membimbing mahasiswa untuk menyimpulkan hasil diskusi yang telah dilakukan secara bersama-sama. Dosen juga memberikan kesempatan untuk bertanya tentang materi yang belum dipahami.

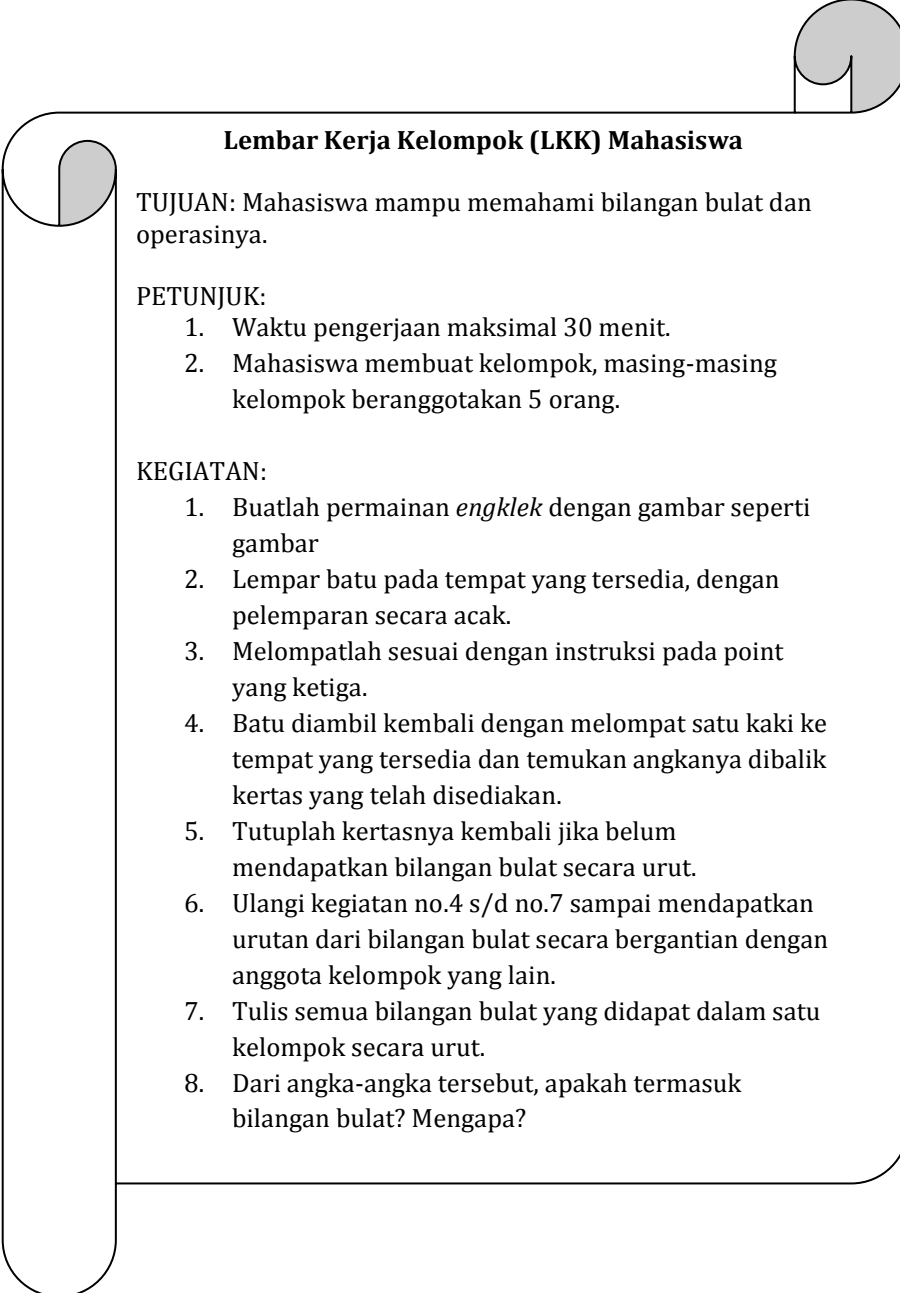
Kemudian yang terakhir yaitu mahasiswa diberi lembar kerja individu (LKI). Pada tahap ini mahasiswa tidak melakukan kegiatan secara berkelompok dan berdiskusi lagi melainkan tugas individu yang dikerjakan secara sendiri-sendiri dengan tujuan untuk mengetahui sejauh mana pemahaman mahasiswa dalam materi barisan dan deret.

2. Lembar Kerja Kelompok Dan Individu Pada Permainan Batang Korek Api

Lembar Kerja Kelompok (LKK) mahasiswa adalah lembar kerja yang dikerjakan secara berkelompok. Penentuan kelompok adalah dengan cara berhitung 1-8 secara berulang dan bagi mahasiswa yang berhitungnya mendapat nomor 1 berkumpul dengan temannya yang mendapat nomor 1 juga begitu seterusnya sampai hitungan terakhir nomor 8. Pemilihan anggota kelompok diacak karena kemampuan mahasiswa sama. Terdapat 8 kelompok dengan masing-masing kelompok mempunyai 4-5 orang anggota. 4-5 orang pada suatu kelompok tersebut ditetapkan supaya semua anggota kelompok saling bekerja sama karena 4-5 orang tersebut tidak terlalu banyak yang biasanya malah dijadikan sebagai ajang untuk saling mengobrol.

Didalam Lembar Kerja Kelompok (LKK) terdapat tujuan pembelajaran yang dibacakan dan diinfokan oleh dosen kepada mahasiswa supaya mahasiswa mengetahui materi apa dan bagaimana perkuliahan hari ini berlangsung. Setelah tujuan pembelajaran dibawahnya terdapat petunjuk untuk mengerjakan lembar kerja tersebut, petunjuk mulai membuat kelompok sampai petunjuk maksimal pengerjaannya. Berikutnya adalah kegiatan, kegiatan inilah yang menjadi inti dari lembar kerja, kegiatan ini adalah suatu aktifitas yang dilakukan mahasiswa untuk memahami urutan bilangan bulat, kemudian mahasiswa baru mengerjakan aplikasi soal yang ada pada lembar kerja individu (LKI).

Berikut ini adalah bentuk dari Lembar Kerja Kelompok (LKK)



Lembar Kerja Kelompok (LKK) Mahasiswa

TUJUAN: Mahasiswa mampu memahami bilangan bulat dan operasinya.

PETUNJUK:

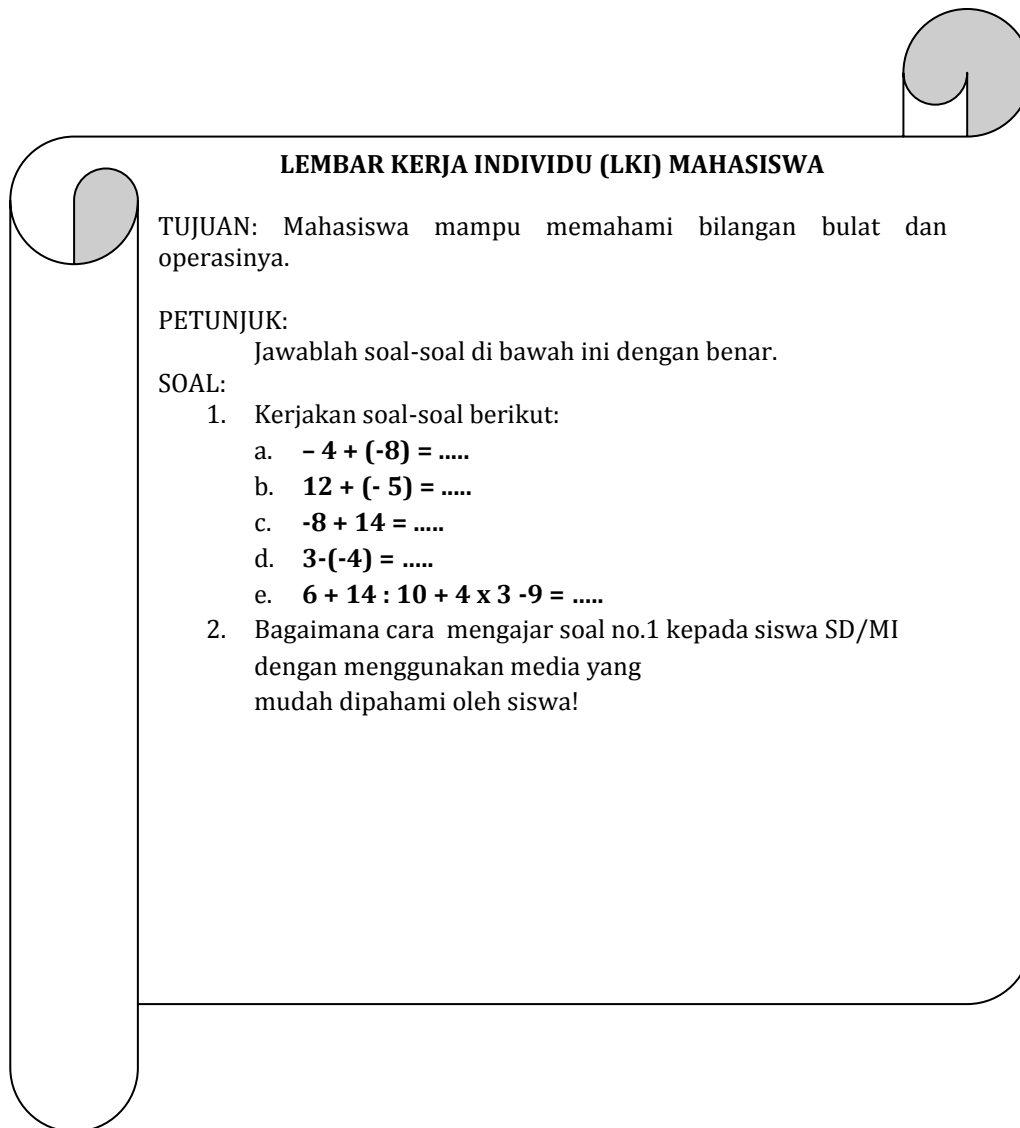
1. Waktu pengerjaan maksimal 30 menit.
2. Mahasiswa membuat kelompok, masing-masing kelompok beranggotakan 5 orang.

KEGIATAN:

1. Buatlah permainan *engklek* dengan gambar seperti gambar
2. Lempar batu pada tempat yang tersedia, dengan pelemparan secara acak.
3. Melompatlah sesuai dengan instruksi pada point yang ketiga.
4. Batu diambil kembali dengan melompat satu kaki ke tempat yang tersedia dan temukan angkanya dibalik kertas yang telah disediakan.
5. Tutuplah kertasnya kembali jika belum mendapatkan bilangan bulat secara urut.
6. Ulangi kegiatan no.4 s/d no.7 sampai mendapatkan urutan dari bilangan bulat secara bergantian dengan anggota kelompok yang lain.
7. Tulis semua bilangan bulat yang didapat dalam satu kelompok secara urut.
8. Dari angka-angka tersebut, apakah termasuk bilangan bulat? Mengapa?

Lembar Kerja Individu (LKI) adalah lembar kerja untuk mahasiswa yang dikerjakan secara individu. Untuk urutannya sama seperti lembar kerja kelompok yang terdiri dari judul, kemudian tujuan pembelajaran, petunjuk pengerjaan, dan soal-soal. Yang berbeda antara lembar kerja kelompok dengan lembar individu adalah urutan yang terakhir pada lembar kerja kelompok berupa kegiatan atau aktifitas yang dilakukan mahasiswa, sedangkan pada lembar individu urutan yang terakhir adalah soal-soal latihan aplikasi materi urutan bilangan bulat, selain itu pada tahap ini mahasiswa tidak melakukan kegiatan secara berkelompok dan berdiskusi lagi melainkan tugas individu yang dikerjakan secara sendiri-sendiri dengan tujuan untuk mengetahui sejauh mana pemahaman mahasiswa dalam materi barisan dan deret.

Berikut ini adalah bentuk dari Lembar Kerja Individu (LKI)



LEMBAR KERJA INDIVIDU (LKI) MAHASISWA

TUJUAN: Mahasiswa mampu memahami bilangan bulat dan operasinya.

PETUNJUK:
Jawablah soal-soal di bawah ini dengan benar.

SOAL:

1. Kerjakan soal-soal berikut:
 - a. $-4 + (-8) = \dots$
 - b. $12 + (-5) = \dots$
 - c. $-8 + 14 = \dots$
 - d. $3 - (-4) = \dots$
 - e. $6 + 14 : 10 + 4 \times 3 - 9 = \dots$
2. Bagaimana cara mengajar soal no.1 kepada siswa SD/MI dengan menggunakan media yang mudah dipahami oleh siswa!

Peningkatan hasil belajar mahasiswa ini diketahui dari hasil nilai jawaban mahasiswa pada lembar kerja individu dan respon mahasiswa setelah melakukan permainan engklek. Pada lembar kerja individu terdapat 2 soal dengan soal pertama ada 5 soal, untuk soal pertama poin yang didapatkan mahasiswa jika benar semua adalah 75 karena masing-masing soal bernilai 15, sedangkan untuk poin kedua bernilai 25, jika mahasiswa menjawab benar pada soal-soal tersebut maka mahasiswa tersebut mendapat nilai 100, sedangkan jika mahasiswa tidak dapat menjawab soal-soal tersebut maka mahasiswa akan mendapat nilai 0.

Peningkatan hasil belajar mahasiswa ini diketahui bahwa terjadi peningkatan hasil belajar sebelum menggunakan permainan engklek dan sesudah menggunakan permainan engklek. Sebelum menggunakan permainan engklek, mahasiswa diberi soal pre-tes tentang konsep urutan bilangan bulat, dari hasil pre-tes tersebut diperoleh bahwa dari hamper semua mahasiswa sebanyak 35 mahasiswa bisa mengerjakan soal tersebut tetapi konsepnya masih belum bisa, akan tetapi setelah menggunakan

permainan engklek dari 35 mahasiswa dalam satu kelas semua mahasiswa dapat mengerjakan soal dengan memahami konsep urutannya juga, seperti terlihat pada tabel berikut:

Tabel hasil nilai pre-tes dengan pos-tes

NO	NIM	NAMA	PRE-TES	POS-TES
1	13140003	Alifatul hanifah	60	100
2	13140004	Fitri zahrotul amalia	60	100
3	13140017	Titis nurul arsana	75	100
4	13140082	Winda wahyu milawati	60	100
5	13140083	Nurul pebriyanti	60	100
6	13140084	Luluk alvia	60	100
7	13140085	Rakhmad uki yahya	75	100
8	13140086	Novita zahiroh	60	100
9	13140087	Sesanti wahyuning A	60	100
10	13140089	Kurnia miftakhul M	75	100
11	13140090	Fitria dewi K	60	100
12	13140092	Mohammad muzayidin	70	100
13	13140094	Fasha gadisma dea	75	100
14	13140095	Aulia wahyu dahniar	60	100
15	13140096	Siti aminatuz zuhriyah	60	100
16	13140097	Istiqomatul M	-	-
17	13140099	Ulfa mahendra	60	100
18	13140100	Abdul amir aziz	60	100
19	13140101	Fauziyah evilina devi	60	100
20	13140102	Ibanatal fitriyah	60	100
21	13140104	Putri permatasari	60	100
22	13140105	Siti lestari afifah	60	100
23	13140106	Agita putri	60	100
24	13140107	Indah puji lestari	60	100
25	13140108	Malik arifin	60	100
26	13140109	Syafi'in	60	100
27	13140110	Maidatud dhorifah	60	100
28	13140111	Amma widya	60	100
29	13140112	Alifia ayu ramadani	60	100
30	13140115	Rizki dian cahya	60	80
31	13140117	Ahmad jakfar	75	100
32	13140118	Renita susanti	75	100
33	13140125	Fendi pradana	60	100
34	13140147	Fajar abda U	60	100
35	13140155	Umar syarifudin	75	100

Dari tabel diatas dapat diketahui bahwa permainan batang engklek untuk peningkatan pemahaman urutan bilangan bulat berhasil diterapkan dengan bukti meningkatnya hasil belajar mahasiswa sebelum penggunaan permainan engklek dengan

sesudah penggunaan permainan engklek.

Selain peningkatan hasil belajar mahasiswa yang diketahui melalui membandingkan nilai pre-tes dan pos-tes juga dengan wawancara langsung. Wawancara langsung ini dilakukan dengan menuliskan kritik, saran, ataupun pendapat mahasiswa tentang permainan engklek. Kritik, saran, ataupun pendapat tersebut peneliti uraikan dalam bentuk indikator seperti terlihat pada table berikut:

Lembar Respon Mahasiswa terhadap Permainan Batang Korek Api

NO	INDIKATOR	RESPON MAHASISWA %	
		SENANG/YA	TIDAK
1	Mahasiswa senang dengan permainan engklek	100	-
2	Mahasiswa senang dengan cara dosen mengajar menggunakan permainan engklek	100	-
3	Semangat belajar mahasiswa tinggi dengan menggunakan permainan engklek	$33/35 \times 100 = 94.3$	-
4	Materi urutan bilangan bulat mudah dipahami dengan menggunakan permainan engklek	100	-
5	Permainan engklek merupakan cara permainan yang baru didapat oleh mahasiswa dalam materi urutan bilangan bulat	100	-

Dari tabel di atas dapat disimpulkan bahwa semua mahasiswa senang dengan permainan engklek dan cara dosen mengajar dengan menggunakan permainan engklek karena dengan permainan engklek mahasiswa lebih mudah memahami konsep urutan bilangan bulat. Ini terlihat dari hasil lembar respon mahasiswa yang senang sebanyak 100%. Sedangkan untuk semangat belajar mahasiswa dengan menggunakan permainan engklek ini sebanyak 94.3% yang berarti bahwa 2 mahasiswa yang kurang bersemangat dengan menggunakan permainan engklek. Dan dari segi kebaruan permainan sebanyak 100% mahasiswa yang mengatakan bahwa permainan engklek ini belum pernah diketahuinya pada materi urutan bilangan bulat.

H. PEMBAHASAN

1. Permainan Engklek

Permainan Engklek atau taplak gunung atau juga sudamanda adalah permainan tradisional di Indonesia. *Permainan engklek* ini sangat baik untuk anak – anak dikarenakan anak akan belajar bersosialisasi dan juga baik untuk kesehatan karena permainan ini cukup banyak gerakan sehingga mengurangi peningkatan obesitas pada anak.

Cara bermainnya pertama kita menggambar di atas tanah ataupun di jalan 8 kotak dan setengah lingkaran di bagian atas sendiri. Lalu kita beri nomor pada masing kotak. Kemudian yang di gambar setengah lingkaran itu diberi nomor sembilan dan dibagian setengah lingkarannya diberi nomor sepuluh.

Permainan ini biasanya di mainkan oleh anak perempuan, tetapi anak laki-laki juga kadang ikut bermain. Setelah itu kalau jumlah pemainnya hanya dua orang cukup melakukan suit untuk menentukan siapa yang main terlebih dahulu. Tapi kalau lebih

dari dua bisa lakukan dengan cara hompimpa. Akan tetapi kadang-kadang untuk menentukan siapa yang duluan bermain adalah dengan cara siapa yang lempar gacoannya yang berupa batu atau pecahan genteng tersebut, tepat pada kotaknya dan juga yang paling jauh pada nomor di kotaknya. Yang paling dekat akan mendapat urutan bermain pertama dan yang paling jauh mendapat urutan paling akhir. Lalu setelah itu pemain mesti meloncat dari satu kotak ke kotak lainnya dengan satu kaki, terserah mau kaki kanan atau kiri yang jadi tumpuannya.

Lalu kalau gacoannya sudah mencapai pada nomor sembilan, maka si pemain harus mengambilnya dengan cara menghadap ke belakang dan berjongkok, tangan kita gak boleh sampai menyentuh garis kotak, kalau sampai menyentuh garis kotak maka pemain tersebut gagal dan harus diganti pemain lainnya. Sebelumnya bertepuk tangan 3 kali, barulah mengambil gacoannya dengan menghadap ke belakang.

Kemudian yang terakhir jika si pemain sudah melempar gacoannya ke nomor sepuluh dan berhasil mengambilnya dengan cara yang disebutkan tadi, maka pemain tersebut berhak mendapat bintang. Yang perlu diperhatikan pada saat pemain akan mengambil gacoannya di tempat nomor sepuluh maka ia harus melompat dari nomor delapan ke nomor sepuluh, jadi nomor sembilan harus dilewati, tidak boleh menginjaknya. Disinilah anak-anak sering melakukan kesalahan dengan menginjak garis. Sebenarnya sih ini juga berlaku untuk gacoan yang dilempar ke nomor-nomor tertentu. Tempat-tempat yang ada gacoan si pemilik tidak boleh diinjak, harus dilewati. Dan juga pemain tidak diperbolehkan menginjak gacoan lawan.

Gambar permainan engklek:







2. Lembar Kerja Kelompok Dan Individu Pada Permainan Batang Korek Api

Lembar Kerja Kelompok (LKK) mahasiswa adalah lembar kerja yang dikerjakan secara berkelompok. Didalam Lembar Kerja Kelompok (LKK) terdapat urutan proses pembelajaran yaitu dimulai dari tujuan pembelajaran yang dibacakan dan diinfokan oleh dosen kepada mahasiswa, kemudian petunjuk untuk mengerjakan lembar kerja tersebut, petunjuk mulai membuat kelompok sampai petunjuk maksimal pengerjaannya. Berikutnya adalah kegiatan, kegiatan inilah yang menjadi inti dari lembar kerja, kegiatan ini adalah suatu aktifitas yang dilakukan mahasiswa untuk memahami konsep urutan bilangan bulat.

Lembar Kerja Individu (LKI) adalah lembar kerja untuk mahasiswa yang dikerjakan secara individu. Untuk urutannya sama seperti lembar kerja kelompok yang terdiri dari judul, kemudian tujuan pembelajaran, petunjuk pengerjaan, dan soal-soal. Yang berbeda antara lembar kerja kelompok dengan lembar individu adalah urutan yang terakhir pada lembar kerja kelompok berupa kegiatan atau aktifitas yang dilakukan mahasiswa, sedangkan pada lembar individu urutan yang terakhir adalah soal-soal latihan aplikasi materi barisan dan deret, selain itu pada tahap ini mahasiswa tidak melakukan kegiatan secara berkelompok dan berdiskusi lagi melainkan tugas individu yang dikerjakan secara sendiri-sendiri dengan tujuan untuk mengetahui sejauh mana pemahaman mahasiswa dalam materi urutan bilangan bulat.

3. Peningkatan Hasil Belajar Mahasiswa Melalui Permainan Batang Korek Api

Peningkatan hasil belajar mahasiswa ini diketahui bahwa terjadi peningkatan hasil belajar sebelum menggunakan permainan engklek dan sesudah menggunakan permainan engklek. Sebelum menggunakan permainan engklek, mahasiswa diberi soal pre-tes tentang konsep urutan bilangan bulat, dari hasil pre-tes tersebut diperoleh bahwa dari hamper semua mahasiswa sebanyak 35 mahasiswa bisa mengerjakan soal tersebut tetapi konsepnya masih belum bisa, akan tetapi setelah menggunakan permainan engklek dari 35 mahasiswa dalam satu kelas semua mahasiswa dapat mengerjakan soal dengan memahami konsep urutannya juga. Sehingga dapat disimpulkan bahwa semua mahasiswa senang dengan permainan engklek dan cara dosen mengajar dengan menggunakan permainan engklek karena dengan permainan engklek mahasiswa lebih mudah memahami konsep urutan bilangan bulat. Ini terlihat dari hasil lembar respon mahasiswa yang senang sebanyak 100%. Sedangkan untuk semangat belajar mahasiswa dengan menggunakan permainan engklek ini sebanyak 94.3% yang berarti bahwa 2 mahasiswa yang kurang bersemangat dengan menggunakan permainan engklek. Dan dari segi kebaruan permainan sebanyak 100% mahasiswa yang mengatakan bahwa permainan engklek ini belum pernah diketahuinya pada materi urutan bilangan bulat. Hal ini sesuai seperti yang disampaikan oleh Andang Ismail yang menyatakan bahwa kegiatan bermain baru dapat dibilang bermain jika dalam melakukan aktifitas tersebut si anak merasa senang, nyaman, tidak merasa terpaksa, bebas berekspresi dan berimajinasi, serta tidak terbebani target yang harus dicapai. Banyak permainan yang bisa mengasah kemampuan logika matematika anak seperti permainan edukatif. Permainan edukatif yaitu suatu kegiatan yang sangat menyenangkan dan dapat merupakan cara atau alat pendidikan yang bersifat mendidik dan bermanfaat untuk meningkatkan kemampuan berbahasa, berpikir serta bergaul dengan lingkungan atau untuk menguatkan dan menterampilkan anggota badan si

anak.

Begitu juga seperti yang dinyatakan oleh dienes bahwa pada dasarnya matematika dapat dianggap sebagai studi tentang struktur, memisah-misahkan hubungan-hubungan diantara struktur-struktur dan mengkatagorikan hubungan-hubungan di antara struktur-struktur. Dienes mengemukakan bahwa tiap-tiap konsep atau prinsip dalam matematika yang disajikan dalam bentuk yang konkret akan dapat dipahami dengan baik. Ini mengandung arti bahwa benda-benda atau obyek-obyek dalam bentuk permainan akan sangat berperan bila dimanipulasi dengan baik dalam pengajaran matematika.

I. KESIMPULAN

1. Kesimpulan

- a. Permainan engklek adalah suatu bentuk permainan dalam suatu pembelajaran matematika materi urutan bilangan bulat. Permainan engklek pada materi bilangan bulat ini membutuhkan bahan-bahan berupa kapur (alat tulis untuk menggambar pola dari permainan engklek), dan *gacuk* (biasanya berupa sebetuk pecahan genting atau bisa diganti dengan batu pipih). Mahasiswa beraktifitas sehingga mendapatkan "sawah" yang terdapat pada petak di pola permainan engklek tersebut, kemudian mencari urutan bilangan yang benar, sehingga secara tidak sengaja mahasiswa dapat mengetahui dan memahami konsep dasar dari urutan bilangan bulat. Dengan menggunakan permainan engklek pada materi urutan bilangan bulat mahasiswa mempunyai pengalaman baru dalam belajar, pengalaman belajar bersama (berkelompok) dan pengalaman untuk menyampaikan gagasan atau informasi di depan kelas disamping mahasiswa memperoleh pengalaman langsung dalam menemukan pengetahuannya
- b. Peningkatan hasil belajar mahasiswa ini diketahui bahwa terjadi peningkatan hasil belajar sebelum menggunakan permainan engklek dan sesudah menggunakan permainan engklek. Sebelum menggunakan permainan engklek, mahasiswa diberi soal pre-tes tentang konsep urutan bilangan bulat, dari hasil pre-tes tersebut diperoleh bahwa dari hamper semua mahasiswa sebanyak 35 mahasiswa bisa mengerjakan soal tersebut tetapi konsepnya masih belum bisa, akan tetapi setelah menggunakan permainan engklek dari 35 mahasiswa dalam satu kelas semua mahasiswa dapat mengerjakan soal dengan memahami konsep urutannya juga. Sehingga dapat disimpulkan bahwa semua mahasiswa senang dengan permainan engklek dan cara dosen mengajar dengan menggunakan permainan engklek karena dengan permainan engklek mahasiwa lebih mudah memahami konsep urutan bilangan bulat. Ini terlihat dari hasil lembar respon mahasiswa yang senang sebanyak 100%. Sedangkan untuk semangat belajar mahasiswa dengan menggunakan permainan engklek ini sebanyak 94.3% yang berarti bahwa 2 mahasiswa yang kurang bersemangat dengan menggunakan permainan engklek. Dan dari segi kebaruan permainan sebanyak 100% mahasiswa yang mengatakan bahwa permainan engklek ini belum pernah diketahuinya pada materi urutan bilangan bulat.

2. Saran

- a. Pendidik perlu melakukan variasi pembelajaran untuk memahami konsep materi termasuk dengan cara permainan yang lain supaya proses pembelajaran matematika lebih mengena dan lebih bermakna.
- b. Perlu kreativitas dari seorang pendidik untuk menciptakan proses pembelajaran yang sempurna dengan menggunakan metode-metode yang disesuaikan dengan perkembangan intelektual peserta didik sehingga metode tersebut dapat dijadikan referensi karena kesempurnaan dan keterbaruannya.
- c. Proses pembelajaran akan berjalan dengan baik jika dalam proses pembelajaran terjadi interaksi yang baik antara pendidik, peserta didik, dan metode yang dipakai serta begitu juga sebaliknya.

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**Pengembangan Bahan Ajar Tematik-Integratif Berbasis *Multiple Intelligences*
Kelas 1 SD Plus Al-Kautsar Malang**

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FITK_UIN Maliki Malang

Abstract: The development of thematic-integrative teaching material based on multiple intelligences is a development process to produce teaching materials by applying multiple intelligences theory. It integrates theme in primary school learning focused on 1st grade which has a holistic characteristics. Teaching material based on multiple intelligences is developed by 8 intelligence. It aims to develop students' potential maximally by developing teaching materials in student-book, teacher-book and interactive media. Hence thematic integrative learning which requires a lot of knowledge can be realized. The result proves that the teaching materials produced have high levels of effectiveness, efficiency, and attractiveness. It is verified from the test results which are categorized in five conversion scale.

Keywords: Development, Teaching Material, Thematic-Integrative, Multiple Intelligences

A. PENDAHULUAN

Kesadaran akan kebutuhan pendidikan semakin meningkat. Dalam menyelenggarakan pendidikan harus diorientasikan pada pemenuhan kebutuhan anak, yaitu pendidikan yang berdasarkan pada minat, kebutuhan dan kemampuan sang anak. Menurut Munif Chatib (2013:10) mengemukakan bahwa semua anak pada dasarnya adalah cerdas. Pada tahun 1983, Howard Gardner mengembangkan teori yang dikenal dengan *multiple intelligence*.

Teori kecerdasan jamak telah memunculkan paradigma yang berkaitan dengan sistem pembelajaran di sekolah. *Pertama*, dahulu, sekolah tepatnya para guru, memisahkan atau memberikan identifikasi kepada peserta didiknya sebagai anak yang pandai disatu sisi dan anak yang bodoh disisi lainnya. Sekarang, melalui penerapan kecerdasan jamak, ternyata tidak ada anak yang bodoh, setiap anak hampir dapat dipastikan memiliki satu atau dua jenis kecerdasan yang menonjol. *Kedua*, dahulu, suasana kelas cenderung monoton dan membosankan karena guru biasanya hanya bertumpu pada satu atau dua jenis kecerdasan saja dalam mengajar, yaitu kecerdasan bahasa dan logika matematika saja. Sekarang, melalui pembelajaran yang berbasis pada delapan jenis kecerdasan, seorang guru dapat membuat variasi metode dan gaya mengajarnya. *Ketiga*, dahulu, sebagian guru seringkali agak kesulitan dalam membangkitkan minat atau gairah belajar peserta didiknya. Sekarang, melalui teori kecerdasan jamak, guru dapat memunculkan berbagai media dan sumber belajar yang terdapat di lingkungan sekitar melalui contoh-contoh yang kongkrit dan nyata sehingga mudah dipahami oleh anak. (Yuliani Nurani, 2008:7).

Kurikulum terdiri dari empat komponen yaitu tujuan; isi atau materi; proses atau penyampaian dan penilaian (Syaodih Nana Sukmadinata, 2006: 12). Komponen isi atau materi kurikulum adalah segala sesuatu yang diberikan kepada siswa dalam kegiatan belajar mengajar dalam rangka mencapai tujuan. Dalam hal ini bahan ajar yang berisi materi maupun aktivitas siswa yang diarahkan untuk mencapai tujuan yang ingin dicapai. Dalam kaitannya dengan pengembangan bahan ajar, *multiple intelligences* dimaksudkan untuk memfasilitasi dan meningkatkan proses serta hasil pembelajaran tematik-integratif. Sehingga dalam pengembangan bahan ajar dapat membuat metode yang bervariasi dan

memunculkan berbagai media dan sumber belajar yang terdapat di lingkungan sekitar melalui contoh-contoh yang kongkrit dan nyata sehingga mudah dipahami oleh anak.

Menindaklanjuti kesenjangan antara fakta dan harapan serta penyebabnya yang telah dijelaskan di atas, maka perlu dikembangkan bahan ajar yang disesuaikan dengan kebutuhan siswa yang lebih inovatif, yakni sebuah **Pengembangan Bahan Ajar Tematik-Integratif Berbasis *Multiple Intelligences* Kelas 1 SD Plus Al-Kautsar Malang**. Dengan adanya penelitian pengembangan ini diharapkan mampu memberikan solusi masalah yang muncul di lapangan, serta dapat membelajarkan siswa belajar secara individual maupun kelompok dengan guru sebagai fasilitator, dan atau bekerja sama dengan keluarga maupun lembaga lain dalam mencapai tujuan pembelajaran di SD.

B. PEMBAHASAN

1. Pengembangan Bahan Ajar

Bahan ajar adalah segala bentuk bahan yang digunakan untuk membantu guru atau instruktur dalam melaksanakan proses pembelajaran di kelas, bahan tersebut bisa berupa bahan tertulis maupun tidak tertulis (Andi Prastowo, 2012: 16). Ada empat hal pokok yang melingkupi tujuan bahan ajar, antara lain:

- Membantu peserta didik dalam mempelajari sesuatu.
- Menyediakan berbagai jenis pilihan bahan ajar, sehingga mencegah timbulnya rasa bosan pada peserta didik.
- Memudahkan peserta didik dalam melaksanakan pembelajaran.
- Agar kegiatan pembelajaran menjadi lebih menarik (Andi Prastowo, 2012: 26-27).

Menurut Direktorat Jenderal Manajemen Pendidikan Dasar dan Menengah (2006) menguraikan bahwa ciri buku ajar harus terdiri dari hal-hal sebagai berikut:

- Prinsip relevansi artinya keterkaitan.
- Prinsip kecukupan artinya materi yang di ajarkan hendaknya cukup memadai dalam membantu siswa menguasai kompetensi dasar yang diajarkan.
- Prinsip akurat artinya buku ajar memperhatikan akurasi.
- Prinsip komunikatif artinya isi buku mudah dicerna pembaca, sistematis, jelas, dan tidak mengandung kesalahan bahasa.
- Prinsip lengkap dan sistematis.
- Berorientasi pada *student centered*.

Berpihak pada ideologi bangsa dan Negara. Untuk keperluan pendidikan Indonesia, buku ajar yang baik adalah buku ajar yang harus mendukung ketakwaan kepada Tuhan Yang Maha Esa; mendukung pertumbuhan nilai kemanusiaan; mendukung kesadaran akan kemajemukan masyarakat; mendukung tumbuhnya rasa nasionalisme; mendukung tumbuhnya kesadaran hukum; dan mendukung cara berpikir logis (Akbar Sa'dun, 2013: 34)

Menurut Sa'dun Akbar (2013: 117-119) ada beberapa prinsip dalam pembuatan media pembelajaran yaitu:

- Kesesuaian media dengan tujuan pembelajaran
- Kesesuaian dengan karakteristik pembelajar
- Dapat menjadi sumber belajar
- Efisiensi dan efektifitas pemanfaatan media
- Keamanan bagi pembelajar

- f. Kemampuan media dalam mengem-bangkan keaktifan dan kreativitas pebe-lajar
- g. Kemampuan media dalam mengem-bangkan suasana pembelajaran yang menyenangkan
- h. Kualitas media

Dalam pengembangan ini, bahan ajar materi yang disajikan dalam buku siswa digunakan secara langsung oleh siswa dengan mengaitkan masalah dalam kehidupan sehari-hari secara kontekstual yang berkaitan dengan lingkungan sekitar siswa dengan melibatkan benda-benda konkret, benda-benda tiruan dan gambar.

Dalam pengembangan media pem-belajaran, disajikan dalam bentuk ring-kasan/kumpulan materi yang telah dipa-parkan serta evaluasi yang berupa soal-soal *multiple choice* sebagai bahan pengayaan. Materi yang disajikan dalam media pem-belajaran siswa ini tidak bisa digunakan secara langsung oleh siswa yakni melalui bimbingan guru.

2. Pembelajaran Tematik-Integratif

Menurut Trianto (2013: 141) pembelajaran tematik-integratif merupakan pembelajaran yang berangkat dari suatu tema tertentu sebagai pusat yang diguna-kan untuk memahami gejala-gejala, dan konsep-konsep, baik yang berasal dari bidang studi yang bersangkutan maupun dari bidang studi lainnya.

Menurut Andi Prastowo (2012: 152-154) ciri-ciri pembelajaran tematik-integratif adalah sebagai berikut:

- a. Berpusat pada anak didik;
- b. Memberikan pengalaman langsung kepada anak didik;
- c. Pemisahan antara mata pelajaran tidak begitu nyata dan jelas;
- d. Menyajikan suatu konsep dari berbagai mata pelajaran dalam suatu proses pembelajaran
- e. Bersifat fleksibel;
- f. Hasil pembelajaran dapat berkembang sesuai dengan minat dan kebutuhan anak didik.

3. Multiple Intelligences

Kecerdasan merupakan kemam-puan tertinggi yang dimiliki oleh manusia. Tingkat kecerdasan dapat membantu sese-orang dalam menghadapi berbagai perma-salahan yang muncul dalam kehidupannya. Dalam bukunya Howard Gardner, Gardner tidak memandang kecerdasan manusia berdasarkan skor semata dan bukan sesuatu yang dapat dilihat atau dihitung, melainkan dengan ukuran kemampuan yang diuraikan sebagai berikut: (1) ke-mampuan untuk menyelesaikan masalah, (2) kemampuan untuk menghasilkan perso-alan-persoalan baru untuk dipecahkan, (3) kemampuan untuk menciptakan sesuatu atau memberikan penghargaan untuk bu-daya seseorang.

Multiple intelligences atau biasa disebut dengan kecerdasan jamak adalah berbagai keterampilan dan bakat yang dimiliki siswa untuk menyelesaikan berba-gai persoalan dalam pembelajaran (Mu-hammad Yaumi, 2012: 12).

Kecerdasan jamak adalah sebuah penilaian yang melihat secara deskriptif bagaimana individu menggunakan kecer-dasannya untuk memecahkan masalah dan menghasilkan sesuatu. Pendekatan ini merupakan alat untuk melihat bagaimana pikiran manusia mengoperasikan dunia, baik itu benda-benda yang konkret maupun hal-hal

yang abstrak. Bagi Gardner tidak ada anak yang bodoh atau pintar, yang ada anak yang menonjol dalam salah satu atau beberapa jenis kecerdasan.

Kecerdasan seseorang sangat berhubungan dengan rangsangan awal yang diterimanya sejak masa pertama kehidupannya. Belahan otak dapat distimulasi sesuai dengan fungsi masing-masing belahan. Keterkaitannya kecerdasan jamak yaitu; belahan otak kiri berhubungan dengan pengembangan kecerdasan linguistik, logika matematika, visual spasial dan kinestetik; sedangkan belahan otak kanan berhubungan dengan pengembangan kecerdasan interpersonal, intrapersonal, musikal, naturalis dan spiritual (Yuliani Nurani, 2008: 19).

Pada dasarnya keberfungsian dari kedua belahan otak tersebut tidak dapat dipisahkan satu dengan lainnya, tetapi keduanya dapat saling berkaitan. Artinya perkembangan belahan otak kanan akan mempengaruhi perkembangan belahan otak kiri dan sebaliknya.

4. Implementasi Multiple Intelligences dalam Pendidikan

Setiap individu memiliki cara yang berbeda untuk mengembangkan berbagai kecerdasan yang ada dalam dirinya. Untuk itulah dalam proses pendidikan dan pembelajaran khususnya setiap anak harus mendapat perlakuan yang berbeda sesuai dengan potensi kecerdasannya masing-masing. Untuk hal ini dikenal adanya istilah "*the right man on the right place*". Artinya seorang anak akan dapat belajar bidang pengembangan apapun apabila ia diberi kesempatan untuk mempelajarinya sesuai dengan kecerdasan yang dimilikinya.

Dalam perkembangannya, konsep kecerdasan jamak/ *multiple intelligences* telah memberikan implikasi yang signifikan terhadap perkembangan dunia pendidikan. Apabila guru dapat memberikan kesempatan yang berbeda sesuai dengan dimensi kecerdasan yang dimiliki oleh anak, maka besar kemungkinan keberhasilan anak dalam menuntaskan indikator yang merupakan hasil belajar yang diharapkan dapat dikuasainya. Selain itu, dengan memperhatikan dimensi kecerdasan yang diunggulkan dari dalam diri setiap anak, berdampak pada strategi pembelajaran yang digunakan oleh guru.

Kecerdasan linguistik, logika, spasial, kinestetik, musikal, dan naturalis erat hubungannya dengan disiplin akademis tertentu. Disebabkan sempitnya pendektan kurikulum dan pengajaran yang dilakukan sekolah pada umumnya, nilai tiap kecerdasan siswa mungkin tergantung pada pelajaran yang diikuti oleh siswa.

Siswa seharusnya bisa menggunakan segala kecerdasan mereka untuk belajar dalam semua disiplin ilmu dan siapa pun pengajar mereka. Menggunakan *multiple intelligences* dalam ruang lingkup sekolah tidak hanya memberi siswa kesempatan untuk berprestasi, tetapi juga melejitkan kecerdasan, memberikan pesan kuat pada komunitas sekolah bahwa semua kecerdasan sangat bernilai.

Strategi pembelajaran berdasarkan *multiple intelligences* sangat banyak jumlahnya. Seiring dengan kreativitas guru, *database* strategi *multiple intelligences* juga terus berkembang. Pelaksanaan *multiple intelligences* akan menjadi lebih mudah jika langkah awal difokuskan pada model aktivitas pembelajaran dahulu, kemudian menganalisis terhadap aktivitas yang berkaitan dengan kecerdasan jamak.

5. Pengembangan Bahan Ajar Berbasis *Multiple Intelligences*

Dalam proses pengembangan bahan ajar tematik-integratif berbasis *multiple intelligence* tidak akan berjalan tanpa bantuan sarana penyampai pesan atau media. Untuk itu bentuk stimulus bisa dipergunakan sebagai buku ajar diantanya adalah hubungan atau interaksi manusia, realita, gambar bergerak atau tidak bergerak, tulisan dan suara yang direkam. Kelima bentuk stimulus ini akan membantu siswa mempelajari materi pembelajaran tematik-integratif.

Dalam penggunaan pengembangan bahan ajar tematik-integratif berbasis *multiple intelligences*, pada proses pembelajaran maka siswa akan mendapat pengalaman yang lebih luas. Siswa tidak hanya menjadi penerima yang pasif melainkan juga menjadi penentu pembelajaran bagi dirinya sendiri. Pembelajaran dengan menggunakan bahan ajar tematik-integratif berbasis *multiple intelligences* akan memberikan motivasi yang lebih tinggi karena selalu dikaitkan dengan kesenangan, permainan dan kreativitas. Dengan demikian pembelajaran itu sendiri akan meningkat.

Dalam penelitian pengembangan ini, peneliti ingin mengembangkan bahan ajar tematik-integratif berbasis *multiple intelligences* dengan asumsi bahwa peserta didik kelas 1 dengan usia rata-rata 6-7 tahun sudah mencapai tahap praoperasional. Menurut Piaget, anak belajar menggunakan dan merepresentasikan objek dengan gambaran dan kata-kata. Tahap pemikirannya yang lebih simbolis tetapi tidak melibatkan pemikiran operasional dan lebih bersifat egosentris dan intuitif ketimbang logis.

Oleh sebab itu, pengembang menyajikan bahan ajar tematik-integratif berbasis *multiple intelligences* yang disajikan secara sederhana dengan bahasa komunikatif dan mudah dicerna oleh anak didik.

Adapun pengembangan bahan ajar di dalam penelitian pengembangan ini ditujukan sebagai suatu proses atau langkah-langkah yang sistemik dan sistematis untuk mengembangkan suatu produk baru atau menyempurnakan produk yang telah ada dan dipakai dalam pembelajaran, khususnya buku teks dan media pembelajaran interaktif dengan pendekatan tematik-integratif berbasis *multiple intelligences*, dengan menghasilkan produk pengembangan berupa buku siswa, buku guru dan media pembelajaran interaktif.

Prosedur pengembangan bahan ajar dilakukan secara sistematis berdasarkan langkah-langkah yang saling terkait untuk menghasilkan bahan ajar yang bermanfaat. Langkah-langkah tersebut terkategori menjadi lima tahapan, yakni tahap analisis, perancangan, pengembangan, evaluasi, dan revisi.

Pada tahap analisis, karakteristik awal dan perilaku awal siswa mencoba untuk dikenali. Perilaku awal berkenaan dengan penguasaan dan kemampuan bidang ilmu atau mata pelajaran yang sudah dimiliki oleh siswa. Pengenalan yang baik terhadap perilaku awal dan karakteristik awal siswa sangat diperlukan untuk menentukan kebutuhan siswa kemudian merancang bahan ajar yang bermanfaat bagi siswa.

Analisis kebutuhan bahan ajar adalah proses awal yang harus ditempuh dalam menyusun bahan ajar. Analisis ini bertujuan agar bahan ajar yang dibuat sesuai dengan tuntutan kompetensi yang harus dikuasai oleh siswa (Andi Prastowo, 2013: 331).

Pada tahap perancangan, ada beberapa hal yang harus dilakukan atau diperhatikan, yaitu perumusan tujuan pembelajaran berdasarkan analisis, pemilihan tema, pemilihan media dan sumber serta pemilihan strategi pembelajaran.

Selanjutnya adalah tahapan pe-ngembangan dimulai dengan menyusun prototype bahan ajar dan tahap terakhir yakni evaluasi dan revisi. Evaluasi diper-lukan untuk melihat efektifitas, efisiensi, dan kemenarikan bahan ajar yang sedang dikembangkan. Berdasarkan komentar yang diperoleh pada setiap tahap evaluasi, revisi dilakukan terhadap bagian bahan ajar yang perlu diperbaiki dan penyesuaian pada bagian lainnya agar bahan ajar yang dikembangkan tersebut menjadi bahan ajar yang utuh dan terpadu.

C. METODE PENGEMBANGAN

Penelitian ini dirancang dengan menggunakan desain pengembangan pem-belajaran Walter Dick and Lou Carey. Pada model Dick & Carey terdapat 10 tahapan desain pembelajaran, namun pada model pengembangan ini hanya digunakan 9 tahapan. Hal ini dilakukan dengan pertimbangan bahwa pengembangan media ajar yang dilakukan hanya sebatas pada uji coba prototype produk.

Berdasarkan model pendekatan sistem desain pembelajaran Walter Dick and Lou Carey sebagaimana disebutkan di atas, maka prosedur pengembangan dalam penelitian pengembangan ini mengikuti langkah-langkah yang diinstruksikan dalam model desain tersebut sebagaimana berikut:

1. Mengidentifikasi Tujuan Umum Pembelajaran (*Identifying Instruc-tional Goal*)

Langkah pertama yang dilaku-kan mengidentifikasi tujuan umum pembelajaran tematik-integratif de-ngan melakukan analisis kebutuhan anak untuk menentukan tujuan. Langkah ini menentukan apa yang diinginkan untuk dapat dilakukan peserta didik setelah mengikuti kegiatan pembelajaran tematik-integratif (*goal instruction*). Tujuan umum adalah pernyataan yang menjelaskan kemampuan apa saja yang harus dimiliki oleh siswa setelah mengikuti suatu pelajaran. Tujuan umum diidentifikasi berdasarkan hasil analisis kebutuhan, ahli kurikulum, dan masukan dari para ahli bidang studi.

Untuk mendapatkan gambaran tentang kualifikasi kemampuan yang diharapkan dan dapat dimiliki oleh peserta didik setelah mengikuti pembelajaran tematik-integratif di Sekolah Dasar Kelas 1, dapat dilakukan dengan mengkaji kurikulum 2013 tematik-integratif yang mengacu pada Peraturan Menteri Pendidikan dan Kebudayaan (Permendikbud) Republik Indonesia No. 54 Tahun 2013 tentang Standar Kompetensi Lulusan dan Peraturan Menteri Pendidikan dan Kebudayaan No. 64 Tahun 2013 tentang Standar Isi Tingkat Kompetensi dan Ruang Lingkup Materi, Bab III.

- a. Karakteristik Kurikulum 2013 Tematik-Integratif di Sekolah Dasar/ Madrasah Ibtidaiyah
- b. Mengidentifikasi tujuan umum pem-belajaran tematik-integratif kelas 1 Sekolah Dasar/ Madrasah Ibtidaiyah
- c. Analisis Kompetensi Inti dan Kompetensi Dasar dan penjabaran Indikatornya.

2. Melaksanakan Analisis Pembe-lajaran (*Conducting Instructional Analysis*)

Setelah mengidentifikasi tujuan pembelajaran, langkah selanjutnya adalah melakukan analisis untuk mengidentifikasi keterampilan bawaan yang harus dipelajari peserta didik dalam rangka untuk mencapai tujuan pembelajaran khusus.

Tujuan umum pembelajaran mata pelajaran yang telah teriden-tifikasi tersebut, selanjutnya dianalisis untuk mengidentifikasi keterampilan bawaan (*subordinat skill*).

3. Mengenal Tingkah Laku Masukan dan Karakteristik Siswa (Identifying Entry Behaviors, Characteristics)

Dalam mengidentifikasi isi materi yang akan dimasukkan dalam pembelajaran, hal ini membutuhkan identifikasi atas keterampilan-keterampilan spesifik dan pengetahuan awal yang harus dimiliki oleh peserta didik untuk siap memasuki pembelajaran dan menggunakan bahan ajar. Demikian karakteristik umum peserta didik juga sangat penting untuk diketahui dalam mendesain pembelajaran.

Hal ini dikuatkan dengan argumentasi bahwa anak-anak pada usia sekolah kelas 1 (rata-rata usia 6-7 tahun), yang sudah dikategorikan sebagai masa praoperasional yang sudah dapat diajak untuk bafikir secara rasional.

Terkait dengan karakteristik siswa pada masa tersebut, disebutkan bahwa pendidikan kecakapan hidup SD/ MI yang didalamnya memuat kecakapan berfikir, secara umum perlu dikembangkan oleh setiap siswa yakni kecakapan menggunakan rasio secara optimal, antara lain mencakup kecakapan menggali dan menemukan informasi, kecakapan mengolah informasi, kecakapan mengolah informasi dan kecakapan memecahkan masalah secara bijak.

4. Merumuskan Tujuan Khusus Pembelajaran (Writing Performance Objectives)

Tujuan pembelajaran khusus merupakan terjemahan dari "*Spesific Instruksional Objective*". Tujuan pembelajaran khusus adalah rumusan mengenai kemampuan atau perilaku yang diharapkan dapat dimiliki oleh para siswa sesudah mengikuti suatu program pembelajaran tertentu. Kemampuan atau perilaku tersebut harus dirumuskan secara spesifik dan operasional sehingga dapat diamati dan diukur. Dengan demikian, tingkat pencapaian siswa dalam perilaku yang ada dalam tujuan pembelajaran khusus dapat diukur dengan tes atau alat pengukur yang lain.

Penulisan tujuan pembelajaran khusus digunakan sebagai dasar dalam mengembangkan strategi pembelajaran dan menyusun kisi-kisi tes pembelajaran.

5. Mengembangkan Butir Tes Acuan Patokan (Developing Criterion-Referenced Test)

Berdasarkan tujuan-tujuan khusus pembelajaran dapat dirumuskan instrument tes penilaiannya.

6. Mengembangkan Strategi Pembelajaran (Developing Instructional Strategy)

Langkah ini merupakan upaya memilih, menata dan mengembangkan komponen-komponen umum pembelajaran dan prosedur yang akan digunakan untuk membelajarkan peserta didik sehingga dapat belajar dengan mudah sesuai karakteristiknya dalam mencapai tujuan pembelajaran yang telah ditetapkan. Komponen utama strategi pembelajaran meliputi kegiatan: (a) Kegiatan pra pembelajaran, yakni strategi mengupayakan pengkondisian dan kesiapan mental peserta didik ketika akan mengikuti pelajaran, (b) Penyajian informasi, yakni strategi untuk mengembangkan penyajian isi bahan ajar yang harus diberikan kepada peserta didik untuk mencapai tujuan pembelajaran, (c) Peran serta peserta didik, yakni strategi mengupayakan keterlibatan mental peserta didik, (d) Penutup pembelajaran, dengan cara pengetesan yakni strategi untuk melihat tingkat penguasaan dan ketercapaian peserta didik.

7. Menyeleksi dan Mengembangkan Media Pembelajaran (Developing and Selection Instruction)

Langkah pokok dari kegiatan sistem desain pembelajaran tematik-integratif adalah langkah pengembangan dan pemilihan bahan pembelajaran. Adapun hasil produk pengembangan ini berupa *printed material* yakni buku siswa dan buku guru dengan pendekatan tematik-integratif berbasis *multiple intelligences* dan *audio-visual technology* yakni media pembelajaran interaktif pendekatan tematik-integratif berbasis *multiple intelligences* kelas 1 yang mana fisik dari bahan ajar tersebut dapat disajikan dengan beberapa media sesuai dengan karakteristik isi pembelajaran, konstruksi isi dan media sebagaimana tabel di bawah ini:

8. Merancang dan Melaksanakan Evaluasi Formatif (Designing and Conducting Formative Evaluation)

Setelah bahan-bahan pembelajaran dihasilkan, dilakukan evaluasi formatif. Evaluasi formatif dilakukan untuk memperoleh data guna merevisi bahan ajar yang dihasilkan pada dua kelompok, yaitu evaluasi oleh para ahli dan evaluasi penggunaan bahan ajar bagi peserta didik. Evaluasi para ahli meliputi uji ahli materi untuk melihat kebenaran isi materi yang tersaji, ahli media dan desain pembelajaran untuk memperoleh kesesuaian desain yang dikembangkan, ahli bahasa untuk memperoleh kesesuaian penggunaan bahasa. Sedangkan dalam evaluasi bagi peserta didik terdapat tiga tahap yang ditujukan pada uji perorangan (*one-one evaluation*), uji kelompok kecil (*small group evaluation*), dan uji lapangan (*field evaluation*).

9. Merevisi Media Pembelajaran (Revising Instruction)

Langkah terakhir ini menurut Dick and Carey adalah langkah merevisi pembelajaran. Data yang diperoleh dari evaluasi formatif dikumpulkan dan diinterpretasikan untuk memecahkan kesulitan yang dihadapi siswa dalam mencapai tujuan pembelajaran juga untuk merevisi pembelajaran agar lebih efektif.

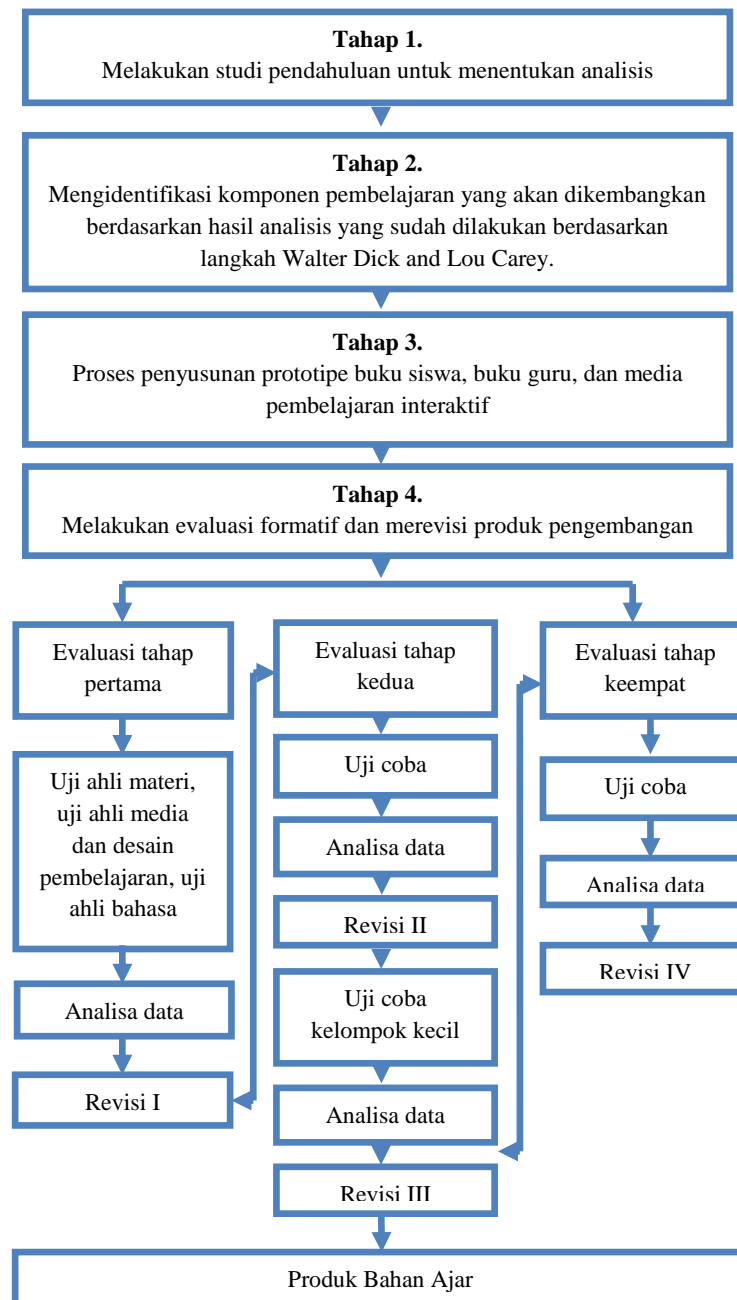
Kedua tahap terakhir di atas akan dipaparkan dalam hasil pengembangan yang meliputi data uji coba materi, uji coba bahan ajar, analisis data uji coba dan revisi produk pengembangan.

Langkah-langkah prosedural dalam penelitian dan pengembangan yang diklasifikasikan oleh Walter Dick and Lou Carey ini yakni ada beberapa metode yang digunakan, yakni metode deskriptif, evaluatif, dan eksperimental. Metode penelitian deskriptif digunakan dalam penelitian awal untuk menghimpun data tentang kondisi yang ada. Kondisi yang ada mencakup:

- a. Kondisi produk yang sudah ada sebagai perbandingan atau bahan dasar untuk produk yang akan dikembangkan,
- b. Kondisi pihak pengguna seperti sekolah, guru, siswa serta pengguna lainnya,
- c. Kondisi faktor-faktor pendukung dan penghambat pengembangan dan penggunaan dari produk yang akan dihasilkan, mencakup unsur manusia, sarana prasarana, pengelolaan,

Metode evaluatif digunakan untuk mengevaluasi proses uji coba pengembangan suatu produk. Produk dikembangkan melalui serangkaian uji coba dan setiap kegiatan uji coba diadakan evaluasi. Metode eksperimen digunakan untuk menguji keampuhan dari produk yang dihasilkan.

Adapun prosedur pengem-bangan, dapat dilihat gambar dibawah ini:



Gambar 1
 Prosedur Pengembangan Bahan Ajar

10. Uji Coba Produk Bahan Ajar

Beberapa kegiatan yang dilakukan untuk uji coba produk dalam penelitian pengembangan ini adalah:

a. Desain Uji Coba

Uji coba dilakukan dalam rangka mengetahui tingkat kemenarikan, efisien produk, dan efektifitas produk. Produk berupa bahan ajar, yaitu buku siswa, buku panduan

guru, dan media pembelajaran interaktif sebagai hasil dari pengembangan ini diuji tingkat keefisienan, kemenarikan, dan keefektifannya.

- b. Subyek Uji Coba dan Langkah-langkah Uji Coba
 Subyek uji coba dalam pengembangan bahan ajar tematik-integratif berbasis *multiple intelligences* ini terdiri atas: 1) Ahli Materi, 2) Ahli Media dan Desain Pembelajaran, 3) Ahli Bahasa, 4) Sasaran pengguna yakni pelaksana pembelajaran/guru Tematik-Integratif kelas 1 dan siswa SD Plus Al-Kautsar Kelas 1C.
- c. Jenis Data
 Jenis data dalam pengembangan bahan ajar tematik-integratif berbasis *multiple intelligences* ini adalah data kualitatif dan kuantitatif. Data kualitatif dihimpun dari hasil penilaian, kritik, saran, dan komentar dari para ahli terhadap bahan ajar tematik-integratif berbasis *multiple intelligences* melalui angket pertanyaan terbuka. Sedangkan data kuantitatif dihimpun dengan menggunakan angket pertanyaan tertutup yang berupa pointer-pointer pertanyaan terstruktur yang berisi penilaian produk baik dari segi isi, desain, bahasa, strategi pembelajaran, maupun tes pencapaian hasil belajar setelah menggunakan produk bahan ajar tematik-integratif berbasis *multiple intelligences*.
- d. Instrumen Pengumpulan Data
 Instrumen yang digunakan dalam pengumpulan data pada penelitian pengembangan ini berupa angket dan tes perolehan hasil belajar.
- e. Teknik Analisis Data
 Adapun teknik analisa data dalam penelitian pengembangan ini yaitu: analisis isi, analisis deskriptif, dan analisis uji-t.
 - 1) Analisis isi pembelajarn
 Analisis isi dilakukan dengan analisis pengelompokkan untuk merumuskan tujuan pembelajaran tematik-integratif berdasar-kan standar kompetensi serta menata orga-nisasi isi pembelajaran yang dikembangkan berbasis *multiple intelligences*.
 Hasil dari analisis ini kemudian dipakai sebagai dasar untuk pengembangan bahan ajar pembelajaran tematik-integratif berbasis *multiple intelligences*.
 - 2) Analisis deskriptif
 Teknik analisis data dalam penelitian ini adalah mendeskripsikan semua pendapat, saran dan tanggapan validator yang didapat dari lembar kritik dan saran. Data dari angket merupakan data kualitatif yang dikuantitatifkan menggunakan skala Linkert yang berkriteria lima tingkat kemudian dianalisis melalui perhitungan persentase skor item pada setiap jawaban dari setiap pertanyaan dalam angket. Untuk menentukan persentase tersebut dapat dipergunakan rumus sebagai berikut:

$$\text{Prosentase: } \frac{\sum (\text{Jawaban} \times \text{Bobot Tiap Pilihan})}{n \times \text{Bobot Tertinggi}} \times 100\%$$

Keterangan:

\sum : Jumlah

n : Jumlah seluruh item angka

Dalam pemberian makna dan pengambilan keputusan untuk merevisi bahan ajar digunakan kualifikasi yang memiliki kriteria sebagai berikut:

Tabel 1

Kualifikasi Tingkat Kelayakan Berdasar Persentase Rata-rata dengan Skala 5

Tingkat pencapaian	Kualifikasi	Keterangan
90 – 100 %	Sangat baik	Tidak perlu revisi
75 – 89 %	Baik	Tidak perlu revisi
65 – 74 %	Cukup	Direvisi
55 – 64 %	Kurang	Direvisi
0 – 54 %	Sangat kurang	Direvisi

Berdasarkan kriteria di atas, bahan ajar tematik-integratif berbasis *multiple intelligences* kelas 1 SD Plus Al-Kautsar dinyatakan valid jika memenuhi kriteria skor minimal 75 dari seluruh unsur yang terdapat dalam angket penilaian validasi ahli desain pembelajaran, ahli materi, ahli bahasa, dan pelaksana pembelajaran.

3) Analisis Uji-t

Pada uji coba lapangan, data dihimpun menggunakan angket dan tes prestasi. Data uji coba lapangan dikumpulkan dengan menggunakan tes awal (*pre-test*) dan tes akhir (*post-test*) dalam rangka untuk mengetahui hasil belajar kelompok uji coba sasaran yakni siswa kelas 1 sebelum dan sesudah menggunakan produk pengembangan bahan ajar. Teknik analisa datanya menggunakan *Dependent Sample Test*. Kriteria ujinya adalah uji-t pada *Dependent Sample Test*. Adapun rumus yang digunakan dengan tingkat kemaknaan 0,05% adalah:

$$t = \frac{\bar{d}}{\frac{s}{\sqrt{n}}}$$

D. HASIL PENGEMBANGAN

Dengan menggunakan indikator penilaian keefektifan, keefisienan dan kemenarikan pembelajaran, bahan ajar tematik-integratif berbasis *multiple intelligences* di SD Kelas 1 ini dapat dike-mukakan sebagai berikut:

1. Pembelajaran dengan menggunakan bahan ajar tematik-integratif berbasis *multiple intelligences* merupakan suatu proses pembelajaran dengan menggunakan teori *multiple intelligences* dan mengintegrasikan tema dalam pembelajaran yang memiliki karakteristik holistik sehingga memiliki tingkat keefektifan yang sangat tinggi untuk mencapai tujuan-tujuan pembelajaran di SD Kelas 1.

Tujuan pembelajaran meliputi tujuan pembelajaran umum dan tujuan pembelajaran khusus. tujuan pembelajaran menginformasikan hasil belajar yang hendak dicapai oleh

siswa setelah mempelajari pembelajaran dalam satu subtema dalam satu kali kegiatan pembelajaran. Tujuan pembelajaran disajikan pada setiap subtema. Tujuan pembelajaran khusus menjadi indikator keberhasilan siswa dalam mencapai tujuan setelah melakukan kegiatan belajar.

2. Pembelajaran dengan menggunakan bahan ajar tematik-integratif berbasis *multiple intelligences* sebagai salah satu bagian dari strategi penyampaian isi pembelajaran memiliki tingkat keefektifan, keefisienan, dan kemenarikan yang tinggi terhadap proses pembelajaran tematik-integratif kelas 1 di SD/MI

Strategi penyampaian dalam bahan ajar ini disamping memenuhi komponen sebagai bahan ajar pada umumnya, ditambahkan dengan komponen aktivitas belajar yang menginstruksikan kegiatan belajar yang mendorong siswa untuk melakukan kegiatan pembelajaran untuk ketercapaian tujuan pembelajaran.

3. Pembelajaran dengan menggunakan bahan ajar tematik-integratif berbasis *multiple intelligence* sebagai salah satu strategi pengelolaan pembelajaran memiliki tingkat efisiensi dan kemenarikan yang tinggi berkaitan dengan terbatasnya ketersediaan sumber belajar tematik-integratif berbasis *multiple intelligences*.

Berkaitan dengan masalah yang dihadapi yakni belum tersedianya bahan ajar tematik-integratif berbasis *multiple intelligences* yang dikembangkan, hasil pengembangan tersebut dapat dimanfaatkan sebagai bahan pembelajaran alternatif, disamping bahan ajar yang sudah dipakai dan digunakan dalam pembelajaran yang sudah berlangsung.

Produk pengembangan yang dikembangkan memiliki kelebihan dan keterbatasan. Kelebihan bahan ajar antara lain; 1) Bahan ajar ini menyajikan strategi pembelajaran untuk melakukan kegiatan mengamati, menanya, mengeksplorasi, mengasosiasi, dan mengkomunikasikan dengan membangun 8 kecerdasan siswa yaitu yaitu kecerdasan logis-matematis, kecerdasan linguistik-verbal, kecerdasan visual-spasial, kecerdasan kinestetik, kecerdasan musikal, kecerdasan interpersonal, kecerdasan intrapersonal, dan kecerdasan naturalistik. 2) Bahan ajar tematik-integratif berbasis *multiple intelligences* memiliki beberapa keunikan yang membedakan dengan bahan ajar lainnya, yaitu:

- a. Bahan ajar dirancang dengan model Dick and Carey,
- b. Bahan ajar didesain sesuai dengan karakteristik siswa pengguna,
- c. Bahan ajar ini dapat digunakan secara mandiri dan klasikal,
- d. Bahan ajar ini disajikan dengan menggunakan pendekatan tematik-integratif berbasis *multiple intelligences* yang dirancang menggunakan gambar, video, suara maupun teks berjalan, dan kombinasi warna yang cukup sehingga mudah, menarik, dan dapat meningkatkan motivasi belajar siswa.
- e. Bahan ajar ini disertai dengan petunjuk guru dalam mengajarkan buku siswa sehingga lebih mudah dalam memanfaatkannya.
- f. Bahan ajar ini dilengkapi dengan media pembelajaran interaktif sehingga memudahkan siswa untuk mengenal lebih jauh materi yang ada di dalam buku siswa dan bisa dipelajari di rumah.
- g. Pada bagian awal buku siswa, disajikan kerangka isi pembelajaran secara sistematis, sehingga siswa mendapatkan gambaran tentang tema dan subtema dalam buku siswa tematik-integratif.
- h. Bahan ajar ini memberikan corak khas tersendiri karena disusun dan dikembangkan berdasarkan teori *multiple intelligences* sesuai dengan indikator-indikator ketercapaian

multiple intelligences sehingga memotivasi dan dapat mengembangkan kecerdasan ganda anak.

Adapun keterbatasan produk pengembangan bahan ajar tematik-integratif berbasis *multiple intelligences* ini diujicobakan untuk SD Plus Al-Kautsar Malang yang memiliki karakter sekolah *multiple intelligences*. Namun, dalam penggunaan untuk tujuan lain perlu penyesuaian dengan kondisi setempat.

Hasil penelitian menunjukkan bahwa bahan ajar yang dihasilkan memiliki tingkat keefektifan, keefisienan, dan kemenarikan yang tinggi, hal ini ditandai dari hasil uji coba yang berada dalam kategori baik dengan skala konversi 5.

Hasil uji coba pengembangan bahan ajar tematik-integratif berbasis *multiple intelligences* ini memiliki tingkat keefektifan, kemenarikan dan kemudahan yang tinggi berdasarkan hasil tanggapan dan penilaian guru pembelajaran tematik-integratif dan kelompok sasaran siswa uji coba yakni siswa SD Plus Al-Kautsar Malang Kelas 1C pengguna bahan ajar tematik-integratif berbasis *multiple intelligences* sebagai berikut:

a. Hasil Penilaian Ahli Materi

Tabel 2		
Hasil Penilaian Ahli Materi		
Buku Siswa	Buku Guru	Media Pembelajaran Interaktif
92% (Sangat Baik)	93% (Sangat Baik)	89% (Sangat Baik)

Berdasarkan penilaian ahli materi terhadap buku siswa mencapai 92% (sangat baik), terhadap buku guru mencapai 93% (sangat baik) dan terhadap media pembelajaran interaktif mencapai 89% (sangat baik).

b. Hasil Penilaian Ahli Media dan Desain Pembelajaran

Tabel 3		
Hasil Penilaian Ahli Media dan Desain Pembelajaran		
Buku Siswa	Buku Guru	Media Pembelajaran Interaktif
82% (Baik)	80% (Baik)	82% (Baik)

Berdasarkan penilaian ahli media dan desain pembelajaran terhadap buku siswa mencapai 82% (baik), terhadap buku guru mencapai 80% (baik) dan terhadap media pembelajaran interaktif mencapai 82% (baik).

c. Hasil Penilaian Ahli Bahasa

Tabel 4
Hasil Penilaian Ahli Bahasa

Buku Siswa	Buku Guru	Media Pembelajaran Interaktif
77% (Baik)	77% (Baik)	80% (Baik)

Berdasarkan penilaian ahli bahasa terhadap buku siswa mencapai 77% (baik), terhadap buku guru mencapai 77% (baik) dan terhadap media pembelajaran interaktif mencapai 80% (baik).

d. Hasil Penilaian Pelaksana Pembelajaran

Tabel 5
Hasil Penilaian Pelaksana Pembelajaran

	Buku Siswa	Buku Guru	Media Pembelajaran Interaktif
Guru I	77,7% (Baik)	80% (Baik)	80% (Baik)
Guru II	80% (Baik)	80% (Baik)	80% (Baik)

Berdasarkan penilaian pelaksana pembelajaran yaitu guru I dan guru II terhadap buku siswa mencapai 77,7% (baik) dan 80% (baik), terhadap buku guru mencapai 80% (baik) dan 80% (baik) dan terhadap media pembelajaran interaktif mencapai 80% (baik) dan 80% (baik).

e. Hasil Belajar Siswa

Tabel 6
Hasil Belajar Siswa

Uji Coba Perorangan	Uji Coba Kelompok Kecil	Uji Coba Lapangan
94% (Sangat Baik)	96% (Sangat Baik)	87% (Sangat Baik)

Berdasarkan hasil belajar siswa dalam uji coba perorangan mencapai 94% (sangat baik), uji coba kelompok kecil mencapai 96% (sangat baik) dan uji coba lapangan mencapai 87% (sangat baik).

f. Hasil Belajar Pre-Test dan Post-Test

Tabel 7
Hasil Belajar *Pre-Test* dan *Post-Test*

<i>Pre-Test</i>	<i>Post-Test</i>	Peningkatan
58,01	95,16	37,15

Berdasarkan uji coba lapangan yang diukur dengan menggunakan tes pencapaian hasil belajar setelah dianalisis menunjukkan rata-rata perolehan hasil belajar pada tes terakhir mencapai 95,16 dibanding tes awal yang hanya berada pada 58,01 yang menunjukkan bahwa ada peningkatan perolehan belajar hasil belajar siswa sebesar 37,15 setelah belajar menggunakan hasil produk pengembangan bahan ajar tematik-integratif berbasis *multiple intelligences*.

g. Hasil Uji-t

$$t_{\text{tabel}} = t_{0,05 : 25} = t_{\text{hitung}} (26) > t_{\text{tabel}} (1,708)$$

Karena $t_{\text{hitung}} = 26 > 1,708$ (t_{tabel}) maka H_a diterima dan H_0 ditolak, kesimpulannya ada perbedaan yang sangat signifikan antara nilai akhir (*Post-test*) dengan nilai awal (*Pre-test*). Selanjutnya dari harga rerata diketahui $X_2 = 95,16 > 58,01$ (X_1), berarti nilai *post-test* lebih bagus dari *pre-test*.

Merujuk pada hasil uji-t setelah dibandingkan dengan tingkat kesalahan 0,05%, maka ada perbedaan yang signifikan antara rata-rata skor tes awal (*pre-test*) dengan tes akhir (*post-test*) setelah menggunakan hasil produk bahan ajar tematik-integratif berbasis *multiple intelligences*. Jadi ada perbedaan signifikan pada pemahaman kognitif siswa kelas 1C SD Plus Al-Kautsar Malang pada bahan pengembangan yang telah dikembangkan.

E. KESIMPULAN

Dengan demikian, bahan ajar tematik-integratif berbasis *multiple intelligences* berupa buku siswa, buku guru dan media pembelajaran interaktif bagi siswa kelas 1 SD Plus Al-Kautsar Malang dapat dikatakan memiliki kualitas yang baik. Hal ini dikarenakan penggunaan bahan ajar tematik-integratif berbasis *multiple intelligences* ini dapat membantu meningkatkan keefektifan, kemenarikan dan kemudahan dalam belajar serta membantu peningkatan perolehan belajar siswa dalam proses pembelajaran tematik-integratif di SD Plus Al-Kautsar Malang.

Produk pengembangan ini sebaiknya dikembangkan lebih lanjut dengan materi-materi lain yang berkaitan dengan pembelajaran tematik-integratif dengan suasana atau pendekatan yang lebih baik sesuai dengan karakteristik bidang studi.

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استكشاف المجال العاطفي من خلال التعليم المباشر القائم على أساس FADER في مادة دراسة الفقه

كلية التربية والتعليم شعبة التربية الإسلامية IAIN PONTIANAK

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ملخص

التعليم في المجال العاطفي قد يكون معقدة و أكثر تعقيدا من الناحية العملية، وذلك راجع إلى أن جذوره هي الحياة العاطفية للطلاب المعكسة عن معتقداتهم ومواقف سلوكياتهم ودوافعهم ومصالحهم ومشاعرهم ورغباتهم والقيم لديهم. و من ثم، التعليم في المجال العاطفي ينفذ كثيرا من خلال التعليم الغير المباشر. غير أن نتائج هذه الدراسة تثبت أن نهج FADER قادر على استكشاف التعليم في المجال العاطفي بطريقة التعليم المباشر.

نتائج هذه الدراسة قادرة على تشكيل شخصية الطلاب وفقا للموضوع المدروس في المجال العاطفي، وهي:

1. التلقي و سرعة الاستجابة وتقييم وتنظيم وتشكيل شخصية الطلاب.
2. الطلاب قادرون على إعداد خطط الدروس للمجال العاطفي.
3. الطلاب قادرون على تنفيذ المجال العاطفي في التعليم المباشر.
4. الطلاب قادرون على إجراء التقييم و المراجعة في المجال العاطفي من خلال التعليم المباشر.
5. تنفيذ المجال العاطفي من خلال التعليم المباشر في المناهج التعليمية والاستراتيجيات والأساليب في التعليم والتربية الأخلاقية.
6. استكشاف المجال العاطفي من خلال التعليم المباشر و معرفة تأثيره الإيجابي على الطلاب المتعلقة بالمشاعر والدوافع والعواطف والقيم.

المصدر الرئيسي لهذه الدراسة هي:

1. بيانات المخزونات الفائدة (التلقي)
2. تردد المخزون (الاستجابة)
3. مقياس (Likert) ليكرت (الناتج)
4. توضيح القيم أو تفسيرها (تنظيم)
5. فلسفة الحياة ومدونة القواعد السلوكي (توصيف)
6. وثائق البيانات

أما المصدر الثانوية لهذه الدراسة هي:

1. نظام التعليم الوطني (Sisdiknas)
2. المناهج الدراسية عام 2013 (Kurikulum 2013)
3. تربية المؤمن أولوالألباب
4. العلوم التربية الإسلامية
5. التصميم التربوي للقيم و الأخلاق
6. إدارة الجودة الشاملة (TQM).

تتم قراءة هذه البيانات من منظور العلوم التربية الإسلامية، وجودة التعليم الشاملة. أما أساليب بحوث هذه الدراسة فهي :

1. التجارب النوعية والكمية بالتقنيات تحليل البيانات الاستنتاجي والاستقرائي والنسبة المئوية

كلمات البحث: الاستكشاف والتعليم في المجال العاطفي و التعليم المباشر و TQM

A. المقدمة

الاستكشاف نوع من النشاط للحصول على خبرات جديدة من الوضع الجديد. وفقا لمارك(1991: 71)، والاستكشاف تشمل المسائل المتعلقة بالمصطلحات مثل البحث، والتباين، المخاطرة والتجريب، واللعب، والمرونة، والابتكار. الاستكشاف في المجال العاطفي من خلال التعليم المباشر يلعب دورا مهما جدا في تحقيق نجاح أي التعليم و أي التربية. مادية كانت أم معرفة و روحانية. أو بعبارة أخرى نجاح الطلاب في ترقيهم المادي والروحي.

مادة دراسة الفقه يعطي المخزون المعرفي للطلاب عن وجهات نظر مختلفة من خبراء أو أئمة مذاهب الفقه الأربع في الطهارة والصلاة والزكاة والصوم، والحج وغير ذلك من المسائل الفقهية من وجهة نظر المعيارية والتاريخية والممارسة. بحيث أن يكون الطلاب قادرين على فهم المادة وممارستها وأن يصبحوا أحرارا في اختيار مذهب من المذاهب الأربع أو أكثر. وتجنبهم عن التفرق والتمزق بين المذاهب الذي يمكن أن تشعل فتنة التفرقة وعدم التآلف بين الأمة الإسلامية. تعليم مادة الفقه هو موضوع الدراسة في المنهج التعليمي كلية التربية والتعليم IAIN PONTIANAK. هذه المادة جزء من المواد الدراسية في التربية الإسلامية التي تتجه إلى إعداد الطلاب لمعرفة وفهم وتقدير وممارسة الشريعة الإسلامية، والتي أصبحت فيما بعد أساسا من وجهة نظرهم للحياة (أسلوب حياة) من خلال أنشطة الإرشاد والتعليم والتدريب والاستفادة من الخبرات والتعود والقوة الحسنة.

أهداف تعليم الفقه في مستوى الكلية الجامعية هي تزويد الطلاب الجامعي ليكونوا قادرين على:

1. معرفة وفهم النقاط الأساسية للشريعة الإسلامية بالتفصيل وبصورة شاملة من جانبي الأدلة النقلية والعقلية. المتوقع حصوله من ذلك وجود المعيار الشرعي الذاتي في الحياة الشخصية والاجتماعية
2. تنفيذ وممارسة الأحكام الشريعة الإسلامية بشكل صحيح والطاعة في تنفيذ الشريعة الإسلامية، والانضباط والمسؤولية الاجتماعية.

وظيفة تدريس الفقه في مستوى الكلية الجامعية هي:

1. غرس القيم والوعي في جناحي الإنسان خلافة الأرض وعبادة الله وحده لتحقيق السعادة في الدنيا والآخرة؛
2. تعزيز الطلاب عن ممارسة وتطبيق الأحكام الإسلامية مع إخلاص العمل به
3. إنشاء الانضباط والشعور بالمسؤولية الاجتماعية؛
4. تنمية الإيمان والإخلاص لله والطابع النبيل من الطلاب والتي تم زرعها لأول مرة في بيئة الأسرة؛
5. النمو العقلي للطلاب إلى البيئة المادية والاجتماعية من خلال الفقه الإسلامي.

ناتجة الملاحظة المؤقتة تشير إلى وجود المشاكل كما هو موضح فيما يلي :

1. من الناحية النظرية. أن أهداف و وظائف مادة الفقه كما بيناه فيما سبق، لم تكن معمولة كلها في أثناء تعليم المادة. وذلك لأن وظيفة الاستكشاف المجال العاطفي لم تطرح عند التعليم. والمحاضرون قد يصعبون في وتوجيهات أو تفهيم الطلاب في إعداد خطط الدروس وتنفيذها وتقييمها. بسبب ذلك، لتسهيل تعليم مادة الفقه و مادة التربية الإسلامية الأخرى لارح أن ينفذ ما يلي:
a. استكشاف المجال العاطفي من خلال التعليم المباشر

b. وجود أداة لتحسين تعليم مادة الفقه من النظريات تم اختبارها وهي FADER (Focus/التركيز -

analyze/التحليل - development/التنمية - excute/التنفيذ - review/المراجعة). FADER هي أداة من أدوات إدارة الجودة الشاملة.

2. الطلاب غالبا لم يفهموا كثيرا عند تصميم SK و KD في الخطط الدراسية و لم يستوعبوا في اظهار الكفاءة الوجدانية بل يميلون كثيرا أثناء إعداد المناهج والخطط الدراسية إلى اظهار الكفاءة المعرفية والحركية.
3. المنهج الدراسي عام 2013 و KKNi أقر أن الكفاءة الوجدانية هي الغاية المرجوة لكن في المجال التعليمي لم يكن كذلك. الكفاءة الوجدانية لم تعلم بطريقة مباشرة.

بناء على التحليل السابق تظهر أهمية هذه الدراسة أن تنفذ في كلية التربية و التعليم شعبة التربية الإسلامية IAIN PONTIANAK. وقد أجري هذا البحث الدراسي نفس الكلية في PONTIANAK لأسباب :

1. التغيرات في الحالة من STAIN إلى IAIN
2. زيادة القبول من المجتمع علي IAIN PONTIANAK
3. IAIN PONTIANAK هي الجامعة الوحيدة في كاليمانتان الغربية.

الأسئلة الأساسية من هذه الدراسة هي:

1. كيف تحسن الجودة المستمرة في تعليم مادة الفقه كأساس إدارة الجودة الشاملة (FADER) في كلية التربية و التعليم في IAIN PONTIANAK ؟

الأسئلة الثانوية لهذه الدراسة :

1. ما هي طريقة تكوين النتائج لمجال العاطفي من مادة الفقه علي أساس التعليم المباشر إلي إدارة الجودة الشاملة ؟
2. ما هي نتائج عملية التعليم من مجمعة الطلاب مع اندماج المجال العاطفي في مادة التعليم القائم على إدارة الجودة الشاملة ؟
3. كيف نتائج مجموعة الدراسة مادة الفقه عند التقييم التي تلقت العلاج مع المجال العاطفي في إدارة الجودة الشاملة ؟
4. كيفية تأثير هذا المنهج على المشاعر والمصالح والمواقف والعواطف والقيم من المجموعة التي تلقت العلاج في المجال العاطفي؟
5. كيف أثر FADER على التحسين الوضعي و الاستدامة في المجال العاطفي عند تعليم مادة الفقه؟

الأشياء المرجوة تحقيقها من خلال هذا البحث على النحو التالي:

1. تحليل إعداد خطط الدراسية في المجال العاطفي علي أساس إدارة الجودة الشاملة (FADER)
2. العثور على النتائج العملية في تعليم مادة الفقه في المجال العاطفي علي أساس إدارة الجودة الشاملة (FADER)
3. العثور على أثر المشاعر والمصالح والمواقف والعواطف والقيم من المجموعة التي تلقت العلاج في المجال العاطفي

B. الإطار النظري

1. مفهوم استكشاف

نشاط الاستكشاف هو نشاط للحصول على خبرات جديدة من الوضع الجديد. وفقا لمارك (1991: 71)، واستكشاف تشمل المسائل المتعلقة بالمصطلحات مثل البحث، والتباين، المخاطرة والتجريب، واللعب، والمرونة، واكتشاف والابتكار. الاستكشاف لغة :

1. التفتيش و التحقيق و التقييم واستكشاف الحقل بهدف الحصول على المزيد من المعرفة خصوصا مصدر الموارد الطبيعية التي هي في المكان.
2. الأنشطة لاكتساب خبرات جديدة من الوضع الجديد (KBBI)،

من الناحية التعليمية، الاستكشاف هي مرحلة من مراحل التعليم التي يطلب فيها من الطلاب أن يبحثوا المعرفة والمفاهيم العلمية الجديدة والتقنيات الجديدة والأساليب الجديدة. ويمكننا أن نقول الاستكشاف هو إشراك الطلاب في دراسة شيء جديد.

2. المجال العاطفي في تعليم مادة الفقه

مفهوم التعليم العاطفي هو التعليم الذي ينطوي على تغيير في المشاعر والمواقف والقيم والسلوك. Lailial Muhtifah (2015: 20) تصف أن التعليم الناجح في المجال الحركي و الإدراكي ناتج من نجاح القوة العاطفية عند الطلاب. لذا ينبغي التركيز علي تربية و تعليم ثم تنظيم التعليم على توفير الرعاية الأفضل فيما يتعلق المجال العاطفي. رأي فريدمان، نيومان وبيكار، وآخرون (2008)، 2001 و 2004) تعليم المجال العاطفي يكون أكثر تعقيدا. و بيان ذلك أن التعلم المجال العاطفي متجذري الحياة العاطفية للطلاب وتعكس المعتقدات والمواقف والانطباعات والرغبات والمشاعر، القيم والتفضيلات والاهتمامات.

خبراء آخرين مثل الترك (2002) يصف أنه في التعليم للمجال العاطفي هو التعليم الفوقي تشمل تطوير الشخصية وعلم الجمال، من حيث صلته خلق الرغبة للتعليم مدى الحياة والتقدير من أجل الحقيقة والجمال والمعرفة.

3. إدارة الجودة الشاملة (TQM)

مفهوم إدارة الجودة الشاملة عند Lailial Muhtifah (2010: 27) هو نهج شمولي لتحقيق النجاح على المدى الطويل و التحسين المستمر في جميع جوانب التنظيم على أنها عملية، وليس كهدف على المدى القصير. هدف TQM التحويل و التغيير جذريا في المنظمات من خلال تغييرات تدريجية في المواقف والممارسات، والهياكل والنظم. إدارة الجودة الشاملة يمكن تلخيصها على النحو نظام إدارة للمنظمة التي تركز على العملاء أن يشمل جميع العاملين في التحسين المستمر. باستخدام استراتيجية، والبيانات، والتخصصات اتصال فعالة لدمج الجودة في الثقافة وأنشطة المنظمة. هناك ثمانية عناصر أساسية التي تكمن وراء مبادئ إدارة الجودة الشاملة وهي:

1. التركيز على العملاء
2. القيادة
3. إشراك المجتمع
4. نهج عملية
5. نهج نظام للإدارة
6. التحسين المستمر
7. نهج واقعي لعملية صنع القرار
8. علاقات الموردين المنفعة المتبادلة.

أداة التحسين الجودة الشاملة (FADER):

FADER هي الاختصار من (Focus/التركيز – analyze/التحليل – development/التنمية – excute/التنفيذ – review/المراجعة).

(1) التركيز:

أي نوع من المشاكل التي وجدت؟ إنشاء حل المشكلة

(2) تحليل:

ما الذي يسبب هذه المشكلة؟ جمع البيانات والأدلة لتحديد سبب المشكلة.

(3) التنمية:

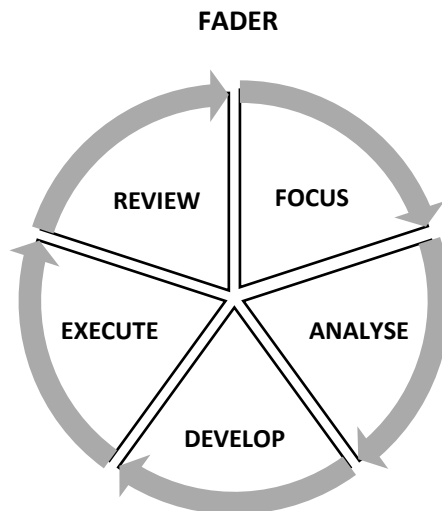
البحث عن حل مع الخيار الأفضل. وضع الحل الذي سيقضي على المشكلة بشكل دائم.

(4) التنفيذ:

كيفية تنفيذ الحل. وضع خطة لتنفيذ الحل.

(5) المراجعة:

ما هو الحل الذي له تأثير. قياس أثر الحل، ثم تبين هذا الحل والمزيد من التحليل ثم وضع الحلول الأخرى.



4. التقييم في التعليم عند المجال العاطفي

وقد تم تنفيذ التعليم العاطفي في هونغ كونغ، وليس فقط في مستوى الجامعي ولكن تطبيق أيضا في إدارة الحكومية و المصانع. Lailial (2015: 20) تؤكد أن نتائج التعليم العاطفي عنصران هاما من نتائج التعلم في القرن الواحد والعشرين. لا تقل أهميتها في

عصر المعلومات و تتماشى نتائجها مع الرسالة الإسلامية ووظيفة التعليم الديني الإسلامي. عموماً، التعليم العاطفي، عند Birbeck و كيت اندريه (2008: 1) يقولان إن ناتجة التعليم العاطفي له دور مهم لنجاح الخريجين من الطلاب ونجاح المجتمع على ما تم التأكيد عليه في برنامج في هذا الوقت نتائج محددة التعلم المعرفية... وسوف تكون مضمونة الجودة من خريجي جامعة إذا كانت نتائج التعلم دمج التعلم المعرفي ومخرجات التعلم الوجدانية. وهذا هو، لا ينبغي إغفال المجال العاطفي.

أهدافان الرئيسان للتقييم في التعليم عند المجال العاطفي:

1. تحقيق الكفاءة في المجال العاطفي:
 - a. وسيلة لتغيير السلوك. في محاولة لتغيير السلوك من الضروري تحديد وتقييم وتوثيق السلوك المطلوب
 2. تقرير مبادئ توجيهية لتقييم نتائج التعليم العاطفي وهي:
 - a. تحديد طبيعة أو السلوك
 - b. إعطاء جوانب معينة أو سلوك مستقل.
 - c. استخدام مقياس تقييم مناسب
 - d. استخدام المعيار المعين مع خيارات كافية للتمييز
 - e. معالجة المعلومات على أنها سرية
 3. تلميحات لتقييم نتائج التعليم العاطفي:
 - a. معايير الأداء.
 - b. تحديد السلوك.
 - c. التركيز على واحد أو اثنين من السلوكيات في السجل الرصدي.
 - d. الاختيار أو تعديل أو تطوير الأدوات اللازمة لتلبية الاحتياجات.
 - e. تحديد ما الذي سيحلل؟ أين ومتى؟
 - f. الحصول على الكثير من الملاحظات / التعليقات قدر الإمكان.

C. منهج البحث

النهج الذي استخدمه الباحث هنا هو البحث النوعي في شكل بحوث ميدانية (بحث ميداني)، والبحث الذي قام به تصميم صياغة مشكلة نسبية، وصياغة المشكلة هي أن أدلة الباحثين للمقارنة بين السياق الاجتماعي تقرر مع الآخرين. محور البحث هو وضع المجال العاطفي في القائمة على التعليم الفقه على أساس إدارة الجودة الشاملة. هذه الطريقة هي طرق البحث التجريبي في الواقع مع نهج نوعي - تقصير الكمية إلى TEDK2. أجرت دراسة لمجموعتين، مجموعة واحدة كمجموعة العلاج ومجموعة السيطرة على مجموعة أخرى. TEDK2 في محاولة للسيطرة على جميع الأنشطة والسلوك يرى، يسمع، ويرى في المجموعتين، ثم حاول أن تولي اهتماماً لتحديد ما إذا كان العلاج يسبب في الواقع زيادة في الجودة. العلاج في السؤال هو لوضع المجال العاطفي في التعليم على أساس إدارة الجودة الشاملة. وفقاً للخصائص الرئيسية لإجراء البحث النوعي لهذه الدراسة اتبعت إجراءات (Spradley 1980: 30)، وهي مع الوصف التالي. تقنيات جمع البيانات المستخدمة في هذه الدراسة هي على النحو التالي:

1. الدراسة المكتبية، وهي جمع البيانات من خلال دراسة الكتب والمقالات في المجالات والتشريعات وأخرى تتعلق بالبحوث والدراسات في المجال العاطفي في التعليم،
2. الدراسات الميدانية، وهي جمع البيانات عن طريق الملاحظة المباشرة إلى الموقع الذي تم تحديده من خلال الملاحظة والمقابلات والوثائق. (1) جمع البيانات من خلال الملاحظة المباشرة للطلاب الفصل الدراسي TH6 من فئة A في الفصل مادة الفقه ثلاث مرات لعشرة طالباً. (2) ثم المقابلات، وهي أنشطة جمع البيانات من خلال سؤال والإجابة مباشرة بين الباحثين مع الأطراف المرتبطة بهذا البحث. وذلك رئيس قسم التربية الإسلامية و سكرتير قسم التربية الإسلامية ومحاضر مادة تعليم الفقه. الوثائق التي تم جمعها للتحليل هي: (1) المجموعة الضابطة وثيقة خطط البحث وثيقة مجموعة الخطط البحث المعالجة. (2) يتم الاستبيان عن طريق نشر قائمة من الأسئلة المكتوبة التي تأتي مع الأجوبة التي يمكن اختيارها من قبل المشاركين. (3) الملاحظات المكتوبة من قبل الطلاب المتعلقة بإعداد خطط الدرس، وتنفيذ التعليم والتقييم. تقنيات جمع البيانات في البحث النوعي هي الملاحظة والمقابلة، والوثائق. أسلوب جمع البيانات على النهج الكمي باستخدام استبيان.

تم إجراء تحليل البيانات أثناء جمع البيانات في مجال البحث وفقاً لتحليل بيانات البحوث (Lailial Muhtifah 2010: 24-25) على النحو التالي.

تحليل البيانات الفنية التي أجريت في هذه الدراسة تشمل أربعة أنواع من التحليل، وهي: (1) التحليل النظري، (2) تحليل الملاحظة، (3) تحليل المقابلات، و (4) تحليل الوثيقة. عملية تحليل البيانات في هذه الدراسة لها مرحلتان: أولاً، تحليل حالة البيانات الميدانية التي

تبدأ في لحظة جمع البيانات، التي تتألف من؛ (1) فحص، (2) تنظيم، و(3) الترميز. ثانياً، بعد تحليل البيانات التي تم جمعها ككل والتي تشمل؛ (1) معنى، (2) التبيين، و (3) الخلاصة من أجل الحصول على نتائج الدراسة مع تبين للبيانات التي تم جمعها، اجراء فحوصات على صحة النتائج وتبيين البيانات من أجل الحصول على قيم الحقيقة لأغراض اختبار المصادقية والاعتمادية، و الفحص من صحة النتائج لإثبات أن نتائج قياسية من البيانات البحثية التي تم الحصول عليها وفقاً للظروف الحالية وبالفعل حدث. والمقصود من صحة البيانات البحوث النوعية لتلبية المعايير التي ونتائج البحوث والمعلومات التي يحتوي على EMIC القيمة الحقيقة.

ويتم جمع البيانات في إعداد الفصول الدراسية، مع مصدر البيانات الأولية ومصادر البيانات الثانوية. مصادر البيانات الأولية؛ من رئيس قسم التربية الإسلامية و سكرتير قسم التربية الإسلامية لمادة الفقه ثم من المحاضرين ومجموعات الطلاب.

مصادر البيانات الثانوية لهذا البحث هي: المراجع التي مناقشة فيما سبق و مفهوم التحسين المستمر للجودة لوضع المجال العاطفي في التعليم على أساس إدارة الجودة الشاملة وطلاب الكلية التربية و التعليم في IAIN PONTIANAK.

D. نتائج البحث

1. إعداد البحوث

والموقع المختار في هذا البحث هو فئة A تعليم الفقه قسم التربية الإسلامية كلية التربية و التعليم IAIN PONTIANAK. عدد الطلاب مرقمة 1781 شخص في العام الدراسي 2015/2014. مع 82.6% من الطلاب هم من التخصصات التربية الإسلامية، وهي 1471 شخص. في هذا البحث وتكونت عينة الدراسة من 10 طالبا في مجموعة واحدة. ويتألف الفريق من مجموعتين، وهي المجموعة التي تلقت العلاج مع المجال العاطفي تفصيلاً في مادتي تعلم إدارة الجودة الشاملة على أساس الفقه ومجموعات المراقبة. وبالتالي، فإن العدد الإجمالي من المواضيع الدراسة هو 20 شخصاً.

E. الاختتام والتوصية

1. الاختتام

وخلصت الدراسة إلى أن التنقيب في المجال العاطفي في مادة الفقه كأساس إدارة الجودة الشاملة مع (FADER) كجهاز من أجهزتها يمكن أن تشكل شخصية الطلاب وتحسن نوعية على أساس مستمر في إعداد الخطط الدراسية، والتنفيذ، والتقييم، فضلاً عن تأثير إيجابي على سمعة العملية التعليمية بشكل مباشر وغير مباشر. ووجدت الدراسة إلى النتائج التالية :

1. تشكيل شخصية الطلاب وفقاً لموضوع الدراسة وفقاً لمجال العاطفي، وهي:

- التلقي
 - الاستجابة
 - التقييم
 - التنظيم
- الطلاب قادرون على إعداد خطط الدراسة للمجال العاطفي.
 - الطلاب قادرون على تنفيذ المجال العاطفي في تعليم المباشر
 - الطلاب قادرون على إجراء التقييم في المجال العاطفي
 - تنفيذ المجال العاطفي في المناهج التعليمية والاستراتيجيات والأساليب في التعليم المباشر
 - غرس القيم التعليمية والتربية الأخلاقية
 - استكشاف المجال العاطفي من خلال التعليم المباشر له تأثير إيجابي على الطلاب يوافق المواقف والمشاعر والدوافع والعواطف والقيم لدى الطلاب.

2. التوصية

ومن المتوقع حصوله التحسين المستمر للجودة التربوية في المجال العاطفي عند تعليم مادة الفقه بالنهج التعليم المباشر باستخدام إدارة الجودة الشاملة مع (FADER) كجهاز من أجهزتها ينبغي استعمالها لتحسين نوعية التعليم في المجال العاطفي و لنجاح الطلاب في المجالات الثلاثة (الوجدانية والمعرفية والحركية) باندونيسيا بشكل عام وفي كلية التربية و التعليم IAIN PONTIANAK على وجه الخصوص. ويمكن وضع نتائج هذه الدراسة مع التركيز على تعزيز نتائج التعليم في المجال العاطفي باستخدام (FADER) في جميع المراحل التعليمية. و هذا بعض الاقتراحات التي يمكن تقديمها من أجل تحسين نوعية التعليم في مادة الفقه والتربية الإسلامية :

1. وزارة الدينية الحكومية تهتم بمتابعة نوعية الاستدامة في صياغة المجال العاطفي في التعليم مباشرة باستخدام نهج إدارة الجودة الشاملة مع (FADER) كجهازها و تنفذ في عملية التعليم عند جميع المواد الدراسة الجامعية و المعاهد و المدارس الموجودة تحت رعايتها
2. رئيس IAIN PONTIANAK أن يتابع نتائج هذه الدراسة و أن يقر قرار علي أساس نتائج هذا البحث بأن تنفذ هذه النتائج في IAIN PONTIANAK.
3. عميد كلية التربية و التعليم IAIN PONTIANAK أن يخرج قرار باستخدام نتائج هذا البحث لتحسين نوعية التعليم.

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Penyatuan Kalender Hijriah untuk Kebangkitan Islam (Sebuah Tinjauan Sosiologis)

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Abstract: The Hijra calendar is a calendar system that based on the circulation of the Moon around the Earth and the Sun. Its presence has helped many Muslims to determine prayer times and also the administrative affairs of a country. However, utilization is currently not fully felt by the people, because most of them are giving attention to the calendar AD, except at the start and the end of Ramadan fasting, also the implementation of the Hajj. Socialization to the community of the importance of the Hijra calendar by religious leaders and activists celestial sphere, it is necessary for the creation of a building firm, to assist in building the Islamic civilization in the midst of modern society nowadays. Presenter in this case take some formulation of the problem, including how the effectiveness of the Islamic calendar that exist in today's society, and how efforts to build the civilization of Islam in society with differences in the Islamic calendar system in Indonesia. This paper uses a sociological approach with some theory used, including through structural-functional approach, the approach of conflict, and the symbolic interactionism approach. As a result of this discussion, it is known that bureaucratic factors should be ruled out or even eliminated to achieve a harmony in Muslim Indonesia worship. In addition, educational programs against the moral values of society about the importance of the Islamic calendar need to be socialized deeper, because the knowledge of execution times of worship of Muslims are in the Islamic calendar.

Keywords: Hijra Calendar, Islamic Civilization, Community, Worship, Muslims

A. Pendahuluan

Sistem penanggalan Islam yang ada saat ini, sering terjadi di dalamnya perbedaan dalam menentukan awal bulan Hijriah. Para ahli dalam bidang hisab maupun rukyat, masing-masing mempunyai metode dan keyakinan tersendiri dalam menentukan kalender Hijriah. Akan tetapi, yang paling sering dipergunjingkan hanyalah beberapa bulan saja di antara bulan-bulan Hijriah yang ada, di antaranya dalam menentukan bulan Ramadhan, Syawal, dan Zulhijah. Hal ini dikarenakan di dalam bulan-bulan tersebut terdapat kejadian penting bagi umat Muslim yang kaitannya dengan ibadah.

Perbedaan dalam penentuan awal Ramadhan, Hari Raya 'Idul Fitri dan 'Idul Adha, menjadi sebuah fenomena yang berulang. Perbedaan tersebut sering kali menimbulkan keresahan di kalangan umat Muslim, mengganggu kekhusyuan ibadah, bahkan mengancam kemantapan ukhuwah. Pada dasarnya, penentuan awal bulan dari segi teknis ilmiah adalah persoalan yang mudah karena bagian dari ilmu eksakta.¹ Namun dalam penerapannya di masyarakat kerap kali menjadi kompleks, karena bersinggungan dengan faktor non-eksakta seperti *ikhtilaf* antara mazhab hisab dan rukyat, *ikhtilaf* internal mazhab hisab dan rukyat, perbedaan *mathla'*, kepercayaan kepada pemimpin umat yang tidak tunggal, bahkan terakhir berbeda antara tanah air dengan umat muslim di Saudi Arabia.

Sebuah peradaban muncul dari sikap dan pemahaman seseorang yang berkumpul dalam suatu kelompok masyarakat. Jika fenomena yang disinggung sebelumnya semakin berkelanjutan setiap tahunnya, maka secara tidak langsung akan membuat suatu

peradaban yang tidak pernah bersatu, apalagi dalam persoalan ibadah yang dinilai sangat sakral. Hal demikian akan berdampak pada masyarakat yang tidak mengetahui ataupun bimbang harus memilih salah satu mazhab dalam melaksanakan ibadahnya. Hal demikian, bisa saja menimbulkan perpecahan antara masyarakat yang satu dengan yang lainnya. Upaya yang dilakukan pemerintah dalam penyatuan kedua mazhab (hisab dan rukyat) tersebut, hendaknya dibarengi dengan pemberian informasi ataupun penjelasan kepada masyarakat yang awam, agar mereka untuk sementara ini mengetahui di mana letak perbedaan antara keduanya dan dasar hukum apa yang digunakan oleh masing-masing mazhab, dengan harapan untuk ke depannya nanti masyarakat dapat secara serentak melakukan ibadah-ibadah secara serentak (puasa dan dua hari raya).

Berdasarkan latar belakang di atas, selanjutnya rumusan masalah dalam kajian ini difokuskan pada bagaimana membangun sebuah peradaban Islam yang maju dengan perbedaan sistem penanggalan Islam di Indonesia. Pada makalah ini, pemakalah menggunakan pendekatan sosiologis dengan beberapa teorinya agar dapat melihat, mengurai, dan mendeskripsikan permasalahan yang diangkat.

B. Pembahasan

1. Penyebaran Islam di Indonesia dan Penanggalan Kalender Islam

Islam datang ke Indonesia pada permulaan abad pertama Hijriah dan tersiar secara luas baru pada abad XIII Masehi.² Tersiarnya Islam ke Indonesia adalah karena beberapa faktor seperti sosial-politik, ekonomi, dan agama. Akan tetapi, terlepas dari itu semua terdapat faktor yang paling menentukan dan merupakan faktor yang paling dominan terhadap penyebaran Islam itu sendiri, yakni usaha-usaha para da'i dan para mubaligh muslim yang menganggap Nabi Muhammad SAW sebagai standar utamanya atau sebagai *uswatun hasanah*, karena telah berusaha dengan sekuat tenaga untuk menyampaikan ajaran Islam kepada umat manusia.³

Sebagaimana disebutkan dari beberapa sumber sejarah, bahwa daerah-daerah pesisir Utara pulau Jawa, seperti Gresik, Tuban, Jepara, dahulu merupakan pelabuhan-pelabuhan yang ramai dikunjungi oleh saudagar-saudagar asing. Melalui pintu gerbang inilah Islam masuk ke daerah pesisir Jawa Utara yang kemudian dengan berpusat di Demak, penyebarannya semakin pesat, bahkan sampai ke luar pulau Jawa. Adapun yang memimpin proses penyebaran Islam di Jawa itu adalah para walisongo. Merekalah yang telah berjasa memimpin pengembangan agama Islam di seluruh pulau Jawa.⁴

Agama Islam menyebar di Indonesia khususnya di Jawa, merupakan proses penyebaran yang terjadi secara alamiah. Penyebaran tersebut adalah melalui perdagangan dan pengembaraan ulama-ulama sufi yang merupakan juru dakwah yang paling bersemangat sesudah kekhalifahan Baghdad runtuh pada tahun 1258 Masehi. Bahkan bukan tidak mungkin para guru-guru tarekat tersebut mengembara sambil berdagang dan menyiarkan agama.⁵ Hal tersebut dapat diketahui dari alam pikiran Islam di Indonesia yang sejak semula diwarnai oleh ajaran sufisme (tasawuf) dengan tokoh pemikir keagamaan yang terdiri dari para *Wali* Allah dan guru-guru tarekat.

Sikap toleran bangsa Indonesia sangat besar pengaruhnya terhadap perlembagaan dan kehidupan agama Islam. Sudah menjadi watak bangsa Indonesia dan bangsa-bangsa Timur pada umumnya, selalu bersikap toleran dalam arti menerima setiap kebudayaan yang baru dari luar dengan tidak membuang sama sekali apa yang

sudah dimiliki. Dari sinilah para juru dakwah (Walisongo) tidak perlu membutuhkan waktu yang cukup lama dalam proses Islamisasi masyarakat di Jawa yang pada waktu itu masih memeluk kepercayaan-kepercayaan lama seperti Hindu, Budha, Animisme, dan lain sebagainya.

Dalam menanamkan nilai-nilai keislaman, tentulah model dakwah Walisongo sesuai dengan tujuan dakwah Islam itu sendiri. M. Masyhur Amin menjabarkan tujuan dakwah menjadi tiga hal, di antaranya:⁶ *Pertama*, adalah menanamkan akidah yang mantap di setiap hati seseorang, sehingga keyakinannya tentang ajaran Islam tidak dicampuri dengan rasa keraguan. *Kedua*, adalah tujuan hukum. Maka dakwah harus diarahkan kepada kepatuhan setiap orang terhadap hukum yang telah disyariatkan oleh Allah SWT. Salah satu upaya para wali dengan menyebarluaskan nilai-nilai Islam kepada masyarakat Jawa agar mau mematuhi hukum syariat Islam adalah dengan membentuk nilai tandingan bagi ajaran Yoga-Tantra yang berasaskan Malima.⁷ Kemudian para ulama justru menetapkan bahwa Malima adalah suatu konsep perbuatan yang tidak patut dilakukan oleh manusia yang berbudi, seperti *madat* (memakan candu), *main* (berjudi), *malang* (mencuri), *minum* (minum minuman keras), dan *madon* (berzina).⁸ *Ketiga*, adalah menanamkan nilai-nilai akhlak kepada masyarakat Jawa. Sehingga terbentuk pribadi muslim yang berbudi luhur, dihiasi dengan sifat-sifat terpuji dan bersih dari sifat-sifat tercela. Para wali dalam menanamkan dakwah Islam di tanah Jawa ditempuh dengan cara-cara yang sangat bijak dan adiluhung.

Berdasarkan metode dakwah dan pendekatan-pendekatan yang dilakukan para walisongo, masyarakat Indonesia merasakan kenyamanan dan ketenangan dalam menjalani hidupnya. Tidak ada pertentangan ataupun perselisihan dalam hal peribadatan, apalagi dalam menentukan awal puasa dan dua hari raya. Masyarakat hanya tinggal mengikuti ajaran-ajaran yang telah disampaikan oleh para walisongo. Berbeda dengan saat ini, yang sudah tidak ada lagi para wali dan zaman pun semakin berkembang dan maju dengan begitu cepat. Banyak cendekiawan-cendekiawan Muslim yang lahir di Indonesia sepeninggal para walisongo yang antara satu dengan yang lainnya memiliki keahlian masing-masing di suatu bidang keilmuan, sebut saja seperti yang ada saat ini para ahli hisab dan para ahli rukyat. Di antara kedua golongan ini terdapat perbedaan dalam penentuan awal bulan Hijriah yang membagi masyarakat Indonesia menjadi dua kelompok besar dalam Islam yang menjalankan ibadah terkadang tidak bersamaan.

Penanggalan waktu atau yang lebih dikenal dengan kalender, merupakan sarana penataan waktu dan penandaan hari dalam guliran masa yang tiada henti. Kehadiran kalender merefleksikan daya lenting dan kekuatan suatu peradaban. Pengorganisasian waktu yang merupakan fungsi utama kalender amat penting dalam kehidupan manusia, dan agama Islam menambah arti penting tersebut dengan mengaitkannya kepada pelaksanaan ibadah. Umat Muslim di seluruh dunia, khususnya di Indonesia, sering sekali mengalami peristiwa yang membingungkan saat terjadi penentuan hari pertama sebuah bulan yang terkait dengan penentuan suatu prosesi ibadahnya. Perbedaan ini terjadi bilamana terkait dengan prosesi ibadah-ibadah sebagai berikut:⁹

- a. Pada saat menentukan akhir bulan Sya'ban, karena terkait dengan hari pertama bulan berikutnya (Ramadhan) saat dimana umat Muslim harus mulai berpuasa;

- b. Pada saat menentukan akhir bulan Ramadhan, karena hal ini sangat terkait erat dengan hari pertama bulan berikutnya (Syawwal) saat dimana prosesi ibadah 'Idul Fitri dilakukan;
- c. Pada saat menentukan awal bulan Zulhijah karena terkait dengan hari ke sepuluh bulan Zulhijah, saat di mana prosesi ibadah 'Idul Adha dilakukan.

Jika dicermati lebih dalam lagi, perbedaan yang sering muncul diakibatkan oleh sikap kehati-hatian umat Muslim sendiri, karena di dalamnya terdapat prosesi ibadah Islam yang bila dilakukan pada hari yang salah, maka hukumnya menjadi haram (berdosa jika dilakukan). Puasa di bulan Ramadhan hukumnya *fardhu 'ain* (wajib bagi setiap individu muslim dan tidak dapat diwakilkan). Namun, terdapat ketentuan syariah yang mengatakan bahwa berpuasa pada tanggal 1 Syawal adalah haram hukumnya.¹⁰ Demikian juga dalam menentukan hari terakhir bulan Zulkaidah. Pada tanggal 9 bulan berikutnya (9 Zulhijah) umat Muslim yang sedang melakukan ibadah haji akan melakukan puncak prosesi ibadah mereka yaitu wukuf di padang Arafah. Bertepatan dengan itu, untuk menghormati saudara-saudaranya yang sedang melakukan prosesi wukuf, umat Muslim di belahan dunia lain yang tidak sedang menunaikan ibadah haji disunahkan untuk melakukan puasa Arafah pada hari tersebut. Selanjutnya pada tanggal 10 Zulhijah adalah di mana umat Muslim di seluruh dunia melaksanakan ibadah salat 'Idul Adha, sedangkan pada 3 hari berikutnya yaitu pada tanggal 11, 12, dan 13 Zulhijah adalah hari Tasyriq di mana berpuasa pada hari itu hukumnya haram.¹¹

Dikarenakan terdapat ketentuan-ketentuan yang terkait dengan prosesi ibadah, umat Muslim menjadi sangat berhati-hati dalam menentukan kalender Hijriah, terutama dalam menentukan akhir bulan Sya'ban (awal Ramadhan), akhir bulan Ramadhan (awal bulan Syawwal) dan akhir bulan Zulkaidah (awal bulan Zulhijah). Sebaliknya, dalam menentukan awal bulan Muharam (akhir Zulhijah) yang merupakan tahun baru Islam, tidak terjadi perselisihan pendapat dari para praktis di dalamnya. Hal ini dikarenakan tidak adanya ketentuan yang terkait erat dengan prosesi ibadah pada bulan Muharam yang melibatkan sunah yang jika dilakukan pada hari yang salah malah menjadi haram.

Syamsul Anwar dalam tulisannya menyatakan bahwa setidaknya ada tiga hambatan dalam masalah penyatuan kalender Hijriah di Indonesia. *Pertama* adalah hambatan alam, namun sebenarnya hambatan alam dapat diatasi dengan mudah apabila dua hambatan lainnya dapat diatasi, seperti hambatan metode pemahaman agama yang kurang kontekstual, dan hambatan wawasan yang terlalu berorientasi *inward looking*.¹²

Adanya faktor alam adalah kenyataan bahwa bumi ini bulat sehingga tidak semua bagian muka bumi dapat melihat hilal saat visibilitas pertama. Ada bagian bumi (sebelah Barat) yang bisa melihat hilal sehingga ia akan memulai bulan Hijriah baru keesokan harinya dan ada muka bumi pada hari yang sama (sebelah Timur) yang tidak dapat melihat hilal sehingga memulai bulan Hijriah baru lusa. Akibatnya tanggal Hijriah jatuh berbeda. Apabila ini terjadi dengan bulan Zulhijah, maka akan timbul permasalahan dalam pelaksanaan puasa sunah Arafah. Hal itu terjadi karena di Mekkah hilal terlihat pada suatu sore sehingga keesokan harinya adalah tanggal 1 Zulhijah. Sementara di Indonesia karena terletak di sebelah Timur ada kemungkinan pada sore

di hari yang sama hilal tidak bisa terlihat, sehingga 1 Zulhijah di Indonesia jatuh lusa dan berbeda dengan Arab Saudi. Kemudian timbul masalah tentang waktu pelaksanaan puasa sunah Arafah bagi orang Indonesia ketika tanggal 9 Zulhijah di sini jatuh berbeda dengan tanggal 9 Zulhijah di Mekkah.

Bertahan pada tradisi rukyat itu memang tidak dapat disalahkan karena Nabi SAW sendiri menegaskan, "Berpuasalah kamu karena melihat hilal dan ber-'Idul Fitriilah karena melihatnya." Menurut kaidah usul fikih, "Pada dasarnya perintah itu menunjukkan wajib." Jadi sesuai dengan kaidah itu, melakukan rukyat itu wajib. Namun yang harus disadari adalah bahwa penerapan tafsir harfiah dan tekstual seperti ini menjadi problematik pada masa kini. Di zaman Nabi SAW, tidak ada masalah dalam penggunaan rukyat karena umat Muslim hanya ada di kawasan dunia yang kecil, yaitu Jazirah Arab. Terlihat maupun tidak terlihatnya hilal di kawasan itu tidak berdampak kepada kawasan lain karena di kawasan lain itu belum ada umat Muslim. Berbeda dengan zaman modern sekarang, umat Muslim telah berada di seluruh penjuru bola bumi yang bulat ini. Penerapan rukyat akan membawa dampak tidak dapat menyatukan umat Muslim dalam memasuki awal bulan Hijriah baru dikarenakan hambatan alam itu sendiri. Oleh karena itu tafsir harfiah dan tekstual yang menjadi hambatan penyatuan kalender Islam itu harus dilampaui sebagaimana disuarakan oleh para ulama pembaharu semisal Muhammad Rasyid Rida, Ahmad Syakir, az-Zarqa', Yusuf al-Qaradawi, dan lain-lain.¹³

Gagasan yang dikemukakan oleh Mohammad Ilyas untuk mengatasi perbedaan yang terjadi antara mazhab hisab dan rukyat, adalah dengan melakukan hisab global (sebagai ganti kebiasaan hisab dan rukyat tradisional: menghisab dan merukyat hanya pada tempat tertentu saja), maka diketahuilah bagaimana pola tampakan hilal di atas bumi. Penemuan itu memberi banyak pengetahuan baru tentang tampakan rukyat di muka bumi dan tentang apa inti problemnya serta bagaimana cara mengatasinya. Oleh karena itu perdebatan hisab dan rukyat di tingkat ahli sekarang bukan lagi merupakan suatu masalah mazhab fikih, melainkan soal bagaimana mengatasi alam.¹⁴

2. Peran Islam dalam Menghadapi Tantangan Zaman

Peran Islam dalam menanamkan moral bangsa, di samping sebagai pengisi perbendaharaan moral dan pengarah terhadap pembinaan moral yang berimbang, juga sebagai *motivator*, *dinamisator*, dan sekaligus *innovator*.¹⁵ Dikatakan *motivator*, karena ajaran Islam, yang terdapat di dalam al-Qur'an dan Hadis, dikembangkan dengan ijtihad yang memberikan nuansa baru bagi para pemeluknya untuk berinisiatif mengisi moral bangsa. Dalam ajaran Islam terdapat perintah ataupun ajaran yang menyuruh pemiliknya untuk bermoral tinggi dengan bahasa yang global, sehingga setiap muslim berusaha untuk berinisiatif guna menemukan motif-motif yang baik dalam mengembangkan moral. Dalam kenyataan terlihat bahwa moral bangsa banyak yang dikembangkan dari ajaran-ajaran Islam.

Dikatakan sebagai *dinamisator* karena prinsip-prinsip moral dan etika Islam bersifat dinamis. Ajaran Islam bersifat hidup dan menghidupi moral kaum muslim, tidak bersifat kaku yang menyebabkan sikap fanatik pada pemeluknya. Dinamis juga berarti elastis, artinya selalu dapat menyesuaikan diri dengan perubahan zaman, yakni apabila zaman berkembang maju, maka pemikiran Islam terhadap pembentukan moral

dan etika ikut berkembang pula. Moral Islam yang diatur dalam al-Qur'an dan Hadis hanyalah pokok-pokoknya saja, sedangkan moral yang berkembang mengikuti perkembangan zaman dapat dibenarkan apabila sesuai dengan jiwa yang terkandung dalam dasar-dasar tersebut.

Dinamis juga berarti bahwa perkembangan moral dan etika tidak terhenti pada suatu waktu, terus berlanjut. Bentuk kelanjutannya sesuai dengan perkembangan akal manusia, seperti adanya pesawat terbang menimbulkan tuntutan adanya aturan-aturan yang harus ditaati oleh seluruh penumpangnya, antara lain barang bawaan tidak boleh melebihi ukuran yang sudah ditentukan.

Al-Qur'an dan Sunah disusun dengan bahasa yang bervariasi. Ada yang bersifat tetap, yang dikenal sebagai prinsip-prinsip yang *muhkam*, yang tidak mengalami perubahan karena adanya perkembangan masa. Prinsip-prinsip ini berperan sebagai pengendali dan bimbingan terhadap kaum muslim, agar ajaran Islam tidak larut oleh lajunya perkembangan budaya pemeluknya. Selain itu, ada pula yang memiliki sifat dinamis dan elastis yang dikenal sebagai *mutasyaabihaat*, yaitu ayat-ayat atau hadis-hadis yang mengandung aspek-aspek yang dapat didekati dari berbagai arah yang memacu pemeluknya berpikir secara dinamis dan fleksibel, sesuai dengan perkembangan zaman, seperti dalam penanggalan kalender Islam (Hijriah), perbedaan yang terjadi antara beberapa golongan mazhab terdapat pada dalil-dalil yang *mutasyaabihaat*. Perbedaan interpretasi terhadap dalil-dalil yang *mutasyaabihaat*, hendaknya dikembalikan kepada sumber syariah tertinggi, yaitu Al-Qur'an, seperti dalam memahami kata *ro'a* (rukyat) tidak selalu diinterpretasikan dengan *rukyatul bi al-fi'li* (secara visual) akan tetapi dapat juga diinterpretasikan dengan *rukyatul bi al-'ilmi* (dengan ilmu pengetahuan).¹⁶

Dikatakan *innovator*, adalah bahwa agama Islam memberikan kesempatan pada pemeluknya untuk berfikir maju, yakni setiap menemukan problema baru, dihadapi dengan pemikiran baru, tidak hanya pada pemikiran yang dikembangkan oleh nenek moyangnya saja. Pemikiran Islam bersifat terbuka, sebagaimana seruan al-Qur'an untuk memperhatikan tanda-tanda kekuasaan Allah di langit, bumi, dan lain sebagainya, sehingga manusia sampai kepada kesimpulan bahwa alam semesta dan seisinya berlangsung secara teratur, mengikuti suatu sistem yang tiap-tiap subsistem saling mendukung. Atas dasar inilah pemerintah beserta para ahli-ahli hisab dan rukyat dituntut untuk dapat menemukan suatu formula yang dapat menyatukan sistem penanggalan kalender Hijriah di Indonesia.

3. Kontroversi dalam Penentuan Awal Bulan Hijriah

Isu tentang cara melihat hilal untuk penentuan awal bulan Hijriah yang terkait dengan prosesi ibadah Islam telah lama menjadi kontroversi selama lebih dari empat puluh tahun di Indonesia. Kontroversi selalu terjadi bila menyangkut persyaratan dan metodologinya yaitu dengan cara melihat secara langsung (rukyat) atau melalui perhitungan astronomis dan matematik (hisab). Di satu sisi, kontroversi ini telah menyebabkan terkurasnya energi umat Muslim dengan segala macam pro dan kontranya akan suatu metode yang dianggap paling benar (*shahih*). Di sisi lain, kontroversi juga telah menyebabkan kebingungan di kalangan umat Muslim saat harus menentukan dan memilih yang mana di antara pendapat-pendapat yang berbeda

tersebut.¹⁷

Bagi umat Muslim yang kebetulan menjadi anggota organisasi tertentu yang menjadi pendukung salah satu mazhab tentu saja tidak direpotkan karena biasanya mereka memiliki ikatan emosional dan kultural dengan organisasinya untuk selalu mendukung mazhabnya. Namun, untuk umat Muslim yang tidak terkait dengan salah satu mazhab, tentu saja pilihan tersebut menjadi hal yang sangat sulit.

Komunikasi antara kedua mazhab (rukyat dan hisab) telah terjalin sangat baik selama puluhan tahun.¹⁸ Pada sidang Itsbat yang diselenggarakan oleh Departemen Agama (sekarang Kementrian Agama) dalam menentukan awal dan akhir bulan Ramadhan setiap tahun, selalu terlibat ulama pendukung rukyat (umumnya Nahdhatul Ulama) dan ulama pendukung hisab (umumnya ulama Muhammadiyah dan Persis). Ulama dari kedua organisasi besar Islam di Indonesia ini banyak yang memiliki pengetahuan yang dalam baik dalam bidang syariah Islam dan ilmu perhitungan astronomi (ilmu Falak). Kesepakatan di antara pendukung dua mazhab ini sebetulnya karena perbedaan interpretasi dalam memahami ayat al-Qur'an dan Hadis Rasulullah yang menjadi rujukan untuk menentukan awal dan akhir bulan Ramadhan dan Zulhijah.

4. Dialektika¹⁹ Sosiologis Hukum Islam

Hukum Islam sebagai kristalisasi reflektif dari penalaran mujtahid atas teks hukum (preskripsi syar'i) selalu sarat dengan muatan ruang dan waktu yang melingkupinya.²⁰ Hukum Islam bukan lahir dari yang hampa, di ruang hampa, melainkan terlahir di tengah dinamika pergulatan kehidupan masyarakat sebagai jawaban solusi atas problematika aktual yang muncul.²¹ Problematika masyarakat selalu berkembang dan berubah seiring dengan perkembangan dan perubahan masyarakat itu sendiri. Oleh karenanya, Hukum Islam otomatis akan selalu berkembang dan berubah selaras dengan perkembangan dan perubahan waktu dan ruang yang melingkupinya. Demikian relevansinya Hukum Islam dikatakan dinamis, elastis, dan fleksibel karena selalu cocok untuk semua masyarakat walaupun selalu berubah dan berbeda.²²

Perubahan masyarakat dalam berbagai aspeknya, baik ekonomi, politik, sosial, budaya, dan lain-lain, dihadapi oleh Hukum Islam secara *delebereted*. Artinya, perubahan tersebut dihadapi dengan semestinya, disongsong dan diarahkan secara sadar bukan dihadapi secara acuh tak acuh, dibiarkan begitu saja. Hal tersebut merupakan pengejawantahan dari fungsi Hukum Islam sebagai perengkuh pengendali masyarakat (*social control*), perekayasa sosial (*social engineering*), dan kesejahteraan sosial (*social welfare*). Dalam hal ini, Hukum Islam telah memberikan prinsip-prinsip penting mengenai pengembangan yang rasional dalam upaya adaptasi dengan lingkungan barunya. Melalui pola seperti ini, Hukum Islam mampu menghindari terjadinya krisis hukum yang dilematis di tengah publiknya sendiri. Dengan demikian, peranan Hukum Islam akan selalu efektif di tengah masyarakatnya, dimanapun dan bagaimanapun modelnya.

Sebatas pemahaman proporsional, dinamika perubahan hukum Islam menjadi *sunnatullah (the objective reality)* yang pasti. Karena kesemestaan hukum Islam menuntut arti selalu sesuai dengan situasi dan kondisi serta cocok untuk diterapkan kapanpun dan dimanapun. Dengan demikian, perubahan hukum Islam secara dinamis

menjadi keharusan yang tidak dapat dielakkan. Prinsip seperti ini telah dibuktikan oleh fakta historis bahwa hukum Islam sebagai produk rasional ijtihadiyyah para mujtahid tidak pernah mencapai titik kesempurnaan dan tidak ada yang final. Baik cepat maupun lambat, hukum Islam selalu mengalami perkembangan dan perubahan sesuai dengan tuntutan dan peluangnya.

Transformasi hukum Islam dapat menimbulkan adanya kemungkinan dan ketoleransian akan terjadinya keragaman produk hukum yang sah. Namun demikian, arus transformasi tersebut dikendalikan secara ketat oleh al-Qur'an sebagai dalil utama dan setelah itu oleh prinsip dan tujuan hukum Islam, yaitu mewujudkan kemaslahatan umum yang objektif bukan kemaslahatan individual yang subjektif, kemaslahatan duniawi dan kemaslahatan ukhrawi, bukan hanya kemaslahatan dunia saja atau akhirat saja. Meskipun terbentang peluang terjadinya keragaman produk hukum, namun transformasi tersebut akan terkendali secara efektif dan terhindar dari transformasi serta keragaman liar.²³

5. Penanggalan Islam (Kalender Hijriah) dengan pendekatan Sosiologis

Dalam membina moral dan etika bangsa, Islam selalu memberikan nuansa baru. Saat Islam datang, terdapat sikap *reject yesterday and bulid tomorrow*, yakni menolak apa saja yang sudah terjadi pada hari kemarin dan membina hari esok. Inovasi/pembaruan berarti pula menguasai paham yang lama dan membangun paham yang baru. Moral dan etika pada zaman jahiliah, benar-benar berlawanan dengan kemanusiaan, dihancurkan, dan diganti dengan moral dan etika keislaman.²⁴

Menghadapi moral dan etika yang datang dari luar, yaitu dari masyarakat sekuler, tentu akan disaring dengan sikap serupa itu pula. Artinya, semua moral dan etika yang berbau jahiliah, tentu akan ditolak dan bahkan akan dihancurkan. Lain halnya yang bersesuaian dengan prinsip-prinsip keislaman, akan diterima dan dikembangkan sebagai masukan terhadap moral dan etika bangsa.

Umat muslim sangat bergantung pada penanggalan Islam (kalender Hijriah), khususnya dalam menentukan 3 bulan dalam setahun, yaitu dalam menentukan awal Ramadhan, awal Syawal ('Idul Fitri), dan awal Zulhijah ('Idul Adha). Hal yang demikian dikarenakan pada bulan-bulan tersebut terdapat ketentuan-ketentuan tentang haram ataupun halalnya sebuah perbuatan yang dikerjakan terlambat ataupun tidak tepat waktunya, sebagaimana yang telah dibahas sebelumnya.

Pada dasarnya, terdapat dua wilayah yang menjadi dampak dari adanya penetapan kalender Hijriah, yaitu wilayah orang-orang yang memiliki keahlian dan orang-orang yang awam. Para ahli di sini memiliki tugas tersendiri dalam menentukan sistem penanggalan (kalender Hijriah), sehingga orang-orang yang awam akan ilmu pengetahuan yang digunakan dalam penentuan kalender Hijriah dapat menjalankan ibadah sesuai dengan ketentuan waktu yang benar dan sesuai dengan syariat.

Jika dicermati menggunakan kacamata sosiologis, terdapat beberapa macam teori pendekatan sosiologis yang dapat diaplikasikan dalam sistem penanggalan kalender Hijriah, di antaranya dengan pendekatan struktural-fungsional, pendekatan konflik, dan pendekatan interaksionalisme simbolik.²⁵ Pendekatan struktural-fungsional didasarkan pada dua asumsi dasar, yaitu: *Pertama*, masyarakat terbentuk atas substruktur-substruktur yang dalam fungsi-fungsi mereka masing-masing, saling bergantung, sehingga perubahan-perubahan yang terjadi dalam fungsi satu sub-

struktur dengan sendirinya akan tercermin pada perubahan-perubahan yang terjadi dalam struktur-struktur lainnya pula. *Kedua*, setiap struktur berfungsi sebagai penopang aktivitas-aktivitas atau substruktur-substruktur lainnya dalam suatu sistem sosial.²⁶

Di Indonesia, sudah terdapat sebuah badan yang didirikan pada tahun 1976, yaitu Badan Hisab Rukyat Kementerian Agama, sebagai upaya untuk menyatukan perbedaan dari beberapa aliran mazhab yang ada di Indonesia dalam penentuan awal bulan Hijriah di antaranya. BHR dianalogikan sebagai sebuah kesatuan sub-struktur yang keanggotaannya terdiri dari unsur Departemen Agama, Peradilan Agama, Ormas Islam, dan instansi terkait seperti BMG, LAPAN, Bakosurtanal, Planetarium & Observatorium Jakarta, Observatorium Bosscha Lembang, dan Dishidros TNI AL.²⁷ Dari masing-masing lembaga maupun instansi terkait memiliki fungsi dan peranan masing-masing, akan tetapi keseluruhannya memiliki tujuan yang sama, yaitu menyelaraskan waktu peribadatan umat Muslim di Indonesia dengan membuat suatu penanggalan kalender Hijriah yang selaras, sehingga tidak lagi mencerminkan adanya perbedaan baik dari golongan yang mengikuti mazhab hisab maupun golongan yang mengikuti mazhab rukyat. BHR tersebut selanjutnya mengayomi anggota-anggotanya dan memotori beberapa kegiatan seperti: musyawarah dan rukyat bersama dengan negara tetangga, melakukan kajian terhadap sistem dan referensi hisab yang berkembang di masyarakat, menerbitkan takwim standar setiap tahun, mengadakan pelatihan yang diikuti oleh unsur instansi pemerintah dan masyarakat, melakukan observasi gerhana sebagai pengecekan hisab, dan kegiatan lainnya.²⁸

Pendekatan konflik dalam sosiologi dengan tokohnya Karl Marx, terdiri atas dua asumsi pokok, di antaranya: *Pertama*, memandang bahwa kegiatan ekonomi sebagai faktor penentu utama semua kegiatan kemasyarakatan. *Kedua*, melihat masyarakat manusia terutama dari sudut konflik di sepanjang sejarah.

Apabila menggunakan pendekatan konflik, pendekatan haruslah berangkat dari sebuah kecurigaan. Kecurigaan yang ada menurut pemakalah adalah terhadap perbedaan yang sering terjadi saat ini bisa jadi dilatarbelakangi oleh adanya unsur-unsur politik yang ingin memajukan satu golongan dan menjatuhkan golongan lain. Tidak menutup kemungkinan dalam perebutan kedudukan di pemerintahan misalnya, sehingga dapat mengeksekusi golongannya dan dapat mengokohkan kedudukan golongan tersebut di jajaran pemerintahan. Hal demikian sebagaimana paradigma yang harus selalu diingat dalam pendekatan teori konflik ini, bahwa masyarakat selalu berada dalam persaingan individu untuk menguasai sumber ekonomi.²⁹

Teori pendekatan yang terakhir adalah pendekatan intraksionalisme-simbolis. Pendekatan intraksionalisme-simbolis merupakan sebuah perspektif mikro dalam sosiologi, yang bertolak dari interaksi sosial pada tingkat paling minimal. Dari tingkat mikro inilah diharapkan dapat memperluas cakupan analisisnya guna menangkap keseluruhan masyarakat sebagai penentu proses dari banyak interaksi.

Masyarakat yang awam akan ilmu pengetahuan yang mempelajari tentang ilmu hisab dan ilmu rukyat, termasuk ke dalam kategori golongan mikro yang tidak dapat turut serta dalam proses penentuan kalender Hijriah. Akan tetapi, dukungan-dukungan dari masyarakat yang seperti inilah yang diharapkan oleh para ahli tersebut untuk selanjutnya menjadi pendukung bagi "golongan-golongan" yang ingin memajukan

aliran mazhabnya ataupun “mencari muka” di masyarakat yang terpencil. Padahal, masyarakat yang seperti ini sangat menginginkan adanya persatuan waktu peribadatan di antara umat Muslim di Indonesia, sehingga nantinya tercipta keselarasan dalam beribadah dalam berpuasa, berlebaran ‘Idul Fitri dan ‘Idul Adha.

6. Optimalisasi Pembelajaran Falak di Sekolah Melalui Pendekatan *Contextual Teaching and Learning*

Penentuan awal bulan hijriah bukanlah hal yang sederhana dan mudah untuk disepakati secara bersama. Hal ini menjadi bagian dari demikian luasnya keilmuan agama Islam. Untuk itu apabila masih terjadi perbedaan maka hal tersebut adalah bagian dari *ijtihad* manusia yang harus dihargai.³⁰ Permasalahan berikutnya adalah bagaimana pengetahuan tentang penentuan awal bulan Hijriah ini bisa sampai ke masyarakat, sehingga mampu menyikapi perbedaan ini dengan benar. Dan sekolah merupakan salah satu tempat yang sangat strategis untuk mengembangkan sebuah pengertian yang nantinya dapat diterima oleh masyarakat.³¹

Salah satu bentuk pendekatan yang dapat dikembangkan sekolah dalam pembelajaran ilmu falak adalah *Contextual teaching and learning (CTL)*.³² Karakteristik dari pembelajaran kontekstual, sebagaimana dikemukakan oleh Clifford dan Wilson³³ adalah sebagai berikut: (1) *emphasis problem solving* (menekankan pada pemecahan masalah); (2) *recognizes that teaching and learning need to occur in multiple contexts* (mengakui perlunya belajar mengajar terjadi dalam berbagai konteks); (3) *assist students in learning how to monitor their learning so that they can become self-regulated learners* (membantu peserta didik dalam belajar tentang bagaimana cara memonitor belajarnya sehingga mereka dapat menjadi peserta didik mandiri yang teratur); (4) *anchors teaching in the diverse life context of students* (mengaitkan pembelajaran dengan konteks kehidupan peserta didik yang beraneka ragam); (5) *encourage students to learn from each other* (mendorong peserta didik untuk saling belajar satu sama lainnya); (6) *employs authentic assessments* (menggunakan penilaian otentik).

Hasil studi yang dilakukan oleh D Rosana dan Slamet M.T³⁴ menunjukkan bahwa pemanfaatan pendekatan ini memberikan dua keuntungan, *pertama*. Peningkatan kemampuan penguasaan teknologi sehingga pembelajaran lebih bersifat kontekstual. Dan *kedua*, menjadi perantara untuk menyampaikan informasi ilmu pengetahuan pada masyarakat luas melalui interaksi guru, murid dan masyarakat.

7. Simpulan dan Saran

Fenomena yang terjadi di Indonesia tentang perbedaan penentuan awal bulan Hijriah seolah telah mewabah sejak puluhan tahun yang lalu tanpa adanya titik terang. Para pakar ahli falak maupun astronomi dan instansi yang terkait diharapkan terus menerus mengadakan rapat dan bermusyawarah hingga menemukan suatu formula yang dapat menyatukan dan menyeragamkan sistem penanggalan kalender Islam di Indonesia. Banyak masyarakat yang resah akan adanya perbedaan tersebut di kalangan kaum Muslimin Indonesia, padahal ketika zaman penyebaran Islam oleh walisongo tidak nampak perbedaan antara daerah satu dengan daerah yang lainnya.

Faktor birokrasi politik yang ada saat ini dan hampir selalu ada dalam setiap kegiatan, hendaknya dikesampingkan atau bahkan dihilangkan untuk mencapai suatu

keselarasan dalam peribadatan umat Muslim Indonesia. Dengan demikian masyarakat tidak bingung untuk menentukan aliran atau mazhab apakah yang harus dianut, karena sudah ada suatu ketetapan yang pasti yang telah ditetapkan oleh BHR Kementerian Agama yang mengayomi jajaran-jajaran di bawahnya, khususnya dalam penanggalan kalender Hijriah. Jika pada nantinya telah terjadi keselarasan dalam peribadatan umat Muslim di Indonesia, secara tidak langsung telah memajukan peradaban yang ada, bahkan mengembangkannya. Hal ini dapat dilihat adanya kesepakatan di antara golongan-golongan yang tentunya memiliki keyakinan masing-masing, untuk disatukan oleh pemerintah Indonesia dalam penentuan kalender Hijriah. Sebagaimana selogan bhineka tunggal ika, berbeda-beda, tapi tetap satu.

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² Ridin Sofwan dkk., *Islamisasi di Jawa*, (Yogyakarta: Pustaka Pelajar, 2004), hal. 225-232.

³ Thomas W. Arnold, *The Preaching of Islam (terj. Nawari Rambe)*, (Jakarta: Wijaya, 1981), hal. 10, dalam Ridin Sofwan, *Islamisasi*, *Ibid*.

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- ⁴ Effendi Zarkasi, *Unsur-unsur Islam dalam Pewayangan*, (Bandung: Al-Ma'arif, 1983), hal. 57.
- ⁵ Charles M. Stanton, *Studi Islam Asia Tenggara*, (Surakarta: Muhammadiyah University Press, 1994), hal. 167.
- ⁶ Ridin Sofwan, *Islamisasi, Ibid.*
- ⁷ Di kalangan pengikut ajaran Yoga-Tantra, istilah Ma-Lima berkonotasi sebagai suatu ajaran penyempurnaan batin.
- ⁸ Agus Sunyoto, *Sejarah Perjuangan Sunan Ampel*, (Surabaya: LPLI Sunan Ampel, t.th), hal. 63, dalam Ridin Sofwan, *Islamisasi, Ibid.*
- ⁹ Syamsul Anwar, *Peradaban Tanpa Kalender Unifikatif: Inikah Pilihan Kita?*, www.muhammadiyah.or.id, diposting pada 30 Juli 2012, diunduh pada 30 November 2012.
- ¹⁰ Rasulullah SAW melarang berpuasa pada hari raya 'Idul Fitri dan 'Idul Adha. Diriwayatkan oleh Imam Bukhori (1990) dan Muslim dari Umar. Dikeluarkan juga oleh al-Bukhari (1991) dan Muslim (827) dari Abu Sa'id serta Muslim (1138) dari Abu Hurairah r.a., dalam 'Abdul 'Aziz bin Fathi as-Sayyid Nada, *Ensiklopedi Adab Islam menurut al-Qur'an dan as-Sunnah*, jilid II, (Jakarta: Pustaka Imam asy-Syafi'i, 2007), hal. 132.
- ¹¹ Rasulullah bersabda: " Hari-hari Tasyriq adalah hari makan, minum, dan dzikir kepada Allah SWT. Diriwayatkan oleh Muslim (1141) dari Nabisyah al-Hadzali, dalam 'Abdul 'Aziz bin Fathi as-Sayyid Nada, *Ensiklopedi..., Ibid.*
- ¹² Syamsul Anwar, *Peradaban..., Ibid.*
- ¹³ *Ibid.*
- ¹⁴ *Ibid.*
- ¹⁵ M. Abdul Karim, *Islam Nusantara*, (Yogyakarta: Pustaka Book Publisher, 2007), hal 190-193.
- ¹⁶ Dalam sumber syariah tertinggi Al-Qur'an, ternyata sebetulnya kata rukyat tidak selalu berarti *melihat secara visual*. Di dalam al-Qur'an, justru hampir 80% kata *ro'a* yang mendasari kata rukyat ternyata bermakna *melihat secara kognitif* (dengan ilmu pengetahuan), atau bahkan dengan *mata keimanan* yang memiliki maqam yang bahkan lebih tinggi daripada *melihat secara kognitif*. Baca Tono Saksono, *Mengkompromikan Rukyat & Hisab*, (Bekasi: PT. Amythas Publicita, 2007), hal. 84-108.
- ¹⁷ Tono Saksono, *Mengkompromikan..., Op. Cit.*, hal. 3.
- ¹⁸ *Ibid*, hal. 6.
- ¹⁹ Yaitu hal berbahasa dan bernalar dengan dialog sebagai cara untuk menyelidiki suatu masalah, dikutip dari www.artikata.com, Aristoteles menggunakan istilah ini sebagai sinonim dari logika ilmu, dikutip dari Yusran Darmawan, *Lingkar Hermeneutika: Sebuah Asal Muasal*, www.timur-angin.com.
- ²⁰ Yaitu teks syar'i ataupun wahyu Ilahi yang tertulis dalam al-Qur'an dan Hadis yang kekal abadi, tidak berubah dan tidak dapat diubah yang mana kalangan ulama Fiqh menyebutnya syari'ah.
- ²¹ Sya'ban Muhammad Isma'il, *Al-Tasyri' al-Islami*, (Kairo: Maktabah an-Nahdhah al-Mishriyyah, 1985), hal 16.
- ²² Fazlur Rahman, *Neo Modernisme Islam (terj.)*, (Bandung: Mizan, 1987), hal. 51.
- ²³ Al-Syatibi, *al-Muwafaqat*, jilid II, (Moskow: Matba'ah Syarq Adna, tt), hal 52-54.
- ²⁴ Hiroko Horikoshi, *Kyai dan Perubahan Sosial (terj.)*, (Jakarta: PPM, 1987), hal. xvii.
- ²⁵ Iyas Ba- Yunus Farid Ahamd, *Islamic Sociology: an Introduction (terj. Hamid Basyaib)*, (Bandung: Mizan, 1996), hal. 22.
- ²⁶ *Ibid.*
- ²⁷ Thomas Djamaluddin, *Menggagas ..., Op. Cit.*, hal. XII.
- ²⁸ *Ibid.*

- ²⁹ Abu Hapsin, *Studi Islam dengan Pendekatan Sosiologis*, bahan mata kuliah Pendekatan Studi Islam Program Pascasarjana IAIN Walisongo, 28 November 2012.
- ³⁰ M. Niri, *et al.* (2012). Astronomical Determination for The beginning Prayer Time of Isya'. *Middle Est-Journal of Scientific Research*. Vol. 12 (1). hal. 101-107.
- ³¹ D. Rosana, . Slamet M.T. Strategi Pembelajaran Sains Kontemporer di Sekolah berbasis Agama Melalui Implementasi Metode Rukyat Menggunakan *Astronomical Telescope (MEADE ETX 125-EC)*. (*Studi Kasus Penetapan Awal Bulan Hijriiah*). *Jurnal Pendidikan IPA Indonesia*. Vol. 2 (1). Hal. 59-66.
- ³² CTL adalah suatu pendekatan pembelajaran yang menekankan kepada proses keterlibatan siswa secara penuh untuk dapat menemukan materi yang dipelajari dan menghubungkannya dengan situasi kehidupan nyata sehingga mendorong siswa untuk dapat menerapkannya dalam kehidupan sehari-hari.
- ³³ Clifford, M., Wilson, M., *Contextual Teaching and Learning, Professional Learning, and Student Experiences; Lesson Learned from Implementation*. Educational Brief No.2, Madison: Center on Education and Work. University of Wisconsin-Madison, December. 2000.
- ³⁴ D. Rosana, . Slamet M.T. Strategi Pembelajaran Sains Kontemporer...*op. cit.*

Profiles of Self-Reliance of Elementary School Students in Indonesia

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Abstract: Sexual crimes to children (pedophilia) are very anxious because children who are the victims of the crimes would be traumatized in a very long, long time. It can occur not only outside home but also at home by their own parents, uncles, brothers or other family members. In many cases, pedophilia occurs in several cities in Indonesia, such as Jakarta, Sukabumi, Medan, and Tangerang as well. It shows that children are vulnerable to become victims of the very crimes. Therefore, serious efforts have to be done immediately by building self-reliant personalities of children to eliminate the crimes. This study aims to describe the profiles of existing self-reliance of Indonesia's elementary school students. The method of the research was conducted by giving questionnaire survey provided to elementary school students as many as 1,805 students as respondents, that were divided into two big groups based on their levels of the classes. First group constituted of students from the classes of 1st, 2nd and 3rd (922 students as respondents) and the second group was students from the classes of 4th, 5th and 6th (833 students as respondents). The self-reliance was observed and identified in (1) eating, drinking and bathing, (2) preparing their own school requirements, (3) telling stories with parents, (4) choosing games, (5) being left alone at home, (6) acting plays in public, (7) doing tasks and duties, (8) choosing their own activities, (9) following rules, and (10) making decisions. The results showed that only 33% of the students from the first group that have self-reliance in eating, drinking and bathing; 35% in preparing for school; 32% in telling stories with parents; 23% in choosing their own games; 10% of which can be left alone at home; 16% can playacting in public; 34% can do the task; 21% in choosing their own activities; 26% always follow the rules, and 22% were independent in making decisions. For the second group, the results showed that 45% of students have self-reliance in eating, drinking and bathing; 34% in preparing for school; 23% in telling stories with parents; 22% in choosing their own games; 20% of the students can be left alone at home; 33% can playacting in public; 36% can do the task; 28% in choosing their own activities; 29% always follow the rules, and 22% were independent in making decisions. For all characters that come from the students in average, only 25% of the students from first group that have self-reliance and 29% of them that come from the second group. In order to increase the self-reliance of students for the next generation, it is required further research that will be addressed to design a suitable method for building self-reliance for elementary school students in the classes.

Keywords: elementary school, pedophilia, profile, self-reliance, students

A. Pendahuluan

Kasus pedofilia yang terjadi di Jakarta International School (JIS) menambah daftar panjang kasus kekerasan seksual pada anak-anak di Indonesia (Kompas, 18 Agustus 2015). Namun tidak hanya di Jakarta, kasus serupa juga terjadi di Tangerang, Kalimantan Timur. Bahkan di tahun 2010 lalu, kasus pedofilia yang disertai kasus pembunuhan dan mutilasi menimpa empat belas anak jalanan di Jakarta (VoA, 28 April 2015).

Kerawanan anak-anak menjadi korban kekerasan juga dapat dilihat dari hasil penelitian "Child Protection Network" dibawah supervisi Yayasan Kelompok Kerja Sosial Perkotaan (KKSP) Pusat Pendidikan dan Informasi Hak Anak pada Mei-Juni 2014. Dari penelitian di sejumlah sekolah di Kabupaten Deli Serdang dan Kota Tebing, tercatat 88 dari 100 anak tingkat SD dan SMP pernah mengalami kekerasan secara fisik dan psikis (Republika, 13 Januari 2015).

Ketua Komisi Nasional Perlindungan Anak, Arist Merdeka Sirait menyatakan situasi anak yang mengalami korban kekerasan sudah masuk kejahatan yang luar biasa atau *extra ordinary crime*. Kini, anak-anak tidak nyaman dengan lingkungannya. Baik itu dirumahnya sendiri, di sekolah, di ruang publik seperti tempat bermain anak, panti-panti, dan pondok karena ternyata disitulah tersembunyinya predator kejahatan. Karena itu patutlah atau tidak berlebihan Indonesia darurat kekerasan terhadap anak," jelasnya (Republika, 22 Oktober 2015).

Banyaknya kasus pedofilia di Indonesia menunjukkan anak-anak rentan menjadi korban. Oleh karena itu, perlu ada upaya untuk mengikis kejahatan ini karena korban pedofilia akan mengalami trauma dalam rentang waktu yang cukup lama. Upaya untuk meminimalisir kasus pedofilia dapat dilakukan dengan: *pertama*: membangun tim reaksi cepat perlindungan anak di sekolah dan di lingkungan tingkat rukun tetangga (RT) dengan melibatkan peran serta masyarakat seperti yang dikemukakan Komnas Perlindungan Anak. *Kedua*, menghukum pelaku dengan hukuman yang lebih berat, seperti disampaikan kriminolog dari Universitas Indonesia Ronny Nitibaskara: "Pelaku kekerasan seksual terhadap anak harus dihukum berat karena menghancurkan anak itu, masa depannya, sekolahnya, trauma psikologis dan psikis." (VoA, 28 April 2015) *Ketiga*, mengembangkan sikap kemandirian anak sehingga anak tidak diam ketika kekerasan seksual menimpa dirinya. Penelitian ini diarahkan untuk merumuskan karakteristik kemandirian siswa sekolah dasar sebagai dasar penyusunan model pendidikan kemandirian bagi anak.

B. Metode Penelitian

Metode penelitian yang digunakan dalam kegiatan ini adalah penelitian survey. Dilakukan kepada siswa-siswi pada 6 sekolah dasar yang terdapat di Kabupaten Bogor sebanyak 3 sekolah, Kota Bogor 2 sekolah dan Kota Depok 1 sekolah dengan sampel sebanyak 1.805 orang. Teknik yang digunakan dalam pengumpulan data adalah kuesioner, observasi dan studi kepustakaan. Kuesioner diajukan kepada siswa-siswi sekolah dasar berupa pertanyaan dan chek-list. Adapun observasi dilakukan untuk mengamati kondisi siswa sekolah dasar. sedangkan kepustakaan diarahkan untuk menelaah teori yang berkaitan dengan pendidikan karakter dari sumber-sumber yang kompeten.

Teknik analisis data yang digunakan adalah analisis deskriptif kualitatif. Analisis deskriptif kualitatif ditampilkan dalam bentuk tabel dan matrik yang menggambarkan tentang karakteristik kemandirian siswa sekolah dasar.

Penelitian ini dirancang untuk dilakukan dalam dua tahap. Pada tahap pertama dilakukan identifikasi karakter mandiri bagi anak. Identifikasi dilakukan dengan studi pustaka. Pada tahap kedua, dilakukan survei lapangan ke lembaga pendidikan yang telah berhasil mengembangkan karakter mandiri tersebut. Survey dilakukan di Kabupaten Bogor, Kota Bogor dan Kota Depok.

C. Hasil Penelitian

1. Identifikasi Karakter Mandiri

Karakter mandiri yang diidentifikasi untuk penelitian ini terdiri dari 10 (sepuluh) indikator, yaitu:

- a. Karakter kemandirian dalam melakukan makan, minum dan mandi dengan sendiri;
- b. Karakter kemandirian dalam menyiapkan keperluan sekolah sendiri;

- c. Karakter kemandirian dalam banyak cerita kepada orang tua;
- d. Karakter kemandirian dalam memilih permainan sendiri;
- e. Karakter kemandirian dapat ditinggal oleh orang tua;
- f. Karakter kemandirian dalam berani tampil di depan umum/kelas;
- g. Karakter kemandirian dalam mengerjakan tugas sendiri;
- h. Karakter kemandirian dalam memilih kegiatan sendiri;
- i. Karakter kemandirian dalam mengikuti aturan;
- j. Karakter kemandirian dalam pengambilan keputusan.

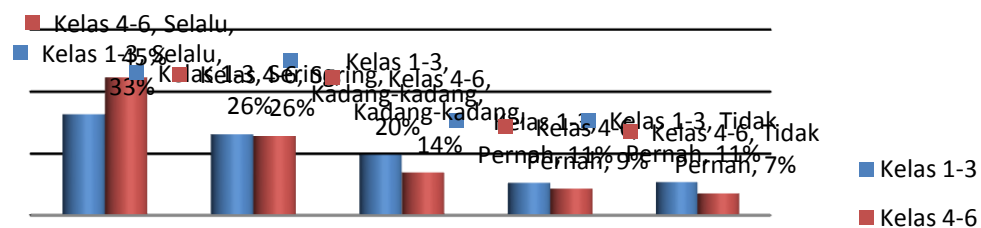
2. Survei lapangan

Survey lapangan dilakukan di 8 sekolah yang dipilih secara purposive, yaitu: 1. SDN Polisi 4 Bogor, 2. SDN Kaumpada Bogor, 3. SD Muhammadiyah Meruyuk Depok, 4. SDN Sipak Jasinga, 5. SDN Leuwiliang dan 6. SD Amaliah Ciawi Bogor. Siswa yang disurvei sebanyak 1.805 orang. Survey dilakukan mulai 14 April 2015 sampai dengan 7 Mei 2015.

Hasil survey mengenai kemandirian siswa sekolah dasar dapat dilihat pada Gambar1 sampai dengan Gambar 10.

a. Kemandirian dalam makan dan minum

Kemandirian dalam makan dan minum merupakan karakter yang mendasar bagi seorang anak. Hasil survey tentang kemandirian dalam makan dan minum dapat dilihat Gambar 1.

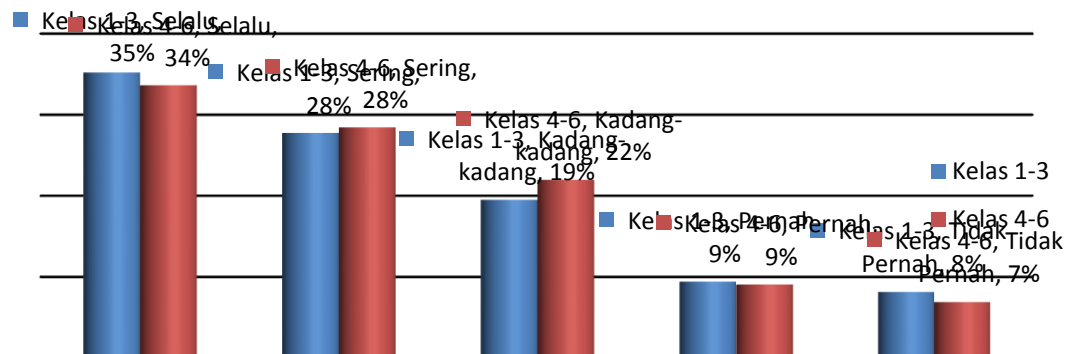


Gambar 1. Kemandirian dalam makan dan minum

Pada Gambar 1. terlihat bahwa masih ada 11 % siswa kelas 1-3 dan 7 % siswa kelas 4-6 yang tidak pernah makan dan minum sendiri.

b. Kemandirian dalam menyiapkan keperluan sekolah sendiri

Hasil survey mengenai kemandirian dalam menyiapkan keperluan sekolah sendiri dapat dilihat pada Gambar 2.

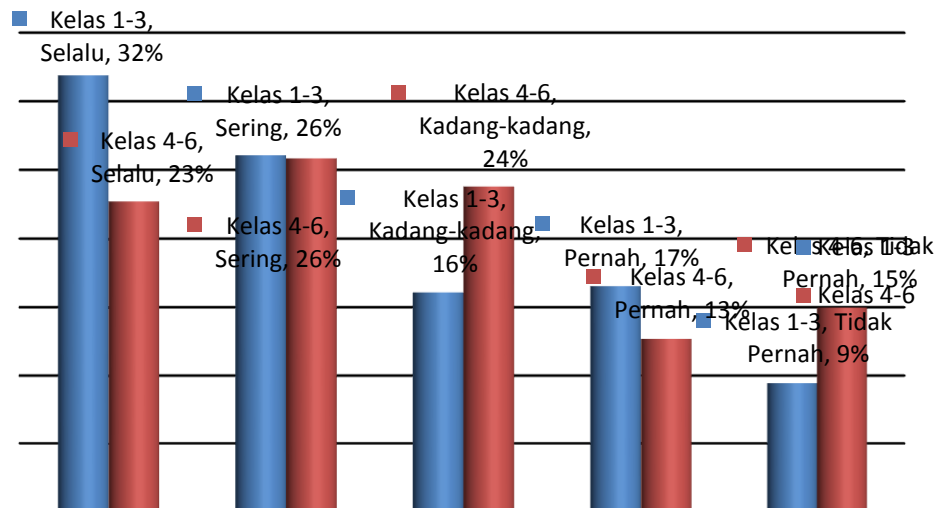


Gambar 2. Kemandirian dalam menyiapkan keperluan sekolah sendiri

Pada Gambar 2. terlihat bahwa masih ada 8 % siswa kelas 1-3 dan 7 % siswa kelas 4-6 yang tidak pernah menyiapkan keperluan sekolah sendiri.

c. Kemandirian dalam bercerita kepada orang tua

Hasil survey mengenai kemandirian dalam bercerita kepada orang tua dapat dilihat pada Gambar 3.

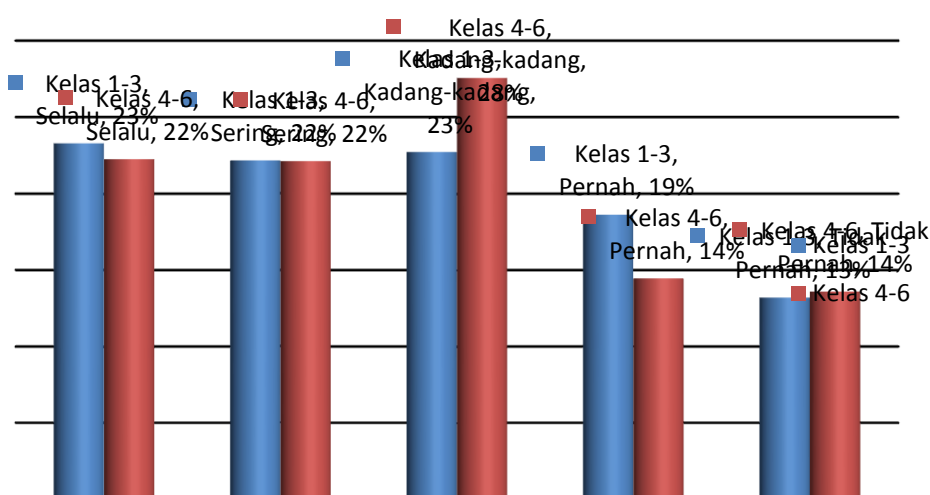


Gambar 3. Kemandirian dalam bercerita kepada orang tua

Pada Gambar 5.3. terlihat bahwa masih ada 9 % siswa kelas 1-3 dan 15 % siswa kelas 4-6 yang tidak pernah bercerita kepada orang tua.

d. Kemandirian dalam memilih permainan sendiri

Hasil survey mengenai kemandirian dalam memilih permainan sendiri dapat dilihat pada Gambar 4.

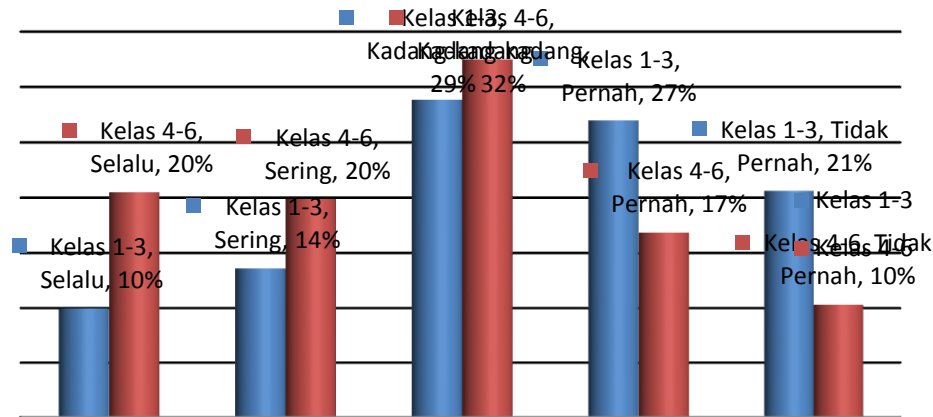


Gambar 4. Kemandirian dalam memilih permainan sendiri

Pada Gambar 4. terlihat bahwa masih ada 13 % siswa kelas 1-3 dan 14 % siswa kelas 4-6 yang tidak pernah memilih permainan sendiri.

e. Kemandirian dapat ditinggal oleh orang tua

Hasil survey mengenai kemandirian dapat ditinggal oleh orang tua dapat dilihat pada Gambar5.

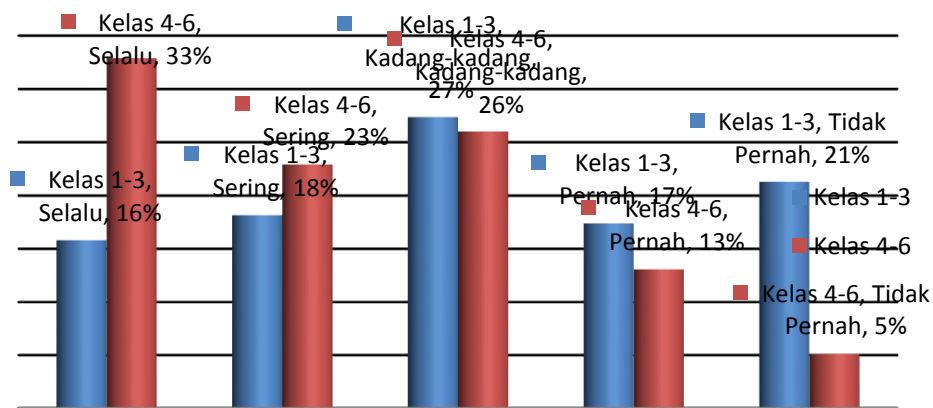


Gambar 5. Kemandirian dapat ditinggal oleh orang tua

Pada Gambar 5. terlihat bahwa masih ada 21 % siswa kelas 1-3 dan 10 % siswa kelas 4-6 yang tidak pernah dapat ditinggal oleh orang tua.

f. Kemandirian dalam berani tampil di depan umum/kelas

Hasil survey mengenai kemandirian berani tampil di depan umum/kelas dapat dilihat pa Gambar6.

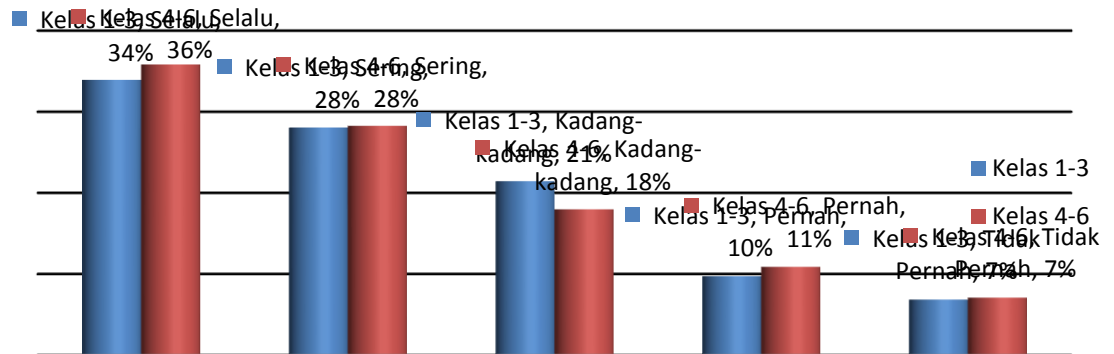


Gambar 6. Kemandirian berani tampil di depan umum/kelas

Pada Gambar 6. terlihat bahwa masih ada 21 % siswa kelas 1-3 dan 5 % siswa kelas 4-6 yang tidak pernah berani tampil di depan umum/kelas.

g. Kemandirian dalam mengerjakan tugas sendiri

Hasil survey mengenai kemandirian dalam mengerjakan tugas sendiri dapat dilihat pada Gambar 7.

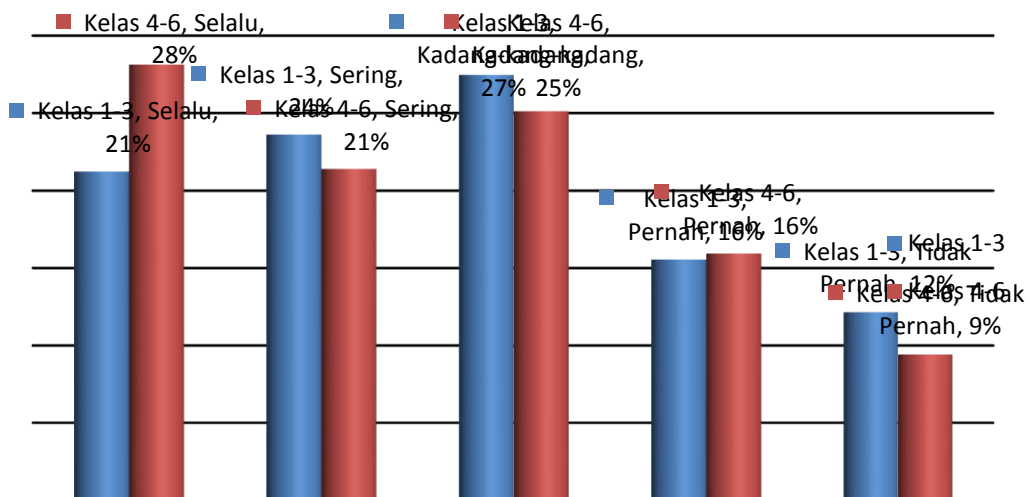


Gambar 7. Kemandirian dalam mengerjakan tugas sendiri

Pada Gambar 7. terlihat bahwa masih ada 7 % siswa kelas 1-3 dan siswa kelas 4-6 yang tidak pernah mengerjakan tugas sendiri.

h. Kemandirian dalam memilih kegiatan sendiri

Hasil survey mengenai kemandirian dalam memilih kegiatan sendiri dapat dilihat pada Gambar 8.

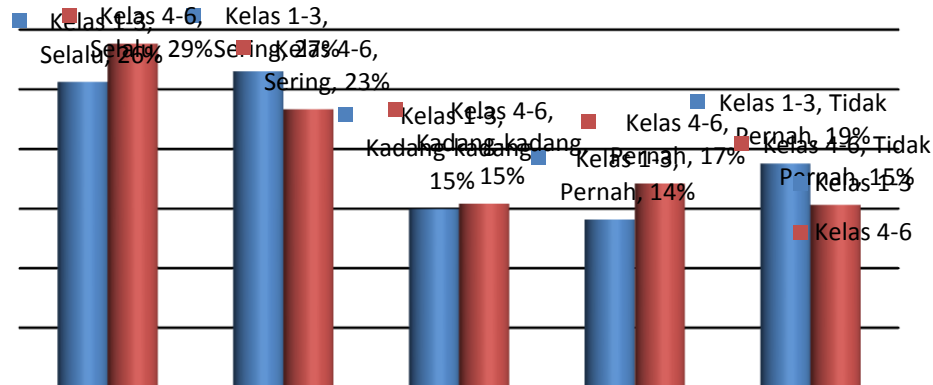


Gambar 8. Kemandirian dalam memilih kegiatan sendiri

Pada Gambar 8. terlihat bahwa masih ada 12 % siswa kelas 1-3 dan 9 % siswa kelas 4-6 yang tidak pernah memilih kegiatan sendiri.

i. Kemandirian dalam mengikuti aturan

Hasil survey mengenai kemandirian dalam mengikuti aturan dapat dilihat pada Gambar 9.

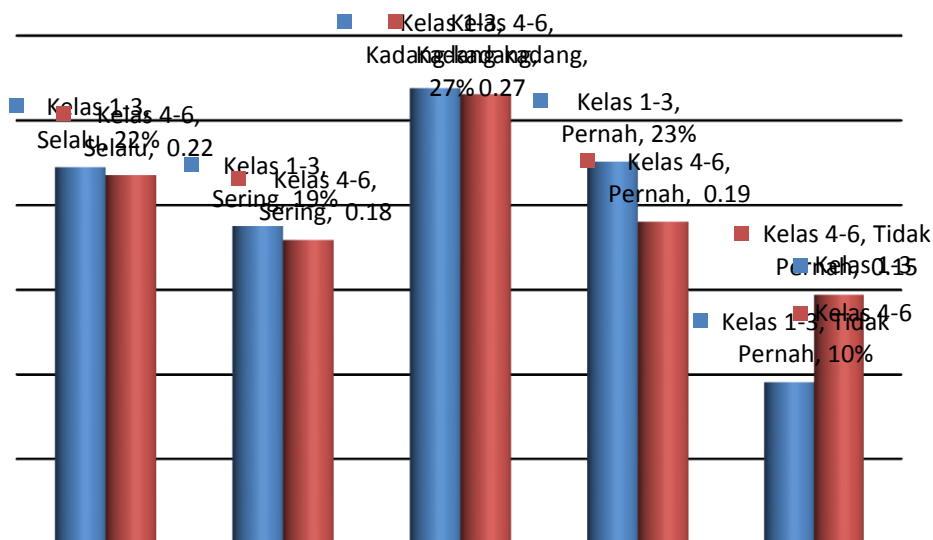


Gambar 9 Kemandirian dalam mengikuti aturan

Pada Gambar 9. terlihat bahwa masih ada 19 % siswa kelas 1-3 dan 15 % siswa kelas 4-6 yang tidak pernah mandiri dalam mengikuti aturan.

j. Kemandirian dalam mengambil keputusan

Hasil survey mengenai kemandirian dalam mengambil keputusan dapat dilihat pada Gambar 10.



Gambar 10 Kemandirian dalam mengambil keputusan

Pada Gambar 10. terlihat bahwa masih ada 10 % siswa kelas 1-3 dan 15 % siswa kelas 4-6 yang tidak pernah mandiri dalam mengambil keputusan. Dari data yang telah disajikan di atas, dapat disimpulkan bahwa Hasil survey mengenai kemandirian siswa sekolah dasar dapat dilihat pada Tabel 1.

Tabel 1. Kemandirian siswa sekolah dasar

Kriteria	Selalu	Sering	Kadang-kadang	Pernah	Tidak Pernah
Kelas 1-3	25%	23%	23%	16%	13%
Kelas 4-6	29%	24%	23%	14%	10%
Rata-rata	27%	23%	23%	15%	12%

Berdasarkan Tabel 5.1. dapat disimpulkan bahwa dari responden penelitian, rata-rata 27 % siswa sekolah dasar yang dikatakan mandiri dan 12 % tidak pernah mandiri. Data ini tentunya menjadi catatan penting bagi guru dalam upaya meningkatkan kemandirian anak didiknya.

D. Kesimpulan dan Saran

Berdasarkan pembahasan di atas maka kesimpulan yang dapat dirumuskan adalah sebagai berikut:

1. Kemandirian siswa sekolah dasar yang dijadikan sampel penelitian sangat memprihatinkan. Dari 1.805 orang siswa, hanya 27 % siswa sekolah dasar yang dikatakan mandiri dan 12 % tidak pernah mandiri.
2. Materi pendidikan kemandirian bagi siswa sekolah dasar belum menjadi perhatian yang serius.

Berdasarkan kesimpulan tersebut, disarankan hal-hal sebagai berikut:

1. Pemerintah harus lebih memperhatikan aspek kemandirian siswa sekolah dasar.
2. Pengadaan buku dan bahan ajar yang dapat menumbuhkan kemandirian siswa.

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Religion Education Models for Internal and External Religion Reconciliation

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Abstract: In reality of Islamic Religion Teacher fail in to develop the diversity awareness of tribe, religion, race and inter-communities (SARA), and religious school or sects. This Condition is more critic that religion teacher have never been involved in the sensitivity practice of diversity. As a result in class, Islamic religion teacher unable to internalize of tolerance values to pupil. Especial source of Islam (Qur'an and Hadis) have taught since ago of how material and method which can develop the understanding the tribe, religion, race and inter-communities (SARA). But its problem exactly discourse of development understanding the SARA from the especial source not yet implementation by Islamic Religion Teacher. Alternatives of practice of diversity in the class are: Ignasian model, Freirean model, and scientific approach model.

A. Pengantar

UNESCO mencanangkan 4 pilar pendidikan berkelanjutan yang harus masuk dalam kurikulum sebagai wahana *sustainable education*. Empat pilar tersebut meliputi: **learning to do, learning to know, learning to live together, dan learning to be**. Kemepatnya dioperasionalisasikan menjadi 5 komponen kelompok muatan pendidikan, yaitu: muatan keilmuan, muatan keahlian berkarya, muatan perilaku berkarya, muatan pengembangan kepribadian, dan muatan berkehidupan bersama. Kelima komponen tersebut yang difokuskan selama ini untuk diimplementasikan hanyalah muatan keilmuan. Muatan ini lebih mementingkan segi kognitif dan mengandalkan belahan otak kiri. Akibatnya banyak keluaran pendidikan kurang kreatif serta kurang bisa memahami pluralitas masyarakatnya dan kurang sensitif terhadap persoalan lingkungan masyarakat.

Pernyataan GBHN 1999 membenarkan hal tersebut dengan pernyataan: materi pelajaran yang berorientasi akhlak dan moralitas serta pendidikan agama kurang diberikan dalam bentuk latihan-latihan pengamalan untuk menjadi corak kehidupan sehari-hari. Karenanya masyarakat cenderung tidak memiliki kepekaan yang cukup untuk membangun toleransi, kebersamaan, khususnya dengan menyadari keberadaan masyarakat yang majemuk. Megawati (Solo Pos, 18 Mei 2004) menyatakan kritiknya sebagai berikut bahwa pendidikan agama justru mengembangkan sikap fanatisme yang berlebihan sehingga perbedaan agama harus dihancurkan. Kondisi ini lebih diperparah bahwa guru pendidikan agama di sekolah belum mengikuti perkembangan semacam itu, terutama tuntutan sosiologis yaitu toleransi internal dan antar agama. Hal ini lebih diperparah bahwa para guru pendidikan agama hampir tidak pernah dilibatkan dalam gelombang pergumulan pemikiran dan diskursus pemikiran keagamaan di seputar isu multikultural, pluralisme dan dialog antar umat beragama (Abdullah, 2001:248).

Pernyataan senada dinyatakan Bachtiar Effendy (2001:276) bahwa tidak jarang dunia pendidikan justru mengembangkan persoalan-persoalan yang dapat memperuncing kerukunan kehidupan antar dan internal umat beragama. Kritik kedua tokoh ini memang tidak dapat dipungkiri, karena dalam pendidikan agama selama ini lebih mementingkan ranah kognitif yang dangkal, yaitu sebatas hafalan-hafalan teks tanpa ada pemaknaan realitas. Teks kering inilah yang menggiring para siswa hanya sekedar menjadi robot yang tidak bisa memaknai kehidupan riil di masyarakatnya. Mereka memberlakukan masyarakat

seperti yang dibaca dalam teks, yang dilepaskan dari *asbab al nuzul* (sebab-sebab turun) maupun *asbab al wurudl*-nya (sebab-sebab diucapkan).

Selain itu pendidikan norma lebih sering mementingkan bagaimana membuat jawaban-jawaban legitimasi dari pertanyaan yang sering muncul dalam sebuah kegiatan keagamaan, termasuk dalam pengajaran yang kental bermuatan akhlak/etika. Jawaban semacam ini menjadikan sekolah keagamaan dan pendidikan agama, menurut Stanton (1994:233) gagal dalam mengembangkan ilmu pengetahuan pada semua bidang studi dan keilmuan serta kreativitas keilmuan. Sedikit-sedikit dinyatakan haram dan tidak boleh. Akibatnya banyak terjadi kebekuan dalam beragama dan pemeluk agama kurang toleran terhadap pemeluk agama lain maupun berbeda mazhab/aliran yang dianut. Begitu pula budaya dialog antar wacana, buku di lawan dengan buku (contoh kasus wacana yang dibangun Ibnu Rusyd dengan Al Ghazali, antar Imam Mazhab, atau Imam Syafi'i dengan *Qaul al-Qadim* dan *Qaul al-Jadiid*) tidak berkembang dalam masyarakat kekinian dan kedisinian dari pemeluk agama. Umat bereaksi sangat keras dengan cara meminta pada penguasa untuk melarang peredaran buku atau membakar buku yang tidak disepakatinya. Perilaku kontraproduktif inilah yang justru bisa menghancurkan peradaban manusia.

Diantara Penyebab munculnya kritik di atas menurut Komarudin Hidayat (Fuadudin dan Cik Hasan Basri, 1999:xii-xiii) disebabkan oleh tiga hal yaitu :

1. Pendidikan Agama lebih berorientasi pada belajar tentang Agama.
2. Tidak tertibnya penyusunan dan pemilihan materi-materi pendidikan agama, sehingga sering ditemukan hal-hal yang prinsipil yang seharusnya dipelajari lebih awal, malah terlewatkan.
3. Kurangnya penjelasan yang luas dan mendalam serta kurangnya penguasaan semantik dan generik atas istilah-istilah kunci dan pokok dalam ajaran agama sehingga sering ditemukan penjelasan yang sudah jauh dan berbeda dari makna, spirit dan konteksnya.

Maka terjadilah perdebatan:

1. Agama harus menjadi pelajaran wajib bagi siswa/mahasiswa di lembaga pendidikan formal disamping di rumah dan masyarakat, atau;
2. Agama hanya pelajaran pilihan (*optional*) di sekolah, atau;
3. Agama hanya diajarkan oleh keluarga dan masyarakat, sehingga sekolah hanya mengajarkan pendidikan budi pekerti/etika.

Selain itu ada indikasi lain bahwa ada ketakutan tokoh agama terhadap posisinya yang bisa bergeser seiring dengan perubahan keilmuan umat. Kuntowijoyo (2001:35) merunut perkembangan posisi tokoh agama sebagai berikut:

Tabel 1. Perkembangan Tokoh Agama dengan IPTEK

	Ulama	Komunikasi	Peran	Rekrutmen	Hubungan	Sifat	Solidaritas
Pra-Industri	Kiai	Lisan	Sosial	Genealogis	Kiai-Santri	Tertutup	Mekanis
Semi-Industrial	Guru	Tertulis	Politik	Segmental	Guru- Murid	Peraantara	Organis
Industrial	Mitra	Elektronik	Intelektual	Sporadis	Elite-Massa	Terbuka	Proliferasi

Guru/tokoh agama akan mengalami pergeseran seiring perkembangan masyarakatnya. Peserta didik tidak semata-mata belajar dari satu sumber dan media tetapi

beragam. Bahkan merekapun bisa belajar sendiri dan tidak harus bergantung pada satu guru. Peserta didik bisa belajar dari *compact disk*, internet dan software lainnya. Kenyataan ini membatasi peran guru/tokoh agama hanya terbatas pada peran intelektual, yang berarti bisa dibanding-bandingkan pendapatnya bahkan bisa terbantahkan apa yang disampaikan. Guru/tokoh agama bisa memiliki peserta didik yang beragam dan berganti-ganti. Konsekuensinya satu peserta didik bisa memiliki lebih dari satu guru, baik manusia maupun non manusia. Bisa juga sebaliknya, satu guru memiliki peserta didik yang selalu berganti dari waktu ke waktu. Akibatnya memunculkan fenomena baru yaitu peserta didik bebas dan guru bebas.

Kondisi ini lebih diperparah bahwa guru pendidikan agama di sekolah belum mengikuti perkembangan semacam itu, terutama tuntutan sosiologis yaitu toleransi antar agama/aliran/mazhab. Dan ini diperparah bahwa para guru pendidikan agama hampir tidak pernah dilibatkan dalam gelombang pergumulan pemikiran dan diskursus pemikiran keagamaan di seputar isu pluralisme dan dialog antar umat beragama (Abdullah, 2001:248). Sehingga kasus terakhir muncul yaitu kontroversi tentang pendidikan agama dan tujuan pendidikan yang dianggap "sangat agamis" karena mencantumkan pendidikan bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggungjawab (UU No. 20 tahun 2003 tentang Sistem Pendidikan Nasional). Belum lagi agama ditampilkan sebagai berikut:

Tabel 2. Tampilan Islam

Dasar: Nilai-Nilai Islam	Mitos	Ideologi	Ilmu
Cara Berfikir	Pra-Logis	Non-Logis	Logis
Bentuk	Magis	Abstrak/apriori	Kongkrit/empiris

Dari ketiga nilai tersebut, pembelajaran agama selama ini lebih didominasi oleh Nilai Agama berdasar Mitos dan Ideologi. Akibatnya yang sering muncul agama dimanifestasikan dalam bentuk mengambil ayat-ayat kitab suci agama untuk mengusir syetan, dan pemilihannya berdasar kebutuhan yang tidak sesuai dengan nilai spirit agama. Fenomena ini diperkuat dengan banyaknya tayangan TV yang melanggengkan agama hanya sebatas mitos, seperti tayangan Dunia Lain, Gentayangan, maupun tayangan mistik lainnya. Belum lagi masih ditemukan agama diajarkan pada nilai ideologis, yang mengandung maksud agama benar hanya di tingkatan teks bukan pada tingkatan kenyataan umat. Semestinya agama diajarkan dan ditampilkan pada nilai ilmu yang berarti agama yang cocok dengan kehidupan riil umat atau islam yang dipraktekkan.

B. Tiga Perspektif Beragama

Kedamaian internal dan antar agama memang diperlukan pemahaman karakteristik beragama seseorang. Beragama setiap individu terbagi menjadi 3 karakteristik, yaitu:

1. Eksklusif
2. Inklusif
3. Pluralisme

Tiga karakteristik ini memiliki tiga cara pandang berkaitan dengan perbedaannya dalam bersikap, yaitut:

1. Attitude to border
2. Attitude to other
3. Attitude to sensibility

Ciri-ciri masing cara pandang tersebut adalah sebagai berikut:

Tabel 3: Key Characteristics of Three Perspectives on Religion

Exclusivism	Inclusivism	Pluralism
attitude to border		
<ul style="list-style-type: none"> one-way; 	<ul style="list-style-type: none"> two-way; 	<ul style="list-style-type: none"> no-way through-integrity of each is vigorously asserted
<ul style="list-style-type: none"> semi-permeable 	<ul style="list-style-type: none"> permeable 	<ul style="list-style-type: none"> impermeable;
<ul style="list-style-type: none"> separate & exclusive; 	<ul style="list-style-type: none"> separable & mixable-ultimately inseparable; universal 	<ul style="list-style-type: none"> separate & exclusive
<ul style="list-style-type: none"> clear boundary visible at all times; own is vigorously defended-boundary of other is not respected 	<ul style="list-style-type: none"> boundary becomes blurred; ultimately ceases to operate; no respect for any boundaries 	<ul style="list-style-type: none"> clear boundary, respected and maintained; defends all boundaries

Robert Crotty and Shirley Wurst. (1998)

Tabel 3 menunjukkan bahwa dalam bersikap dengan batas agama, seorang yang eksklusif memiliki ciri: satu arah, terpisah dan eksklusif, batas yang jelas terlihat di sepanjang waktu, serta membela penuh semangat atas pandangan sendiri akan tetapi batas pihak lain tidak dihormati. Beragama Secara inklusif memiliki ciri: dua arah, dapat dipisahkan dan mixable-akhirnya dapat dipisahkan, batas menjadi kabur, akhirnya berhenti beroperasi, serta tidak menghormati batas-batas. Berbeda lagi dengan pluralisme dalam melihat batas memiliki ciri: tidak ada cara melalui-integritas masing-masing dengan menegaskan penuh semangat, terpisah dan eksklusif, batas yang jelas, dihormati dan dipelihara, serta membela semua batas. Dalam melihat orang lain beragama secara eksklusif, inklusif dan pluralism memiliki ciri sebagai berikut:

Tabel 4: Key Characteristics of Three Perspectives on Religion

Exclusivism	Inclusivism	Pluralism
attitude to other		
<ul style="list-style-type: none"> apartheid/assimilation 	<ul style="list-style-type: none"> syncretistic or ecumenical 	<ul style="list-style-type: none"> respects difference
<ul style="list-style-type: none"> didactic communication; 	<ul style="list-style-type: none"> sharing; reciprocal & mutual dialogue; 	<ul style="list-style-type: none"> respectful mutual dialogue
<ul style="list-style-type: none"> no compromise; total capitulation of other demanded 	<ul style="list-style-type: none"> compromise-all give up something to be part of new unity 	<ul style="list-style-type: none"> no compromise; nothing to give up
<ul style="list-style-type: none"> explicitly colonial 	<ul style="list-style-type: none"> subtly/implicitly colonial 	<ul style="list-style-type: none"> anti-colonial
<ul style="list-style-type: none"> single view & better 	<ul style="list-style-type: none"> single & multiple view = same 	<ul style="list-style-type: none"> multi-faceted-can see own and others' views without needing to change/ challenge own/other
<ul style="list-style-type: none"> fiercely different; other is inferior 	<ul style="list-style-type: none"> we're all the same 	<ul style="list-style-type: none"> different but equal
<ul style="list-style-type: none"> us V them 	<ul style="list-style-type: none"> us & them 	<ul style="list-style-type: none"> us-them, many
<ul style="list-style-type: none"> hierarchical & superior 	<ul style="list-style-type: none"> hierarchical & useful 	<ul style="list-style-type: none"> no hierarchy

Robert Crotty and Shirley Wurst. (1998)

Perbandingan tersebut menunjukkan bahwa beragama secara eksklusif dalam bersikap dengan orang lain berakibat pada menyalahkan pihak lain dan pihak lain dianggap remeh dan merasa paling benar sendiri, sehingga punya watak menjajah pihak lain secara terang-terangan. Hal ini disebabkan oleh cara memandang sesuatu/orang lain secara tunggal dan biasanya komunikasinya secara didaktik. Sedangkan inklusif bersikap terhadap orang lain memiliki ciri: semua pihak memberikan sesuatu untuk menjadi bagian dari kesatuan yang baru, memiliki watak menjajah pihak lain tidak secara terang-terangan, namun masih terjadi dialog timbal balik dan saling menguntungkan, mau berkompromi, serta menganggap pandangan tunggal dan beberapa pandangan dianggap sama. Lebih berbeda lagi sikap terhadap orang lain dilihat dari beragama secara pluralisme memiliki ciri : menghormati perbedaan, dialog saling menghormati, anti-kolonial, multi-fase dalam melihat pandangan sendiri dan pandangan orang lain tanpa perlu mengubah atau menantang sendiri ataupun dengan yang lainnya, serta sesuatu yang berbeda sebenarnya hakekatnya sama. Dalam bersikap terhadap kepekaan masing-masing perspektif memiliki gambaran sebagai berikut:

Tabel 5: Key characteristics of three perspectives on religion

Exclusivism	Inclusivism	Pluralism
attitude to sensibility		
• only one	• many-we can mix bits to make a new unity	• many-each with integrity
• my integrity	• no integrity	• multiple integrities

Robert Crotty and Shirley Wurst. (1998)

Perbandingan tersebut menunjukkan bahwa beragama secara eksklusif dalam sikap terhadap kepekaan memiliki ciri: hanya satu, dan integritas saya. Sedangkan inklusif bersikap terhadap kepekaan memiliki ciri: banyak namun kita berbercampur dalam satu lesatu menuju kesatuan yang baru, dan tidak ada integritas. Lebih berbeda lagi sikap terhadap kepekaan dilihat dari beragama secara pluralisme memiliki ciri : banyak tetapi masing-masing memiliki integritas dan integritas ganda.

Pandangan di atas senada dengan Abdurrahman Wahid (2006), dalam ber-Islam-pun terbagi atas: Islamku, Islam Anda, dan Islam Kita. Gus Dur menyatakan, “Islamku” perlu dilihat sebagai rentetan pengalaman pribadi yang perlu diketahui oleh orang lain, tetapi tidak dapat dipaksakan kepada orang lain. Sementara yang dimaksud dengan “Islam Anda”, lebih merupakan apresiasi dan refleksi terhadap tradisionisme atau ritual keagamaan yang hidup dalam masyarakat. Dalam konteks ini, Gus Dur memberikan apresiasi terhadap kepercayaan dan tradisi keagamaan sebagai “kebenaran” yang dianut oleh komunitas masyarakat tertentu yang harus dihargai. Menurut Gus Dur, “kebenaran” semacam itu berangkat dari keyakinan, dan bukan dari pengalaman. Keberagamaan semacam itu diformulasikan oleh Gus Dur sebagai “Islam Anda” yang juga perlu dihargai.

Adapun perumusan tentang “Islam Kita” lebih merupakan derivasi dari keprihatinan seseorang terhadap masa depan Islam yang didasarkan pada kepentingan bersama kaum Muslimin. Visi tentang “Islam Kita” menyangkut konsep integratif yang mencakup “Islamku” dan “Islam Anda”, dan menyangkut nasib kaum Muslimin seluruhnya. Persoalan mendasar dalam konteks “Islam Kita” itu terletak pada adanya kecenderungan sementara kelompok orang untuk memaksakan konsep “Islam Kita” menurut tafsiran mereka sendiri.

Dengan kata lain, mereka ingin memaksakan kebenaran Islam menurut tafsirannya sendiri. Monopoli tafsir kebenaran Islam seperti ini bertentangan dengan semangat demokrasi.

C. Pendidikan Agama dalam PP No. 55 tahun 2007

Peraturan ini mendefinisikan Pendidikan Agama sebagai berikut: Pendidikan yang memberikan pengetahuan dan membentuk sikap, kepribadian, dan ketrampilan peserta didik dalam mengamalkan ajaran agamanya yang dilaksanakan sekurang-kurangnya melalui mata pelajaran/kuliah pada semua jalur, jenis, dan jenjang pendidikan. Pengertian tersebut menunjukkan bahwa pendidikan agama harus memberikan pengetahuan sekaligus pembentukan sikap, kepribadian, dan ketrampilan siswa/mahasiswa sehingga teramalkan ajaran agama di kehidupan sehari-hari anak.

Pengamalan agama semacam itu menjadikan pendidikan agama harus memiliki fungsi sebagai berikut: membentuk manusia Indonesia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa serta berakhlak mulia dan mampu menjaga kedamaian dan kerukunan hubungan inter dan antarumat beragama.

Fungsi tersebut mengarahkan pendidikan agama harus diajarkan pada siswa/mahasiswa yang menjadikannya bersifat toleran, multikulturalisme, dan anti pada terorisme sehingga tercapai kedamaian dan kerukunan hubungan inter dan antar umat beragama. Fungsi ini mengarahkan tujuan pendidikan agama sebagai berikut yaitu: mengembangkan peserta didik dalam memahami, menghayati dan mengamalkan nilai-nilai agama yang menyerasikan penguasaannya dalam ipteks.

Bunyi tujuan yang mengarahkan agar pendidikan bisa mengembangkan peserta didik dalam memahami, menghayati dan mengamalkan nilai-nilai agama yang menyerasikan penguasaannya dalam ipteks memerlukan bahan ajar dan metode pembelajaran yang terpadu antara ilmu satu dengan ilmu lain, antara teori dan praktek, antara teks dengan ko-teks dan konteksnya. Pencapaian semacam itu memerlukan peserta didik harus seperti apa? Dalam peraturan ini disebutkan: "Setiap peserta didik pada satuan pendidikan berhak mendapatkan agama sesuai dengan agama yang dianut dan diajarkan oleh pendidik yang seagama". Tuntutannya agama harus diajar dan yang mendapat pengajaran harus sama agamanya karena agama tidak hanya di tingkatan wacana dan lisan saja, tetapi harus dihayati dan diamalkan peserta didik. Tuntutannya pendidikan agama harus bisa menumbuhkan sikap kritis, inovatif dan dinamis sehingga menjadi pendorong peserta didik untuk memiliki kompetensi dalam bidang ilmu pengetahuan, teknologi, seni dan atau olah raga. Cara yang bisa dicapai dengan menyelenggarakan pendidikan agama secara Interaktif, Inspiratif, Menyenangkan, Menantang, Mendorong kreativitas dan kemandirian, Menumbuhkan motivasi untuk hidup sukses. Tuntutan bagi guru Pendidikan Agama harus bisa menjadi "leader" sekaligus fasilitator di kelas.

D. Pokok-pokok Pemikiran Alternatif Pendidikan Agama

Komarudin Hidayat (1999) memberikan pemikiran ideal yang menarik tentang pendidikan/pengajaran agama yang relatif adaptif dengan perkembangan dan realitas masyarakatnya yaitu dengan membebaskan diri dari dikte-dikte sejarah masa lalu, membaca dan memahami ayat-ayat suci beserta sebab-sebab turunnya, dan mengeluarkan makna etisnya. Secara lebih operasional, Soedjatmoko (1976) memberikan sebuah tawaran agar pengajaran/pendidikan agama perlu sinkronisasi, kerjasama dan diinteraksikan

dengan pendidikan non agama, sehingga memudahkan peserta didik mengamalkan agama ke dalam kehidupan sehari-harinya. Hal ini dioperasionalkan secara lebih teknis oleh Mochtar Buchori (1994:56) dengan cara setiap jam kegiatan pendidikan agama memperkaya program pendidikan umum, sedangkan setiap jam kegiatan pendidikan umum akan memantapkan program pendidikan agama. Disinilah pendidikan agama tidak boleh terlampaui bersikap menyendiri, tetapi harus saling bekerjasama dengan ilmu lain. Bentuknya bisa berupa latihan-latihan pengamalan keagamaan, sehingga pendidikan menjadikan orang beragama secara transformatif. Artinya pendidikan agama yang bisa memperkuat rakyat lewat praksis sosial dan politik, tawar-menawar dengan negara serta berorientasi pada pemecahan problematika umat. Dengan demikian tidak akan terjadi kerusuhan hanya dikarenakan perbedaan aspirasi politik, agama, suku, golongan atau yang lain. Model yang ditawarkan, menurut Soedjatmoko (1976) akan membawa peserta didik bisa memahami konsep Tauhid, bahwa mereka adalah sama kedudukannya atau setara di hadapan Tuhan sehingga bisa dan mau menghormati setiap perbedaan di antara manusia. Keberlangsungan proses tauhid dalam setiap **praxis sosiologis** akan juga membawa **praxis emansipatoris** di kalangan umat, sehingga agama akan menjadi rahmat bagi seluruh alam.

Pemikiran menarik dinyatakan M. Quraish Shihab (1997:185 - 188) bahwa pendidikan agama haruslah menghasilkan “agamawan-agamawan yang berilmu” dan bukan sebatas “ilmuwan-ilmuwan bidang agama”. Orientasi semacam itu membawa konsekuensi pendidikan agama yang bermuatan syari’at yang berkaitan ritual agama diusahakan menjelaskan *hikmah al-tasyri’* agar anak didik dapat memahami dan menghayati sebab dan manfaat yang diperoleh. Begitu pula yang bermuatan aqidah diberikan secara berhati-hati dengan memperhatikan pemahaman internal dan eksternal masing-masing umat beragama, agar terjadi kerukunan dalam kehidupan bermasyarakat, berbangsa, dan bernegara. Begitu pula Abdullah (2001:15) memberikan pernyataan menarik bahwa pendidikan agama haruslah memperkuat dan memperteguh dimensi kontrak sosial keagamaan. M. Syafi’i Anwar (1995:129) menyebutkan Pendidikan Agama yang berorientasi pada empirisme dan pemecahan problematika umat, memperkuat rakyat lewat praksis sosial dan politik serta tawar menawar dengan negara.

Tawaran agar pembelajaran Agama Islam bisa mengarah pada kerukunan internal dan antar agama dengan cara pembelajarannya berorientasi problem subyek didik seperti paparan Sutrisno (tth) berikut ini:

No	PAI normatif	PAI problem subyek didik
1.	Berangkat dari penelitian literer terhadap Al-Qur’an, Al-Hadis, dan buku-buku Islam	Berangkat dari penelitian empiris (lapangan) terhadap kondisi obyektif subyek didik
2.	Ajaran agama Islam dipahami kemudian disistematisasi menjadi lima aspek yaitu al-Qur’an-Hadis, Aqidah (Keimanan), Akhlak, Fikih (Ibadah), dan SKI	Kondisi obyektif subyek didik diteliti oleh pendidik. Dari penelitian tersebut dapat ditemukan problem-problem mereka. Dari problem-problem itu kemudian dicarikan solusinya pada ajaran agama Islam.
3.	Kompetensi yang dituntut berkaitan dengan pencapaian norma agama Islam	Kompetensi yang dituntut berkaitan dengan pemecahan problem yang ada pada subyek didik
4.	Metode pendidikan bersifat mekanis: pelajaran diulang-ulang sampai hapal	Metode pendidikan bersifat problem-solving.
5.	Penilaian hasil belajar dilakukan dengan tes/ujian tulis dan praktek	Penilaian dilakukan dengan tes tulis, dan pengamatan terhadap perilaku subyek didik

PAI yang mendasarkan pada problem subyek didik tidak serta merta bisa memecahkan masalah masalah toleransi dan multikultur siswa kalau prosesnya hanya mengacu pada standar kompetensi lulusan (SKL). Disinilah diperlukan pengiring SKL yaitu standar kompetensi kemandirian (SKK). Standar kompetensi lulusan perlu diseiringsejalankan dengan standar kompetensi kemandirian serta menyatu dengan mata pelajaran lain serta bersinergi antara kegiatan intrakurikuler, kokurikuler, dengan ekstrakurikuler. Pada kurikulum tingkat satuan pendidikan sudah disiapkan juga pedoman selain yang berhubungan dengan mata pelajaran antara lain, yaitu; rambu-rambu penyelenggaraan pengembangan diri dalam jalur pendidikan formal; yang memuat antara lain "Standar Kompetensi Kemandirian Peserta Didik (SKK Peserta Didik)". Standar ini pada jenjang pendidikan dasar terdiri atas 10 aspek perkembangan sedangkan jenjang pendidikan menengah ada 11 aspek perkembangan. Pada jenjang pendidikan dasar (SD/MI dan SMP/MTs) aspek perkembangannya adalah landasan hidup religious, landasan perilaku etis, kematangan emosi, kematangan intelektual, kesadaran tanggung jawab sosial, kesadaran gender, pengembangan diri, perilaku kewirausahaan (kemandirian perilaku ekonomis), wawasan dan kesiapan karier serta kematangan hubungan dengan teman sebaya. SKK jenjang pendidikan ada penambahan satu aspek yaitu kesiapan diri untuk menikah dan berkeluarga.

Jika dikaitkan SKK dengan pendidikan agama berada pada aspek perkembangan landasan hidup religius, landasan perilaku etis, dan kematangan emosi. Paparan masing-masing jenjang sebagai berikut:

STANDAR KOMPETENSI KEMANDIRIAN (SKK) PESERTA DIDIK
 PADA SEKOLAH DASAR

No	Aspek Perkembangan	Tataran/Internalisasi Tujuan		
		Pengenalan	Akomodasi	Tindakan
1	Landasan hidup religious	Mengenal bentuk-bentuk dan tata cara ibadah sehari-hari	Tertarik pada kegiatan ibadah sehari-hari	Melakukan bentuk-bentuk ibadah sehari-hari
2	Landasan perilaku etis	Mengenal patokan baik-buruk atau benar salah dalam berperilaku	Menghargai aturan-aturan yang berlaku dalam kehidupan sehari-hari	Mengikuti aturan yang berlaku dalam kehidupan sehari-hari
3	Kematangan emosi	Mengenal perasaan diri sendiri dan orang lain	Memahami perasaan diri sendiri dan orang lain	Mengekspresikan perasaan secara wajar

Pada jenjang Sekolah Dasar memang tidak terlihat pengembangan toleransi beragama maupun multikultural, begitupula pada jenjang Sekolah Menengah Pertama berikut ini:

STANDAR KOMPETENSI KEMANDIRIAN (SKK) PESERTA DIDIK
 PADA SEKOLAH LANJUTAN TINGKAT PERTAMA

No	Aspek Perkembangan	Tataran/Internalisasi Tujuan		
		Pengenalan	Akomodasi	Tindakan
1	Landasan hidup religious	Mengenal arti dan tujuan ibadah	Berminat mempelajari arti dan tujuan ibadah	Melakukan berbagai kegiatan ibadah dengan

				kemauan sendiri
2	Landasan perilaku etis	Mengenal alasan perlunya mentaati aturan/norma berperilaku	Memahami keragaman aturan/patokan dalam berperilaku dalam konteks budaya	Bertindak atas pertimbangan diri terhadap norma yang berlaku`
3	Kematangan emosi	Mengenal cara-cara mengekspresikan perasaan secara wajar	Memahami keragaman ekspresi perasaan diri dan perasaan orang lain	Mengekspresikan perasaan atas dasar pertimbangan kontekstual

Pengembangan multikultural dan toleransi sudah mulai dikembangkan di jenjang SMP terutama dalam aspek kematangan emosi pada tataran tindakan yaitu mengekspresikan perasaan atas dasar pertimbangan kontekstual. Siswa SMP diarahkan pada tindakan apapun harus mempertimbangkan aspek konteks kekinian dan kedisninan siswa. SKK yang mengarahkan pada toleransi dan multikultural terjadi pada tingkat SMA. Berikut gambarannya

STANDAR KOMPETENSI KEMANDIRIAN (SKK) PESERTA DIDIK
 PADA SEKOLAH LANJUTAN TINGKAT ATAS

No	Aspek Perkembangan	Tataran/Internalisasi Tujuan		
		Pengenalan	Akomodasi	Tindakan
1	Landasan hidup religious	Mempelajari hal ihwal ibadah	Mengembangkan pemikiran tentang kehidupan beragama	Melaksanakan ibadah atas keyakinan sendiri disertai sikap toleransi
2	Landasan perilaku etis	Mengenal keragaman sumber norma yang berlaku di masyarakat	Menghargai Keragaman sumber norma sebagai rujukan pengambilan keputusan	Berperilaku atas dasar keputusan yang mempertimbangkan aspek-aspek etis
3	Kematangan emosi	Mempelajari cara-cara menghindari konflik dengan orang lain	Bersikap toleran terhadap ragam ekspresi perasaan diri sendiri dan orang lain	Mengekspresikan perasaan dalam cara-cara yang bebas,terbuka dan tidak menimbulkan konflik

SKK sesuai dengan jenjang pendidikan di atas sangat tepat kalau disinergikan dengan Pendidikan Agama, terutama berkaitan dengan aspek perkembangan landasan hidup beragama yang mengarahkan anak semakin dewasa semakin matang berakhlak sesuai perkembangan moral di tahap prinsip etik universal.

E. Alternatif Model Pendidikan Agama

Pendidikan Agama dapat dikembangkan melalui dua model, diantaranya adalah sebagaimana berikut:

1. Model aksi-refleksi-aksi dalam pembelajaran yang lebih mementingkan pada siswanya. Model ini diterapkan oleh Paulo Freire yang lebih mementingkan pembelajaran hadap masalah (poblem possing) dengan paradigma kritis menggunakan dialog antara

fasilitator dan pembelajar yang membawa percakapan yang bernilai pengalaman divergen, harapan, perspektif, dan nilai (value). Dialog yang digunakan bukan bermakna sebatas teknis dan taktik, tetapi komunikasi kritis yang berarti merefleksikan bersama (guru dan siswa) apa yang diketahui dan tidak diketahui kemudian bertindak kritis untuk mentransformasi realitas (Freire dan Shor, 2001: 51-52). Yang utama dari paradigma ini adalah pengakuan manusia sebagai hal yang sentral bagi sebuah perubahan yang memandang sistem dan struktur sosial secara kritis (Mansour Fakih, 1996: 63). Pembelajaran ini bersifat membebaskan yang memiliki prasyarat (diilhami dari sebuah buku Riset Partisipatoris Riset Pembebasan, karya Walter Fernandes dan Rajesh Tandon), diantaranya:

- a. Tidak ada pembagian kekuasaan, kedudukan guru dan siswa adalah seimbang dalam mencari kebenaran ilmu pengetahuan (setara dalam srawung ilmiah). Keduanya merupakan mitra belajar sehingga harus saling menghormati.
 - b. Penggunaan sumber daya setempat (khususnya murid, sumber belajar, bahan ajar, dan lainnya yang terkait dengan pembelajaran). Sumber dari luar siswa hanya memainkan peran pendukung dan tidak lagi merupakan sumber dominan dan kontrol.
 - c. Pembelajaran mengakar pada konteks setempat, model rancangan dan pelaksanaan model secara sederhana dan relevan berasal dari masukan siswa.
 - d. Menekankan pada pembelajaran kualitatif dan berorientasi pada proses.
2. Model Ignasian. Model ini hampir mirip dengan yang pertama, langkah yang ditempuh meliputi: konteks, pengalaman (langsung maupun tidak langsung), refleksi (daya ingat, pemahaman, daya imajinasi dan perasaan) untuk menangkap arti dan nilai hakiki dari apa yang dipelajari, aksi (tindakan ini mengacu kepada pertumbuhan batin manusia berdasarkan pengalaman yang telah direfleksikan dan mengacu juga kepada yang ditampilkan), dan evaluasi (Drost, 1999: 45-58).
 3. Model pendekatan saintifik. Pendekatan yang populer pada kurikulum 2013 bisa diterapkan dalam pembelajaran agama yang toleran, dan multikultural. Temuan Muhammad Munadi,dkk (2014) menemukan bahwa Pendidikan Agama Islam dengan pendekatan saintifik menjadikan siswa memahami Agama Islam secara kontekstual serta menjadikan siswa tidak kaku melihat realitas kehidupan ke-Islam-an di sekitarnya.

Tiga model di atas memang belum biasa dikembangkan di sekolah-sekolah Islam tetapi bisa diterapkan. Hal ini tentunya tergantung dari kesiapan para pengajar dari segi pengetahuan dan pengalaman masing-masing.

F. Rekayasa Pendidikan Agama Islam : Sebuah Pemikiran Awal

Pemikiran tiga model di atas bisa digambarkan secara praksis dalam kegiatan pembelajaran Pendidikan Agama Islam. Pendidikan Agama Islam memang tidak bisa hanya sebatas diceramahkan, tetapi harus dipraktekkan dalam kehidupan sehari-hari peserta didik di tingkat sekolah, keluarga, maupun masyarakat. Al Qur'an dan Hadis sebenarnya memberikan pernyataan yang mengarahkan bahwa dalam mendidik orang lain tidak boleh hanya diceramahkan secara lisan, tetapi lebih banyak melalui tahapan aksi, refleksi dan aksi. Seperti yang diungkapkan dalam Qur'an Surat Arrum (30): 41- 43:

"Telah nampak kerusakan di darat maupun di lautan disebabkan karena perbuatan tangan manusia, supaya Allah merasakan kepada mereka sebagian dari akibat perbuatan mereka, agar mereka kembali (ke jalan yang benar. Katakanlah Adakanlah perjalanan di muka bumi dan perhatikanlah bagaimana kesudahan orang-orang yang dahulu, kebanyakan mereka itu adalah orang-orang yang mempersekutukan (Allah). Oleh karena itu hadapkanlah wajahmu kepada agama yang lurus (Islam) sebelum datang dari Allah suatu hari yang tak dapat ditolak (kedatangannya) pada hari itu mereka berpisah-pisah."

Ayat tersebut menunjukkan bahwa dalam Pembelajaran tentang Menghormati Lingkungan Hidup yang lebih mengena adalah mengalami sendiri, tetapi bisa saja melakukan refleksi maupun aksi. Bentuk refleksinya melalui kegiatan perjalanan di muka bumi (field trip atau yang sejenis) dan tahapan aksinya berupa perhatikanlah bagaimana kesudahan orang-orang yang dahulu (Metode yang dipakai bisa metode induktif, deduktif maupun studi kasus). Setelah ada proses refleksi ditutup dengan kesadaran untuk aksi berupa ketundukan hakiki kepada Islam. Spirit ayat ini menunjukkan bahwa metode ceramah perlu dikurangi maupun dihindari, karena Allah dalam ayat lain menyatakan:

"Hai orang-orang beriman mengapa kamu mengatakan apa yang tidak kamu lakukan. Amat besar kebencian di sisi Allah bahwa kamu mengatakan sesuatu tetapi tidak kamu kerjakan. (Ash Shaaf: 2-3)."

Bentuk lain yang disampaikan oleh Allah melalui Qur'an berkait dengan pembelajaran Tauhid dalam Surat Al Baqarah: 258-260.

"Apakah kamu tidak memperhatikan orang yang mendebat Ibrahim Tuhannya (Allah) karena Allah telah memberikan kepada orang itu pemerintahan (kekuasaan). Ketika Ibrahim mengatakan: "Tuhanku ialah yang menghidupkan dan mematikan", orang itu berkata: "saya dapat menghidupkan dan mematikan". Ibrahim berkata: "sesungguhnya Allah menerbitkan matahari dari timur maka terbitkanlah dia dari barat." Lalu heran terdiamlah orang kafir itu, dan Allah tidak memberi petunjuk kepada orang-orang yang zalim."

"Atau apakah (kamu tidak memperhatikan) orang yang melalui suatu negeri yang (temboknya) telah roboh menutupi atap-atapnya. Dia berkata: "Bagaimana Allah menghidupkan kembali negeri ini setelah roboh?" Maka Allah mematikan orang itu seratus tahun, kemudian menghidupkannya kembali. Allah bertanya: Berapakah lamanya kamu tinggal di sini? Ia menjawab: "Saya telah tinggal di sini sehari atau setengah hari". Allah berfirman: "sebenarnya kamu telah tinggal di sini seratus tahun; lihatlah kepada makanan dan minumanmu yang belum lagi berubah; dan lihatlah kepada keledai kamu (yang telah menjadi tulang belulang); kami akan menjadikan kamu tnda kekuasaan Kami bagi manusia; dan lihatlah kepada tulang belulang keledai itu, bagaimana Kami menyusunnya kembali, kemudian Kami menutupinya dengan daging". Maka tatkala telah nyata kepadanya (bagaimana Allah menghidupkan yang telah mati) diapun berkata: "Saya yakin bahwa Allah Maha Kuasa atas segala sesuatu".

"Dan (ingatlah ketika Ibrahim) berkata: "Ya Tuhanku, perlihatkanlah kepadaku bagaimana Engkau menghidupkan orang-orang mati." Allah berfirman: "apakah kamu belum percaya?" Ibrahim menjawab: "Saya telah percaya, akan tetapi agar

bertambah tetap hati saya." Allah berfirman: "(Kalau demikian) ambillah empat ekor burung. Lalu potong-potonglah burung-burung itu kepadamu, kemudian letakkanlah tiap bagian (dari yang telah dipotong itu) daripadanya atas tiap-tiap bukit. Sesudah itu panggillah dia, niscaya dia akan datang kepadamu dengan segera." Dan ketahuilah bahwa Allah Maha Perkasa lagi Maha Bijaksana. "

Tiga ayat yang berurutan ini memaparkan bahwa Pendidikan Tauhid memerlukan proses panjang dengan tahapan aksi, refleksi, dan aksi serta pendekatan saintifik. Tahapan aksi pada ayat 258 bahwa dalam pembelajaran Tauhid memerlukan metode dialog, metode pembuktian, dan memerlukan refleksi setelah terjadinya dialog. Ketika refleksi berlangsung ternyata tidak mentauhidkan Allah, itu semua sudah merupakan urusan Allah. Disinilah peran guru sebatas fasilitator bagi peserta didiknya, sehingga guru tidak begitu perlu mengajarkan agama secara dogmatis tetapi yang memberdayakan siswa.

Begitupula ayat selanjutnya Allah mendiskripsikan bagaimana mendidik ajaran Tauhid pada ummatnya melalui Nabinya. Proses yang dipakai memakai tiga tahapan juga, yaitu tahapan aksi berupa perintah untuk melakukan penelaahan kejadian-kejadian di sekitar manusia melalui suatu negeri yang (temboknya) telah roboh menutupi atap-atapnya. Dilanjutkan oleh Allah agar manusia melakukan refleksi berupa pernyataan Dia berkata: "Bagaimana Allah menghidupkan kembali negeri ini setelah roboh?" Pernyataan Tuhan semacam ini belum bisa dicerna oleh logika manusia. Tindaklanjutnya berupa aksi melalui Allah mematikan orang itu seratus tahun, kemudian menghidupkannya kembali. Setelah dihidupkan manusia dituntun untuk melakukan refleksi dan aksi secara berbarengan melalui sebuah dialog antara Allah dengan manusia: "Berapakah lamanya kamu tinggal di sini? Ia menjawab: "Saya telah tinggal di sini sehari atau setengah hari". Allah berfirman:

"sebenarnya kamu telah tinggal di sini seratus tahun; lihatlah kepada makanan dan minumanmu yang belum lagi berubah; dan lihatlah kepada keledai kamu (yang telah menjadi tulang belulang); kami akan menjadikan kamu tanda kekuasaan Kami bagi manusia; dan lihatlah kepada tulang belulang keledai itu, bagaimana Kami menyusunnya kembali, kemudian Kami menutupinya dengan daging".

Kegiatan terakhir dengan tahapan aksi berupa keyakinan seseorang setelah tahapan-tahapan sebelumnya dilakukan. Ayat selanjutnya juga memakai tahapan yang tidak berbeda dengan dua ayat sebelumnya, tetapi yang melakukan aksi, refleksi, dan aksi adalah Nabi Ibrahim untuk memperkuat keimanannya.

Ayat lain juga menunjukkan bahwa pembelajaran Tauhid ataupun Aqidah tidak harus didoktrinkan tetap harus melalui dialog - baik melalui dialog antar individu, dialog dengan masyarakat maupun dialog dengan fenomena alam. Seperti Dialog Ibrahim dengan fenomena Alam berkaitan dengan Ketauhidan ditunjukkan dalam Surat Al An'am (6) : 75 : Allah memperlihatkan ciptaan-Nya sebagai pengenalan "Diri-Nya", Surat Al An'am 76 : Melihat bintang kemudian dianggap tuhan, Surat Al An'am 77 : Melihat bulan kemudian dianggap tuhan. Surat Al An'am 78 : Melihat matahari kemudian dianggap tuhan. Surat Al An'am 79 : Ketidak puasannya (melihat bintang, bulan, dan matahari), sehingga "ada sesuatu" yang menciptakan yaitu : Allah. Contoh lain pembelajaran Tauhid melalui dialog Ibrahim dengan orang tuanya dan Masyarakat : Al An'am (6) : 74 : Dialog Ibrahim dengan ayahnya atas sembah berhalah, Ashshaffat (37) : 85 – 90 : Dialog Ibrahim dengan ayah dan

masyarakat atas sembahhan berhala, Ashshaffat (37) : 91 – 97 : Dialog Ibrahim dengan masyarakat atas sembahhan berhala, Surat Al Anbiya (21) 52 – 71 : Dialog Ibrahim dengan masyarakat atas sembahhan berhala dan pembuktian kelemahan tuhan berhala, Surat Al An'am (6) 80 – 83 : Dialog Ibrahim dengan masyarakat atas capaiannya "mencari" Tuhan.

Pendidikan Fiqhpun bisa dikembangkan untuk tidak semata-mata fanatik pada aliran/mazhab tertentu. Langkah yang bisa dikembangkan melalui peningkatan wacana lintas mazhab/aliran pada bahan-bahan ajar Fiqh. Contoh: Bahan Ajar dengan topik Shalat, isi bahan ajar diantaranya meliputi: Niat. Bahasannya harus ada minimal 2 dalil tentang diperkenalkannya Niat dengan lisan dan diperkenalkannya Niat dalam hati (tidak diucapkan dengan lisan). Materi yang demikian harusnya ditindaklanjuti dengan metode pembelajaran yang mengakui lintas mazhab/aliran. Metode yang bisa dipakai dengan metode mencari dan melacak Kitab-Kitab Fiqh, baik yang ditulis tokoh bermazhab Syafi'i, Hanafi, Maliki, Hambali, maupun Ja'fari secara kelompok. Setelah ditemukan dalil-dalil tersebut, masing-masing kelompok mempresentasikan hasil pelacakannya.

Fiqh perbandingan menjadi mutlak diajarkan, baik melalui bahan ajar maupun metode yang dipakai. Tingkat pengetahuan yang tinggi atas perbedaan bisa menjadikan siswa bisa memahami dan memaklumi perbedaan itu tanpa harus menyalahkan pihak lain atau tidak merasa benar sendiri apa yang dilakukan. Pendidikan Ekonomi bisa mengembangkan pendidikan Fiqh dan Tauhid, seperti ayat yang melarang perputaran kekayaan hanya terbatas pada orang-orang kaya, ditindaklanjuti dengan cara larangan Nabi kepada ummatnya agar tidak melakukan penimbunan barang dengan maksud meninggikan harga (ikhtikar). Sehingga akan terjadi solidaritas dan kesetiakawanan seperti yang diungkapkan oleh Allah dalam ayat berikut ini:

"Dan Allah melebihkan sebahagian kamu dari sebagian lainnya dalam hal rizki, tetapi orang-orang yang dilebihkan (rizkinya itu) tidak mau memberikan rizki mereka kepada budak-budak yang mereka miliki, agar mereka sama (merasakan) rizki itu. Maka mengapa mereka mengingkari ni'mat Allah? (An Nahl:71)."

Ayat tersebut menunjukkan bahwa perintah untuk berderma baik wajib maupun sunat, bisa dilakukan dengan model refleksi. Disinilah sebenarnya cara yang bisa dikembangkan melalui metode observasi langsung, atau studi kasus melalui kegiatan outdoor activity. Model pendidikan agama di atas tidak melulu mengarah pada semangat misionaris dan dakwah yang menegaskan truth claim, akan tetapi menumbuhkembangkan sikap batin siswa agar mampu melihat kebaikan Tuhan dalam diri sendiri, sesama, dan dalam lingkungan hidupnya. Terbentuknya model ini bisa membawa Pendidikan Agama sebagai tempat semaian awal dan utama dalam belajar berdemokrasi, karena sudah mulai sejak dari rumah dan masyarakat (pendidikan informal).

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G. Penutup

Model yang bisa ditawarkan dalam menyemai kedamaian internal dan eksternal beragama ada tiga, yaitu: model aksi-refleksi-aksi, model ignasian, dan model pendekatan saintifik. Tiga model di atas memang belum biasa dikembangkan di sekolah-sekolah Islam tetapi bisa diterapkan. Hal ini tentunya tergantung dari kesiapan para pengajar dari segi pengetahuan dan pengalaman masing-masing.

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Abstract: Character building is a very important thing instilled to early childhood, i.e at the basic educational level because early childhood is the golden period of development (golden age) to determine the quality of a child in adult life. The failure of good character building or personality in early childhood will create problematic personality in their adult life later. The success of parents and teachers guide their children in education and overcome personality conflicts at an early age will determine the success of the child in the face of social life in later adult life. We realize that character building at the primary level have a very important role as the main foundation creates character in the future. The synergy with our government is being intensively doing character education at all levels of education, especially at the primary level. Along with it in an effort to help the government to do value character, then the researchers have conducted research on the development of character building models in SDS Muhammadiyah 29 Medan on integrated curriculum. This was done because during the instilling pattern character building is the dichotomy that character education is only internalized through the eyes of Islamic Religious Education (PAI) and the Pancasila and Citizenship Education (PPKn) separately, but this current study is expected to be able to reveal, identify and develop character building models through an integrated curriculum in all subjects that can be taught at the level of SDS Muhammadiyah 29 Medan.

Keywords: models of character education, integrated curriculum

A. Pendahuluan

Kritikan terhadap dunia pendidikan yang mengemuka akhir-akhir ini di tengah masyarakat adalah bahwa pendidikan kita pada umumnya di Indonesia belum berhasil membangun manusia yang berkarakter. Bahkan tidak sedikit yang menyebut bahwa pendidikan kita gagal karena banyak para lulusan sekolah kita mulai dari Sekolah Dasar sampai Perguruan Tinggi, dari para sarjana sampai bergelar profesor serta yang memiliki otak yang cerdas tetapi bermental lemah dan berperilaku amoral. Hal ini bisa terjadi karena penanaman karakter yang belum membekas dan tidak berkesan ketika dulunya berada pada tingkat dasar (Sekolah Dasar).

Dengan demikian membicarakan karakter merupakan hal yang terpenting dan sangat mendasar. Karena dengan karakter tersebut kita dapat membedakan manusia dengan makhluk lainnya. Orang-orang yang berkarakter baik secara individual maupun sosial ialah orang-orang yang sesungguhnya memiliki akhlak, moral, dan budi pekerti yang baik. Hal ini bisa dilakukan melalui pendidikan karakter yang ditanamkan kepada siswa sejak dini. Mengingat hal ini sangat penting, maka pendidikan karakter harus ditanamkan melalui proses pembelajaran yang terintegrasi.

Oleh karena itu, pendidikan karakter harus ditanamkan sejak mulai dari tingkat dasar atau SD. Hal ini dapat dijadikan sebagai pondasi utama bagi anak untuk melanjutkan pendidikan selanjutnya ke depan. Selain itu juga bahwa siswa SD lebih mudah dibentuk kepribadiannya sehingga akan berdampak kepada karakternya. Kalau sudah terbentuk kepribadiannya di masa SD maka akan lebih berkarakter lagi pada usia selanjutnya (dewasa). Sehingga ke depan dengan penerapan pendidikan karakter yang ditanamkan

melalui kurikulum terintegrasi, anak akan berubah menjadi lebih disiplin, anti kekerasan, tidak melawan guru, rajin belajar, senang membantu orang lain, hormat pada orang tua dan guru, tidak melakukan amoral, dan lain-lain. Hal ini sejalan dengan budaya yang ditanamkan melalui pendidikan karakter antara lain: ketakwaan, kearifan, keadilan, kesetaraan, harga diri, percaya diri, harmoni, kemandirian, kepedulian, kerukunan, ketabahan, kreativitas, kompetitif, kerja keras, keuletan, kehormatan, kedisiplinan, dan keteladanan.

Penguatan pendidikan karakter sangat relevan dalam membentuk kepribadian dan karakter anak, hal ini dijadikan sebagai alat dalam mengatasi berbagai perilaku yang tidak baik sehingga berubah menjadi perilaku yang lebih baik. Kritik lain yang tidak kalah mengkhawatirkan adalah mulai lunturnya semangat kebangsaan. Semangat ke-Bhineka Tunggal Ika-an bangsa Indonesia akhir-akhir ini berada di titik nadir. Bangsa Indonesia sebagai bangsa yang multikultur adalah sebuah fakta. Puluhan suku bangsa, etnis, ras, dan beragamnya agama masyarakat Indonesia dengan berbagai latar belakangnya membawa konsekuensi tersendiri dalam berbangsa dan bermasyarakat.

Multikulturalisme dan karakter bangsa tampaknya berkait erat. Merosotnya karakter bangsa berdampak pada menipisnya semangat kebersamaan bangsa Indonesia sebagai bangsa yang multikultural. Terkikisnya semangat saling menghargai antar suku bangsa, etnis, ras, dan antar pemeluk agama saat ini adalah salah satu indikator bahwa pembentukan manusia Indonesia yang multikultur berkarakter belum berhasil. Karena masih ditemukannya siswa SD yang belum bisa menerima keberagaman multikultural yang ada pada diri mereka, seperti masih seringnya ditemukan ada siswa SD yang suka mengejek etnis dan suku lain, dan bahkan melecehkan agama lain yang ternyata tidak seagama dengan dirinya. Merasa etnis, suku, agamanya yang paling baik dan menganggap yang lain lebih jelek.

Dengan demikian setelah dilakukan pendidikan karakter bagi siswa SD, maka mereka akan timbul rasa saling menghargai, dan terhindar dari perilaku-perilaku yang tidak terpuji. Oleh karena itu, dengan latar belakang masalah tersebut peneliti tertarik untuk mengadakan sebuah penelitian model pendidikan karakter yang terintegrasi pada tingkat SD. Sehingga setelah adanya penelitian tersebut maka akan terlihat dan teridentifikasi model pendidikan karakter yang diterapkan selama ini pada tingkat pendidikan dasar dan lebih spesifik pada SDS Muhammadiyah 29 Medan nantinya.

Dengan demikian akhirnya penelitian ini mengambil sebuah judul Pengembangan Model Pendidikan Karakter Melalui Kurikulum Terintegrasi Pada SDS Muhammadiyah 29 Medan.

B. Tinjauan Pustaka

1. Makna dan Urgensi Pendidikan Karakter

Membicarakan karakter merupakan hal sangat penting dan mendasar. Karakter adalah mustika hidup yang membedakan manusia dengan binatang. Manusia tanpa karakter adalah manusia yang sudah “membinatang”. Orang-orang yang berkarakter kuat dan baik secara individual maupun sosial ialah mereka yang memiliki akhlak, moral, dan budi pekerti yang baik. Mengingat begitu urgennya karakter, maka institusi pendidikan memiliki tanggung jawab untuk menanamkannya melalui proses

pembelajaran. Penguatan pendidikan karakter dalam konteks sekarang sangat relevan dengan untuk mengatasi krisis moral yang sedang terjadi di Negara kita.

Griek dalam Zubaedi (2011:9) mengemukakan bahwa karakter dapat didifenisikan sebagai paduan daripada segala tabiat manusia yang bersifat tetap, sehingga menjadi tanda yang khusus untuk membedakan orang yang satu dengan yang lain. Kemudian Leonardo A. Sjamsuri dalam Zubaedi (2011: 9) mengemukakan bahwa karakter merupakan siapa anda sesungguhnya. Batasan ini menunjukkan bahwa karakter sebagai identitas yang dimiliki seseorang yang bersifat menetap sehingga seseorang atau sesuatu itu berbeda dari yang lain.

Menurut Ekowarni dalam Zubaedi, 2011:9 menyatakan bahwa pada tataran mikro karakter diartikan; a) kualitas dan kuantitas reaksi terhadap diri sendiri, orang lain, maupun situasi tertentu, b) watak, akhlak, ciri psikologis. Sebagai aspek kepribadian, karakter merupakan cerminan dari kepribadian secara utuh dari seseorang: mentalitas, sikap, dan perilaku. Sedangkan menurut Alwisol, 2006:8, karakter diartikan sebagai gambaran tingkah laku yang menonjolkan nilai benar-salah, baik-buruk, baik secara eksplisit maupun implisit.

Kata karakter berasal dari kata Yunani, yang berarti "*to mark*" (menandai) dan memfokuskan, bagaimana mengaplikasikan nilai kebaikan dalam bentuk tindakan atau tingkah laku (Mushfiroh, 2008:209). Oleh sebab itu, seseorang yang berperilaku tidak jujur, kejam, atau rakus dikatakan sebagai orang yang berkarakter jelek, sementara orang yang berperilaku jujur, suka menolong dikatakan sebagai orang yang berkarakter baik dan mulia. Jadi istilah karakter erat kaitannya dengan *personality* (kepribadian) seseorang. Seseorang bisa disebut orang yang berkarakter (*a person character*) apabila perilakunya sesuai dengan kaidah moral (Zubaedi, 2011:12).

Dalam terminologi Islam, pengertian karakter memiliki kedekatan pengertian dengan pengertian akhlak. Kata akhlak berasal dari kata *khalaqa* (Bahasa Arab) yang berarti perangai, tabiat dan adat istiadat. Menurut pendekatan etimologi, pendekatan akhlak berasal dari Arab yang jamak dari bentuk mufradnya *khuluqun* yang menurut lughah diartikan budi pekerti, perangai, tingkah laku atau tabiat (Ma'ruf, tt:1994). Secara terminologi (istilah), karakter diartikan sebagai sifat manusia pada umumnya yang bergantung pada faktor kehidupannya sendiri. Karakter adalah sifat kejiwaan, akhlak atau budi pekerti yang menjadi ciri khas seseorang atau sekelompok orang. Karakter dapat juga diartikan sama dengan akhlak dan budi pekerti sehingga karakter bangsa sama dengan akhlak bangsa atau budi pekerti bangsa.

Karakter adalah cara berpikir dan berperilaku yang menjadi ciri khas tiap individu untuk hidup dan bekerjasama, baik dalam lingkup keluarga, masyarakat, bangsa dan negara. Individu yang berkarakter baik adalah individu yang bisa membuat keputusan dan siap mempertanggungjawabkan setiap akibat dari keputusan yang ia buat (Suyanto, 2000:15). Menurut Musfiroh, karakter mengacu kepada serangkaian sikap (*attitudes*), perilaku (*behaviors*), motivasi (*motivations*), dan keterampilan (*skills*) (Kemdiknas, 2010:12).

Dengan demikian pendidikan *karakter* adalah pendidikan budi pekerti plus, yaitu yang melibatkan aspek pengetahuan (*cognitive*), perasaan (*feeling*), dan tindakan (*action*). Menurut Thomas Lickona, tanpa ketiga aspek ini, maka pendidikan karakter tidak akan efektif (Suyanto, 2012). Terdapat sejumlah nilai budaya yang dapat

dijadikan karakter, yaitu ketakwaan, kearifan, keadilan, kesetaraan, harga diri, percaya diri, harmoni, kemandirian, kepedulian, kerukunan, ketabahan, kreativitas, kompetitif, kerja keras, keuletan, kehormatan, kedisiplinan, dan keteladanan.

Pendidikan karakter juga dapat diartikan sebagai suatu sistem penanaman nilai-nilai karakter kepada warga sekolah yang meliputi komponen pengetahuan, kesadaran atau kemauan, dan tindakan untuk melaksanakan nilai-nilai tersebut, baik terhadap Tuhan Yang Maha Esa (YME), diri sendiri, sesama, lingkungan, maupun kebangsaan sehingga menjadi manusia insan kamil (manusia yang sempurna). Dalam pendidikan karakter di sekolah, semua komponen (*stakeholders*) harus dilibatkan, termasuk komponen-komponen pendidikan itu sendiri, yaitu isi kurikulum, proses pembelajaran dan penilaian, kualitas hubungan, penanganan atau pengelolaan mata pelajaran, pengelolaan sekolah, pelaksanaan aktivitas atau kegiatan ko-kurikuler, pemberdayaan sarana prasarana, pembiayaan, dan etos kerja seluruh warga dan lingkungan sekolah.

Dengan pendidikan karakter yang diterapkan secara sistematis dan berkelanjutan, seorang anak akan menjadi cerdas secara emosi. Kecerdasan emosi ini adalah bekal penting dalam mempersiapkan anak menyongsong masa depan, karena seseorang akan lebih mudah dan berhasil menghadapi segala macam tantangan kehidupan, termasuk tantangan untuk berhasil secara akademis.

Dasar pendidikan karakter ini, sebaiknya diterapkan sejak usia kanak-kanak atau yang biasa disebut para ahli psikologi sebagai usia emas (*golden age*), karena usia ini terbukti sangat menentukan kemampuan anak dalam mengembangkan potensinya. Hasil penelitian menunjukkan bahwa sekitar 50 % variabilitas kecerdasan orang dewasa sudah terjadi ketika anak berusia 4 tahun. Peningkatan 30 % berikutnya terjadi pada usia 8 tahun, dan 20 % sisanya pada pertengahan atau akhir dasawarsa kedua. Dari sini, sudah sepatutnya pendidikan karakter dimulai dari dalam keluarga, yang merupakan lingkungan pertama bagi pertumbuhan karakter anak.

Namun bagi sebagian keluarga, barangkali proses pendidikan karakter yang sistematis di atas sangat sulit, terutama bagi sebagian orang tua yang terjebak pada rutinitas yang padat. Karena itu, seyogyanya pendidikan karakter juga perlu diberikan saat anak-anak masuk dalam lingkungan sekolah, terutama sejak play group dan taman kanak-kanak. Di sinilah peran guru, yang dalam filosofi Jawa disebut *digugu dan ditiru*. Karena guru adalah ujung tombak di kelas, yang berhadapan langsung dengan peserta didik.

Pendidikan karakter bertujuan membentuk dan membangun pola pikir, sikap, dan perilaku peserta didik agar menjadi pribadi yang positif, berakhlak mulia, berjiwa luhur, dan bertanggung jawab. Dalam konteks pendidikan, pendidikan karakter adalah usaha sadar yang dilakukan untuk membentuk peserta didik menjadi pribadi yang positif dan berakhlak mulia sesuai standar kompetensi lulusan (SKL) sehingga dapat diimplementasikan dalam kehidupan sehari-hari. Pendidikan karakter memiliki tiga fungsi utama: pertama fungsi pembentukan dan pengembangan potensi, kedua fungsi perbaikan dan penguatan, ketiga fungsi penyaring dari hal-hal yang negatif.

2. Kerangka Pendidikan Karakter

Pendidikan karakter pada dasarnya mencakup pengembangan substansi, proses, dan suasana atau lingkungan yang menggugah, mendorong, dan memudahkan seseorang untuk mengembangkan kebiasaan yang baik dalam kehidupan sehari-hari. Kebiasaan

ini akan timbul dan berkembang dengan didasari oleh kesadaran, keyakinan, kepekaan, dan sikap orang yang bersangkutan.

Berdasarkan *grand design* yang dikembangkan kemendiknas (2010), secara psikologis dan sosial kultural pembentukan karakter dalam diri individu merupakan fungsi dari seluruh potensi individu manusia (kognitif, afektif, dan psikomotorik) dalam konteks interaksi sosial kultural (dalam keluarga, sekolah, dan masyarakat) dan berlangsung sepanjang hayat (semasa hidup). Konfigurasi karakter dalam konteks totalitas proses psikologis dan sosial kultural tersebut dapat dikelompokkan dalam olah hati, olah pikir, olah raga dan kinestetik, dan olah rasa dan karsa.

Pendidikan karakter merupakan upaya-upaya yang dirancang dan dilaksanakan secara sistematis untuk membantu siswa dalam memahami nilai-nilai perilaku manusia yang berhubungan dengan Tuhan Yang Maha Esa, diri sendiri, sesama manusia, lingkungan, dan kebangsaan yang terwujud dalam pikiran, sikap, perasaan, perkataan, dan perbuatan berdasarkan norma-norma agama, hukum, tata krama, sopan santun, budaya, dan adat istiadat.

Oleh karena itu mengajarkan pendidikan karakter memerlukan pendekatan khusus karena menyangkut aspek afektif. Menurut Presiden SBY bahwa penanaman pendidikan karakter haruslah dengan contoh dan teladan konkrit. Di sekolah misalnya, teladan harus dimulai dari seorang guru. Guru harus menampilkan teladan yang baik di depan siswanya, sehingga bisa menjadi contoh bagi siswanya. Karenanya upaya pengimplementasian pendidikan karakter perlu dilakukan dengan pendekatan holistik yaitu mengintegrasikan perkembangan karakter ke dalam setiap aspek kehidupan sekolah.

Sementara itu, peran lembaga pendidikan atau sekolah dalam pengimplementasian pendidikan karakter dapat melalui empat langkah;

- a. Mengumpulkan guru, orang tua, dan siswa bersama-sama mengidentifikasi dan mendefinisikan unsur-unsur karakter yang mereka inginkan.
- b. Memberikan pelatihan bagi guru tentang pengintegrasian pendidikan karakter ke dalam kehidupan dan budaya sekolah.
- c. Menjalani kerja sama dengan orang tua dan masyarakat agar siswa dapat mendengarkan bahwa perilaku karakter itu penting untuk keberhasilan di sekolah dan kehidupannya.
- d. Memberikan kesempatan kepada kepala sekolah, guru, orang tua, dan masyarakat untuk menjadi model perilaku sosial dan moral.

Pendidikan karakter haruslah dilakukan secara berkelanjutan (*continually*) sehingga nilai-nilai moral yang telah tertanam dalam pribadi anak tidak hanya sampai pada tingkatan pendidikan tertentu atau hanya muncul di lingkungan keluarga atau masyarakat saja, namun benar-benar tertanam dalam jiwa anak. Pengembangan karakter merupakan proses yang terjadi secara terus menerus. Karakter bukanlah hasil atau produk melainkan usaha hidup. Usaha ini akan semakin efektif, ketika manusia melakukan apa yang menjadi kemampuan yang dimiliki oleh individu. Proses pendidikan karakter tidak mudah untuk dibangun pada setiap individu maupun kelompok karena dalam prosesnya banyak faktor yang menentukan keberhasilan dalam membentuk karakter manusia. Kekuatan dalam proses pembentukan karakter sangat ditentukan oleh realitas sosial yang bersifat subyektif yang dimiliki oleh individu

dan realitas obyektif di luar individu yang mempunyai pengaruh sangat kuat dalam membentuk pribadi yang berkarakter.

3. Metode Pendidikan Karakter Bagi Anak Usia Sekolah Dasar

a. Metode Dasar Pendidikan Karakter/Budi Pekerti

Pendidikan karakter selalu diidentikkan dengan budi pekerti. Karenanya menanamkan pendidikan karakter/budi pekerti memerlukan metode. Sehingga metode dasar pendidikan karakter/budi pekerti sangatlah dibutuhkan untuk mendukung tercapainya karakter yang maksimal pada anak, terutama anak usia Sekolah Dasar. Mengutip pendapat Tabrani Rusyan dan kawan-kawan, terdapat beberapa masalah yang erat kaitannya dengan metode belajar mengajar, salah satu diantaranya yaitu mengenai konsep dasar metode belajar mengajar, yang meliputi: menetapkan spesifikasi dan kualifikasi perubahan tingkah laku, menentukan pilihan berkenaan dengan pendekatan terhadap masalah belajar mengajar, menerapkan norma, dan kriteria keberhasilan kegiatan belajar mengajar.

Oleh karena itu metode dalam pembelajaran sangat berpengaruh terhadap pembentukan karakter anak dalam dunia pendidikan, sehingga hal ini berkaitan tentang penempatan strategi yang tepat bagi anak sesuai usia dan perkembangannya. Adapun secara keseluruhan dari beragam pendapat dapat disimpulkan tentang strategi dasar yang bisa digunakan dalam pendidikan karakter anak usia sekolah dasar, yaitu: 1) Pendidikan budi pekerti atau karakter sebagai substansi pendidikan harus dilaksanakan di lingkungan persekolahan, yang mampu terintegrasi dalam sejumlah mata pelajaran yang relevan dengan iklim sosial budaya sekolah. 2) Pengorganisasian pendidikan budi pekerti dalam kurikulum persekolahan terutama sekolah dasar (SD) dapat dilakukan melalui strategi pembelajaran terintegratif, yaitu: pendidikan budi pekerti atau pendidikan karakter di sekolah diintegrasikan kedalam seluruh mata pelajaran, misalnya pendidikan agama, pendidikan kewarganegaraan, pendidikan bahasa Indonesia atau daerah dan pendidikan yang lain. 3) Keterlibatan seluruh komponen penyelenggaraan pendidikan, khususnya guru, kepala sekolah, administrator pendidikan, pengembangan kurikulum, dan penulis buku teks serta peningkatan wawasan pendidikan budi pekerti bagi para pendidik dan para administrator pendidikan secara keseluruhan.

Ditambahkan pula oleh Nurul Zuriyah bahwa pemilihan mata pelajaran yang diintegrasikan dengan muatan-muatan nilai moral sebagai wahana untuk pendidikan budi pekerti, dinilai sangat tepat karena secara konstitusional Negara Republik Indonesia menempatkan sila-sila Pancasila sebagai fondasi sekaligus muara keseluruhan upaya pendidikan untuk mencerdaskan bangsa. Yaitu cerdas secara intelektual dan cerdas secara moral.

b. Metode Pelaksanaan Pendidikan Karakter/Budi Pekerti

Untuk menjadikan anak didik memiliki budi pekerti luhur diperlukan pembinaan terus-menerus dan berkesinambungan di sekolah. Untuk mewujudkan budi pekerti luhur pada anak didik tidaklah mudah karena menyangkut kebiasaan hidup. Pembinaan akan berhasil jika ada usaha keras dengan penuh kesabaran dari para guru, selain itu harus didukung oleh peran serta orang tua murid dan masyarakat.

Pembiasaan atau penanaman budi pekerti luhur terhadap para siswa Sekolah Dasar (SD) diperlukan upaya keras dari semua guru secara bersama-sama, secara konsisten dan berkesinambungan dengan pendekatan dan metode pelaksanaan yang tepat, yaitu sebagai berikut:

- 1) Dengan menciptakan situasi yang kondusif atau yang mendukung terwujudnya budi pekerti luhur pada diri siswa. Situasi kondusif antara lain dapat tercermin dengan adanya suasana damai, sejuk, penuh kekeluargaan, dan kebersamaan. Situasi yang kondusif ini, akan tercipta jika suatu sekolah tertib, aman, dan teratur. Para siswa disiplin dalam melaksanakan tata tertib sekolah, dan para guru melaksanakan tugas dengan rasa tanggungjawab. Sementara itu, kepala sekolah selalu memberi petunjuk dan pembinaan kepada para guru maupun para siswa untuk dapat melaksanakan tugasnya masing-masing.
- 2) Mengintegrasikan materi budi pekerti ke dalam mata pelajaran lainnya. Pada dasarnya semua mata pelajaran mengandung unsur yang berkaitan dengan budi pekerti. Kejelian guru mata pelajaran sangat diharapkan dalam mengintegrasikan budi pekerti ke dalam mata pelajaran yang diajarkannya. Oleh karena itu, perlu diadakan pelatihan dan sosialisasi serta penataan guru agar guru benar-benar memahami caramengintegrasikannya.
- 3) Peningkatan kerjasama dengan orang tua murid dan masyarakat. Pada dasarnya tanggung jawab pendidikan merupakan tanggung jawab dari tiga pusat pendidikan, yaitu: orang tua, sekolah atau pemerintah, dan masyarakat. Peran orang tua dalam mensukseskan pendidikan budi pekerti sangatlah besar, dikarenakan orang tua lah yang mengajarkan kepada anak tentang budi pekerti melalui keteladanan yang dilakukan orang tua sehari-hari dan penerapan aturan yang berlaku di lingkungan keluarga. Sedangkan peran masyarakat dalam pendidikan budi pekerti bagi anak tidak kalah penting.

Kepedulian masyarakat terhadap pendidikan budi pekerti bagi anak-anak dilingkungan mereka tentunya sangat dibutuhkan. Oleh karenanya, guna mendukung terwujudnya penanaman budi pekerti di sekolah yang maksimal diperlukan adanya sinergitas dan kerjasama yang erat antara orang tua, sekolah, masyarakat, dan pemerintah.

4. Pengembangan Model Pendidikan Karakter Berbasis Multikultural

Menurut *Kamus Besar Bahasa Indonesia*, model adalah pola (contoh, acuan, ragam, dan sebagainya) dari sesuatu yang akan dibuat atau dihasilkan. Model pendidikan karakter berbasis multikultural berarti pola atau acuan yang menjelaskan implementasi pendidikan karakter yang berbasis multikultural di sekolah.

Wuryanano (2011:22) menyatakan bahwa karakter dapat dibentuk melalui tahapan pembentukan pola pikir, sikap, tindakan, dan pembiasaan. Karakter merupakan nilai-nilai yang melandasi perilaku manusia berdasarkan norma agama, kebudayaan, hukum atau konstitusi, adat istiadat, dan estetika. Jika dikaitkan dengan pendidikan, pendidikan karakter adalah upaya yang terencana untuk menjadikan peserta didik mengenal, peduli dan menginternalisasikan nilai-nilai sehingga peserta didik berperilaku sebagai insan kamil.

Kedelapan belas karakter tersebut adalah sebagai berikut: religius, jujur, toleransi, disiplin, kerja keras, kreatif, mandiri, demokratis, rasa ingin tahu, semangat

kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, dan tanggung jawab. Berdasarkan *grand design* yang dikembangkan Kemendiknas (2010), secara psikologis dan sosial kultural pembentukan karakter dalam diri individu merupakan fungsi dari seluruh potensi individu manusia (kognitif, afektif, konatif, dan psikomotorik) dalam konteks interaksi sosial kultural (dalam keluarga, sekolah, dan masyarakat) dan berlangsung sepanjang hayat. Konfigurasi karakter dalam konteks totalitas proses psikologis dan sosial-kultural tersebut dapat dikelompokkan dalam: olah hati (*spiritual and emotional development*), olah pikir (*intellectual development*), olah raga dan kinestetik (*physical and kinesthetic development*), dan olah rasa dan karsa (*affective and creativity development*) (Kemdiknas, 2010:6).

Nilai-nilai pembentuk karakter yang harus dikembangkan di setiap lembaga pendidikan tersebut pada dasarnya merupakan pembentuk karakter insan kamil secara universal. Di tengah keragaman bangsa-bangsa di dunia, manusia Indonesia haruslah memiliki karakter ke-Indonesiaan. Inilah sebagai penanda bangsa Indonesia yang memiliki identitas diri yang berbeda dengan bangsa lain.

5. Implementasi Pendidikan Karakter Melalui Kurikulum Terintegrasi.

Secara teoritis, ada dua pendekatan yang ditawarkan dalam menarapkan pendidikan karakter kepada siswa di sekolah, yaitu pertama bahwa pendidikan karakter dijadikan sebagai mata pelajaran, dan yang kedua pendidikan karakter dijadikan sebagai misi setiap mata pelajaran (pengintegrasian pendidikan karakter pada setiap mata pelajaran). Pendidikan karakter bukanlah membebani guru dan siswa, karena menurut pendekatan yang kedua bahwa kita tidak menambah kurikulum akan tetapi pengintegrasian misi pendidikan karakter pada setiap mata pelajaran melalui kesehariannya dalam kegiatan pembelajaran baik di dalam kelas maupun di luar kelas.

Pada prinsipnya pendidikan karakter bukanlah hanya menjadi tanggung jawab guru agama, PPKn, maupun konselor semata, melainkan tanggung jawab semua guru dan bahkan semua warga sekolah. Karena pendidikan karakter bukan hanya mengajarkan tentang ayat, dalil, ataupun teori-teori kebaikan melainkan meramu kurikulum yang dapat menyentuh seluruh aspek nilai dan kebutuhan siswa. Sehingga salah satunya dengan menerapkan kurikulum holistik (menyeluruh) dan terintegrasi. Bidang-bidang yang diajarkan di sekolah dijabarkan dalam konsep pendidikan kecakapan hidup, sosial, pengembangan pola pikir, dan pengembangan karakter siswa.

Secara makro, pendidikan karakter dapat diintegrasikan ke dalam kurikulum, baik melalui intrakurikuler maupun kokurikuler. Perencanaan dan pelaksanaan pendidikan karakter dilakukan oleh kepala sekolah, guru, dan tenaga kependidikan (konselor) secara bersama-sama sebagai komunitas pendidik yang diterapkan ke dalam kurikulum melalui;

- a. Program pengembangan diri. Perencanaan dan pelaksanaan pendidikan karakter dalam program pengembangan diri dilakukan melalui pengintegrasian ke dalam kegiatan sehari-hari sekolah yaitu; kegiatan rutin sekolah, kegiatan spontan, dan pengkondisian. Contohnya berbaris masuk ruang kelas, membersihkan kelas, kebersihan pribadi, beribadah, berdoa sebelum dan sesudah belajar, upacara bendera, berinfak, menolong orang lain dan lain-lain.

- b. Pengintegrasian ke dalam semua mata pelajaran. Pendidikan karakter melekat pada setiap mata pelajaran yang diajarkan kepada siswa. Sehingga hal ini menjadi tanggung jawab seluruh guru mata pelajaran. Adapun pengintegrasian nilai-nilai karakter ke dalam setiap mata pelajaran, antara lain; mengungkapkan nilai-nilai yang terkandung pada setiap mata pelajaran, mengungkapkan cerita untuk memunculkan nilai, mengubah hal yang negatif menjadi positif, menceritakan kisah hidup orang besar, studi lapangan, bakti sosial, dan lain-lain.
- c. Pengintegrasian ke dalam kegiatan kokurikuler dan ekstrakurikuler. Kegiatan ko kurikuler maupun ekstrakurikuler akan semakin bermakna (*meaningfull learning*) jika dikemas dengan muatan nilai-nilai karakter. Karena masih banyak siswa yang menganggap bahwa kegiatan ekstra kurikuler akan membuang waktu, tidak bermanfaat, mengganggu konsentrasi belajar, sia-sia dan lain-lain. Padahal sebenarnya hal ini sebagai sarana pembentukan karakter, seperti pembinaan mental, ketekunan, penyelesaian masalah, pengambilan keputusan, dan sikap mandiri siswa.
- d. Pembiasaan. Penciptaan (*milieu*) lingkungan sangat penting agar berpengaruh positif dalam pendidikan karakter siswa, seperti melalui penugasan, pembiasaan, pelatihan, pengajaran, pengarahan, dan keteladanan. Pendidikan karakter pada tingkatan institusi mengarah pada pembentukan budaya sekolah dan kebiasaan keseharian yang merupakan ciri khas sekolah tersebut.

Oleh karena itu, banyak hal yang dapat dilakukan untuk merealisasikan keberhasilan pendidikan karakter di sekolah. Konsep karakter tidak cukup dijadikan sebagai suatu poin dalam silabus dan rencana pelaksanaan pembelajaran di sekolah, namun harus lebih dari itu. Sekolah harus menjadikan pendidikan karakter sebagai sebuah tatanan nilai yang berkembang dengan baik, baik di sekolah yang diwujudkan dalam contoh dan seruan nyata yang dipertontonkan oleh tenaga pendidik dan kependidikan di sekolah dalam keseharian kegiatan di sekolah.

Dengan demikian bahwa pendeteksian karakter yang terbentuk dalam diri siswa dapat melalui pembelajaran yang telah diikutinya di sekolah.

Oleh karena itu, menurut Zubaedi dalam Desain Pendidikan Karakter, 2011:271 bahwa secara makro, pendidikan karakter dapat diintegrasikan dalam kegiatan intrakurikuler dan kokurikuler. Perencanaan dan pelaksanaan pendidikan karakter dilakukan oleh kepala sekolah, guru, dan tenaga kependidikan (konselor) secara bersama-sama sebagai suatu komunitas pendidik diterapkan ke dalam kurikulum melalui: 1) program pengembangan diri, 2) pengintegrasian ke dalam semua mata pelajaran, 3) pengintegrasian ke dalam kegiatan ko kurikuler dan ekstrakurikuler, 4) pembiasaan.

C. Metode Penelitian

1. Jenis Penelitian

Metode penelitian ini merupakan metode penelitian lapangan (*fieldresearch*). Dikarenakan penelitian ini merupakan penelitian lapangan, maka pengumpulan datanya merupakan telaah atau kajian terhadap hasil observasi, wawancara, dan dokumen yang berupa data sekunder yang kemudian dianalisis dengan teori yang ada. Dengan kata lain jenis penelitian ini yaitu penelitian kualitatif.

2. Lokasi Penelitian

Lokasi penelitian adalah Sekolah SDS Muhammadiyah 29 Medan yang beralamat di Jl. Jati No. 178 Desa Sei. Mencirim Kecamatan Sunggal Kabupaten Deli Serdang Propinsi Sumatera Utara. Memang beralamat di Kabupaten Deli Serdang, akan tetapi status kesekolahan ini berada di bawah kepengurusan Dikdasmen Muhammadiyah Medan.

D. Hasil Penelitian

1. Latar Belakang Pelaksanaan Pendidikan Karakter di SDS Muhammadiyah 29 Medan

Implementasi pendidikan karakter di SDS Muhammadiyah 29 Medan Medan, tidak bisa dilepaskan dari yang melatar belakangi diterapkannya pendidikan karakter. Sebagaimana yang disampaikan oleh beberapa informan yang peneliti temui di lokasi penelitian, antara lain yaitu Ibu Lasmidah, S.Pd.I selaku Kepala SDS Muhammadiyah 29 Medan Medan. Beliau mengatakan bahwa pelaksanaan pendidikan karakter di SDS Muhammadiyah 29 Medan Medan dilatar belakangi oleh beberapa faktor antara lain: visi, misi dan tujuan SDS Muhammadiyah 29 Medan Medan itu sendiri (Wawancara dengan Ibu Lasmidah, S.Pd.I selaku Kepala SDS Muhammadiyah 29 Medan Medan).

Berdasarkan wawancara dengan buk Lasmidah, untuk melihat visi, misi, dan tujuan SDS Muhammadiyah 29 Medan Medan beliau menganjurkan untuk melakukan studi dokumentasi dari tata usaha SDS Muhammadiyah 29 Medan Medan. Selanjutnya peneliti terus melakukan observasi, wawancara dan studi dokumentasi terhadap objek penelitian yaitu pada SDS Muhammadiyah 29 Medan Medan atas anjuran Kepala Sekolah. Berdasarkan hasil wawancara dengan Ibu Lasmidah ada beberapa hal yang mempengaruhi pentingnya penanaman pendidikan karakter di SDS Muhammadiyah 29 Medan Medan, antara lain a) Menyahuti visi, misi, dan tujuan sekolah SDS Muhammadiyah 29 Medan Medan, b) Pentingnya pembentukan karakter pada usia dini, karena pada masa ini dianggap masa paling mudah untuk menanamkan nilai-nilai kebaikan pada anak, c) Melihat wajah pemimpin Indonesia yang begitu amoral seperti korupsi, penyalahgunaan kekuasaan, dan lain-lain, d) Moral generasi muda yang semakin bobrok seperti kecanduan narkoba, perampokan, geng motor, dan lain-lain (Wawancara dengan Ibu Lasmidah, S.Pd.I selaku Kepala SDS Muhammadiyah 29 Medan Medan tanggal 19 mei 2015). Dengan demikian berdasarkan studi dokumentasi dari SDS Muhammadiyah 29 Medan Medan ditemukan visi, misi dan tujuan sekolah tersebut adalah sebagai berikut:

2. Menyahuti visi, misi dan tujuan lembaga pendidikan SDS Muhammadiyah 29 Medan Medan.

Implementasi pendidikan karakter yang diterapkan SDS Muhammadiyah 29 Medan Medan menyahuti visi sekolah sekolah tersebut, karena visi ini menjadi pondasi didirikannya lembaga pendidikan SDS Muhammadiyah 29 Medan Medan tersebut. Dan itu jugalah yang menjadi dasar penanaman karakter di sekolah tersebut. Karenanya adapun visi SDS Muhammadiyah 29 Medan Medan adalah Menjadi Lembaga Pendidikan Yang Unggul, di Bidang Ilmu Pengetahuan dan Keterampilan, Bertaqwa dan Berwawasan Islami Serta Berkarakter.

Selain visi, misi juga memiliki peranan penting dalam pembentukan karakter di sekolah. Karena visi saja tidak cukup perlu dijabarkan menjadi misi. Misi merupakan

langkah-langkah untuk mencapai misi. Sehingga berdasarkan studi dokumentasi dapat diketahui bahwa misi SDS Muhammadiyah 29 Medan Medan adalah sebagai berikut:

- a. Melaksanakan pembelajaran dan bimbingan secara efektif sesuai dengan Kurikulum Nasional dan Muhammadiyah.
- b. Menerapkan Pembelajaran yang Optimal dengan metode PAIKEM.
- c. Menanamkan Keyakinan Akidah Melalui Pengalaman Ajaran Agama.
- d. Menubuhkembangkan kreatifitas dan prestasi ilmiah, seni dan olahraga serta kemampuan berorganisasi dan bermasyarakat yang dijiwai dengan semangat ke tauhidan.
- e. Meyelenggarakan kegiatan dakwah Islam, amar ma'ruf nahi munkar sebagai bagian integral dari tujuan perguruan Muhammadiyah.
- f. Meningkatkan semangat belajar dalam rangka mencerdaskan intelektual, emosional dan spiritual.
- g. Membangun Kultur Sekolah yang Terpercaya di Masyarakat.
- h. Menciptakan Lingkungan yang Kondusif Mendukung Pembelajaran

Selain visi dan misi sebagai dasar pembentukan karakter, tujuan juga sangat menentukan penanaman karakter di sekolah tersebut. Karena tujuan ini merupakan akhir dari dari sebuah visi dan misi yang diemban sekolah tersebut. Sehingga dengan demikian dapat diketahui bahwa tujuan secara umum dari SDS Muhammadiyah 29 Medan Medan adalah terwujudnya manusia muslim yang bertaqwa, berakhlak mulia, cakap, percaya pada diri sendiri, cinta tanah air, dan berguna bagi masyarakat dan negara.

Dan lebih spesifik tujuan Pendidikan Dasar adalah meletakkan dasar kecerdasan, pengetahuan, kepribadian, akhlak mulia, serta keterampilan hidup mandiri dan mengikuti pendidikan lebih lanjut. Merujuk pada tujuan pendidikan dasar tersebut maka tujuan secara khusus Sekolah Dasar Swasta Muhammadiyah 29 Medan adalah :

- a. Dapat mengamalkan ajaran agama hasil proses pembelajaran dan kegiatan pembiasaan.
- b. Meraih prestasi akademik dan non akademik.
- c. Menguasai dasar-dasar ilmu pengetahuan dan teknologi sebagai bekal untuk melanjutkan ke sekolah yang lebih tinggi
- d. Menjadi sekolah dan penggerak dilingkungan masyarakat sekitar
- e. Menjadi sekolah yang dapat dipercaya untuk menempuh masa depan anak.

Pentingnya pembentukan karakter pada usia dini, karena pada masa ini dianggap masa paling mudah untuk menanamkan nilai-nilai kebaikan pada anak. Karena usia ini terbukti sangat menentukan kemampuan anak dalam mengembangkan potensinya. Hasil penelitian menunjukkan bahwa sekitar 50% variabilitas kecerdasan orang dewasa sudah terjadi ketika anak berusia 4 tahun. Peningkatan 30% berikutnya terjadi pada usia 8 tahun, dan 20% sisanya pada pertengahan atau akhir dasawarsa kedua. Dari sini, sudah sepatutnya pendidikan karakter dimulai dari dalam keluarga, yang merupakan lingkungan pertama bagi pertumbuhan karakter anak. Dan selanjutnya dilakukan pada siswa tingkat SD/MI.

Melihat wajah pemimpin Indonesia, yang akhir-akhir ini, kerap menyalahgunakan amanah yang diberikan rakyat. Hal itu ditandai dengan maraknya korupsi yang menyebabkan rakyat menderita akibat segelintir orang yang tidak

amanah, nilai kejujuran sudah sangat langka. Nilai-nilai ini akan ditanamkan sejak mulai usia kanak-kanak, terutama mulai dari tingkat dasar yaitu SD/MI. Karena keberhasilan mereka di usia dewasa dalam membentuk pribadinya menjadi lebih berkarakter dapat ditentukan oleh pendidikannya sejak usia dini (anak-anak).

Moral generasi muda. Kondisi moral/akhlak/karakter generasi muda saat ini sudah sangat memprihatinkan, sehingga perbuatan yang amoral kerap mereka lakukan, tindakan anak muda sudah jauh dari nilai-nilai Ilahiyah dan norma-norma sosial. Hal itu ditandai dengan maraknya seks bebas (*free sex*) di kalangan pemuda, peredaran narkoba dan lain sebagainya. Sehingga Lasmidah, S.Pd.I mengatakan bahwa dengan kondisi seperti itu, maka tidak cukup membekali siswa hanya dengan ilmu pengetahuan, sehingga harus ada upaya. Untuk itu, selain memberikan ilmu pengetahuan, guru juga harus bempaya untuk membekali peserta didik agar memiliki akhlak mulia (karakter) untuk mencapai tujuan diselenggarakannya pendidikan (Wawancara dengan Ibu Lasmidah, S.Pd.I selaku Kepala SDS Muhammadiyah 29 Medan Medan tanggal 21 Mei 2015).

Dengan demikian diimplementasikannya pendidikan karakter di SDS Muhammadiyah 29 Medan Medan adalah merupakan sebuah upaya untuk mencetak generasi yang memiliki karakter yang kuat dan berpengetahuan optimal yang dimulai dengan visi, misi dan tujuan SDS Muhammadiyah Medan itu sendiri.

3. Urgensi Pelaksanaan Pendidikan Karakter di SDS Muhammadiyah 29 Medan Medan

Sebagaimana yang telah dijelaskan pada kajian pustaka sebelumnya, bahwa pembentukan karakter pada usia dini sangat penting, karena pada usia dini dianggap anak belum begitu terpengaruh oleh lingkungan yang membentuk karakternya, hal senada juga disampaikan oleh Lasmidah, bahwa pembentukan karakter pada anak usia dini tidak terlalu sulit sebagaimana halnya pembentukan karakter pada orang dewasa, disamping itu ketika karakter anak sudah terbentuk, maka sulit untuk dipengaruhi oleh pengaruh-pengaruh dari luar.

Di sisi lain, Lasmidah, S.Pd.I menyebutkan pentingnya penanaman karakter pada anak, agar anak mampu menghargai orang lain ditengah-tengah masyarakat ketika berinteraksi dengan lingkungannya karena kehidupan ini tidak bisa lepas dari hubungan dengan orang lain, karena manusia juga merupakan makhluk sosial yang saling membutuhkan satu sama lain.

Karakter yang berkualitas perlu dibentuk mulai dari kanak-kanak. Usia ini merupakan masa kritis bagi pembentukan karakter seseorang. Ibarat sebuah lahan yang harus dipersiapkan dengan baik ketika masa tanam tiba, pendidikan karakter sejak usia dini adalah menyiapkan lahan yang subur dan gembur seseorang khususnya anak-anak. Ada pepatah mengatakan, "Jika engkau ingin melihat masa depan suatu bangsa, maka lihatlah kondisi generasi penerusnya hari ini". Oleh karena itu pembentukan karakter terbaik pada anak menjadi hal yang sangat penting karena anak merupakan generasi penems yang akan melanjutkan eksistensi bangsa.

Lasmidah mengemukakan bahwa pembangunan karakter adalah usaha paling penting yang pernah diberikan kepada manusia. Pembangunan karakter memiliki tujuan luar biasa dari sistem pendidikan yang benar. Pendidikan mmah tangga maupun pendidikan dalam sekolah, orang tua dan guru tetap sadar bahwa pembangunan tabiat

yang agung adalah tugas mereka.

Sehingga pendidikan karakter dimaknai sebagai suatu sistem penanaman nilai-nilai karakter kepada warga sekolah yang meliputi komponen pengetahuan, kesadaran atau kemauan, dan tindakan untuk melaksanakan nilai-nilai tersebut, baik terhadap Tuhan Yang Maha Esa (YME), diri sendiri, sesama, lingkungan, maupun kebangsaan sehingga menjadi manusia insan kamil (manusia yang sempurna). Dalam pendidikan karakter di sekolah, semua komponen (*stakeholders*) harus dilibatkan, termasuk komponen-komponen pendidikan itu sendiri, yaitu isi kurikulum, proses pembelajaran dan penilaian, kualitas hubungan, penanganan atau pengelolaan mata pelajaran, pengelolaan sekolah, pelaksanaan aktivitas atau kegiatan ko-kurikuler, pemberdayaan sarana prasarana, pembiayaan, dan etos kerja seluruh warga dan lingkungan sekolah.

4. Tujuan Pelaksanaan Pendidikan Karakter di SDS Muhammadiyah 29 Medan Medan

Setelah melakukan wawancara dengan beberapa informan yang peneliti anggap cukup representatif dalam memberikan informasi terkait tujuan pelaksanaan pendidikan karakter di SDS Muhammadiyah 29 Medan Medan. Di antara informan tersebut adalah. Lasmidah, S.Pd.I (kepala sekolah), Wagisah (guru agama Islam), Tuti Khairani (wali kelas I). Maka penulis berkesimpulan bahwa tujuan pelaksanaan pendidikan karakter di SDS Muhammadiyah 29 Medan Medan sudah tercapai dengan baik. Kalau dalam pelaksanaan pendidikan karakter di SDS Muhammadiyah 29 Medan Medan titik penekanannya pada nilai-nilai Islami. Adapun tujuan pelaksanaan pendidikan karakter di SDS Muhammadiyah 29 Medan Medan adalah.

- a. Untuk mengembangkan fitrah (potensi) agar menjadi hamba yang taat kepada Allah.
- b. Untuk membekali siswa dengan akhla dan budi pekerti mulia dan berpengetahuan optimal.
- c. Diharapkan dengan pelaksanaan pendidikan karakter, kelak siswa akan mampu memberikan pencerahan dan kontribusi yang besar ditengah-tengah masyarakat
- d. Agar siswa memiliki habit yang baik
- e. Membentengi siswa dari pengaruh luar yang akan menjauhkan anak dari nilai-nilai Islam

5. Hakekat Pelaksanaan Pendidikan Karakter di SDS Muhammadiyah 29 Medan Medan

Sebagaimana telah dijelaskan dalam kajian pustaka, bahwa karakter adalah merupakan potensi yang ada dalam diri manusia yang memungkinkan untuk dibentuk atau dikembangkan. Dalam Al-Qur'an Allah SWT telah menjelaskan secara detail tentang potensi yang dimiliki oleh manusia, potensi tersebut merupakan kecenderungan-kecendrungan yang berubah menjadi sebuah sifat dan sikap yang dimiliki tiap-tiap individu. Secara garis besar kecendrungan tersebut adalah kecendrungan manusia pada keburukan (karakter negatif) dan kecendrungan pada kebaikan (karakter positif).

Karakter adalah bagai pisau yang bermata dua. Mata yang pertama bisa dipergunakan untuk hal-hal yang baik. Misalnya mengiris sayur, memotong daging dan lain sebagainya. Sedangkan mata pisau yang kedua bisa saja melukai pemiliknya. Setiap karakter memiliki dua sisi yang saling bertolak belakang. Anak yang memiliki

keyakinan yang tinggi akan memiliki dua kemungkinan yang berbeda dan berlawanan. Kemungkinan yang pertama adalah tumbuhnya sifat berani sebagai buah dari keyakinan yang dimilikinya. Sedangkan kemungkinan kedua adalah munculnya sifat sembrono dan kurang perhitungan karena terlalu yakin dengan kemampuannya. Demikian juga dengan rasa takut. Rasa takut ini akan memunculkan sikap hati-hati dan disatu sisi memungkinkan munculnya sikap pengecut.

Oleh karena itu, pelaksanaan pendidikan karakter yang diintegrasikan dalam proses pembelajaran tentu saja bertujuan untuk karakter positif. Dengan pendidikan karakter, setiap dua sisi yang melekat pada setiap karakter hanya akan tergali sisi positifnya saja. Sementara itu, sisi negatifnya akan tumpul dan tidak akan berkembang. Mengingat begitu pentingnya karakter dalam membangun sumber daya manusia (SDM) yang kuat, maka perlu pula penyelenggaraan pendidikan karakter yang dilakukan dengan tepat. Dapat dikatakan bahwa pembentukan karakter merupakan suatu yang tidak dapat dipisahkan dari kehidupan termasuk di lembaga pendidikan, terutama pada SDS Muhammadiyah 29 Medan Medan. Idealnya pendidikan karakter diintegrasikan ke seluruh mata pelajaran dan aspek kehidupan di sekolah.

Lembaga pendidikan khususnya sekolah dipandang sebagai tempat yang strategis untuk membentuk karakter siswa, apalagi pada tingkat pendidikan dasar yaitu SD. Hal ini dimaksudkan agar peserta didik dalam segala ucapan, sikap, dan perilakunya mencerminkan karakter yang baik dan kuat. Pendidikan karakter adalah suatu sistem penanaman nilai-nilai karakter kepada warga sekolah yang meliputi komponen pengetahuan, kesadaran atau kemauan, dan tindakan untuk melaksanakan nilai-nilai tersebut, baik terhadap Tuhan Yang Maha Esa, diri sendiri, sesama, lingkungan, maupun kebangsaan sehingga menjadi manusia insan kamil (manusia yang sempurna).

Dalam pendidikan karakter di sekolah, semua komponen (*stakeholders*) harus dilibatkan, termasuk komponen-komponen pendidikan itu sendiri, yaitu isi kurikulum, proses pembelajaran dan penilaian, kualitas hubungan, penanganan atau pengelolaan mata pelajaran, pengelolaan sekolah, pelaksanaan aktivitas, pemberdayaan sarana prasarana, pembiayaan, dan etos kerja seluruh warga dan lingkungan sekolah.

Adapun proses pelaksanaan pendidikan karakter di SDS Muhammadiyah 29 Medan Medan sebagaimana yang dikatakan oleh Lasmidah, S.Pd.I selaku kepala sekolah SDS Muhammadiyah 29 Medan Medan, beliau mengatakan bahwa sebenarnya pendidikan karakter sudah dimulai dalam lingkungan keluarga. Karena lingkungan itulah anak pertama kali mendapatkan pendidikan. Lebih lanjut beliau mengatakan bahwa pelaksanaan pendidikan karakter di SDS Muhammadiyah 29 Medan Medan pada dasarnya telah dimulai ketika anak sudah terdaftar sebagai siswa SDS Muhammadiyah 29 Medan Medan. Pelaksanaan pendidikan karakter di SDS Muhammadiyah 29 Medan Medan pada dasarnya telah dimulai semenjak adanya kegiatan proses belajar mengajar akan tetapi baru diformalisasikan menjadi pendidikan karakter pada tahun 2009. Proses pelaksanaan pendidikan karakter di SDS Muhammadiyah 29 Medan Medan secara garis besar dilakukan dengan 5 cara yaitu: melalui mata pelajaran, kegiatan ekstrakurikuler dan pengembangan diri, pembiasaan, keteladanan, dan pendekatan kedisiplinan (Wawancara dengan Ibu Lasmidah, S.Pd.I tanggal 23 Mei 2015). Penjelasannya sebagai berikut:

a. Melalui Mata Pelajaran

Pendidikan karakter dapat diintegrasikan dalam pembelajaran pada setiap mata pelajaran. Materi pembelajaran yang berkaitan dengan norma atau nilai-nilai pada setiap mata pelajaran perlu dikembangkan, dieksplisitkan, dikaitkan dengan konteks kehidupan sehari-hari. Dengan demikian pembelajaran nilai-nilai karakter tidak hanya pada tataran kognitif, tetapi menyentuh pada internalisasi dan pengamalan nyata dalam kehidupan peserta didik sehari-hari di masyarakat.

Penjelasan sebelumnya disebutkan bahwa lembaga pendidikan SDS Muhammadiyah 29 Medan Medan, dalam proses belajar mengajar menggunakan Kurikulum Tingkat Satuan Pendidikan (KTSP) yang merupakan kurikulum sekolah programatik, artinya segala sesuatunya serba terencana.

Oleh karena itu, dalam pengembangan silabus dan RPP (rencana pelaksanaan pembelajaran) disesuaikan dengan petunjuk pengembangan yang terdapat KTSP (kurikulum tingkat satuan pendidikan), dan cakupannya tidak lepas dari misi pendidikan karakter. Untuk itu, guru dituntut agar memahami SK-KD secara lebih cermat cermat dan dengan menggunakan perspektif pendidikan karakter.

Setelah dilakukan penelitian terhadap objek penelitian lewat studi dokumentasi kurikulum SDS Muhammadiyah 29 Medan dalam melaksanakan pendidikan karakter melalui kurikulum terintegrasi pada seluruh mata pelajaran di kelas yang ditemukan melalui rancangan silabus dan RPP yang sudah disiapkan oleh para guru. Hal ini sejalan dengan yang dikemukakan Zubaedi dalam Desain Pendidikan Karakter, 2011:271 bahwa secara makro, pendidikan karakter dapat diintegrasikan dalam kegiatan intrakurikuler dan kokurikuler. Perencanaan dan pelaksanaan pendidikan karakter dilakukan oleh kepala sekolah, guru, dan tenaga kependidikan (konselor) secara bersama-sama sebagai suatu komunitas pendidik diterapkan ke dalam kurikulum melalui: 1) program pengembangan diri, 2) pengintegrasian ke dalam semua mata pelajaran, 3) pengintegrasian ke dalam kegiatan ko kurikuler dan ekstrakurikuler, 4) pembiasaan.

Oleh karena itu, menurut Zubaedi salah satu penanaman pendidikan karakter melalui pengintegrasian ke dalam semua mata pelajaran. Hal inilah yang ditemukan peneliti di SDS Muhammadiyah 29 Medan Medan bahwa pelaksanaan pendidikan karakter melalui 3 muatan pembelajaran.

Praktik pendidikan karakter di sekolah bukan hanya menjadi tanggung jawab guru mata pelajaran Agama atau PKN. Selama ini ada kesan mata pelajaran yang lain hanya mengajarkan pengetahuan sesuai dengan bidangnya ilmu, teknologi dan seni. Padahal seharusnya proses pendidikan karakter diintegrasikan di dalam seluruh mata pelajaran. Pendidikan karakter pada dasarnya melekat pada setiap mata pelajaran karena setiap mata pelajaran pada dasarnya memiliki nilai-nilai karakter yang harus dilalui atau dicapai siswa. Hanya saja, sebagaimana guru tidak menyadari bahwa ada nilai-nilai yang dapat membentuk karakter siswa (Zubaedi, 2011:273).

Ada banyak cara mengintegrasikan nilai-nilai karakter ke dalam mata pelajaran, antara lain: mengungkapkan nilai-nilai yang terkandung dalam setiap mata pelajaran, pengintegrasian nilai-nilai karakter secara langsung ke dalam setiap mata pelajaran, menggunakan perumpamaan dan membuat perbandingan

dengan kejadian-kejadian serupa dalam hidup para siswa, mengubah hal-hal negatif menjadi nilai positif, mengungkapkan nilai-nilai melalui diskusi dan *brainstorming* (curah pendapat), menggunakan cerita untuk memunculkan nilai-nilai, menceritakan hidup orang-orang besar, dan lain-lain. (Zubaedi, 2011:274). Karenanya salah satu yang dilakukan dengan pengintegrasian nilai-nilai karakter secara langsung ke dalam setiap mata pelajaran dengan melihat tujuan mata pelajaran itu sendiri.

b. Kegiatan Ekstrakurikuler dan Pengembangan Diri

Pelaksanaan pendidikan karakter di SDS Muhammadiyah 29 Medan Medan, di samping melalui mata pelajaran yang, juga dilaksanakan melalui kegiatan ekstrakurikuler dan pengembangan diri. Seperti belajar menjadi pengusaha (wirausaha). Untuk itu sekolah mengadakan kegiatan, kegiatan tersebut layaknya seperti pasar sekolah, akan tetapi dalam acara tersebut tidak semua siswa yang diperbolehkan menjadi penjual, dalam kegiatan itu sekolah telah menentukan kelas yang akan menjadi penjual.

Dalam kegiatan itu, semua siswa dari kelas yang telah ditunjuk mempersiapkan barang yang dijual di sekolah, mereka membawa barang dagangan dari rumah masing-masing, dalam kegiatan itu anak tampak senang.

Kegiatan tersebut, sebagaimana yang disampaikan oleh Tuti Khairani, bahwa kegiatan tersebut memiliki beberapa tujuan seperti melatih mental anak, kesabarannya, kejujurannya, dan sikapnya dalam memperlakukan orang lain (Wawancara dengan Ibu Tuti Khairani, S.Pd.I tanggal 25 Mei 2015).

c. Keteladanan

Keteladanan adalah mempunyai sifat dan sikap mulia yang dimiliki oleh individu yang layak dicontoh dijadikan figur, keteladanan memiliki kontribusi yang sangat besar dalam mendidik karakter siswa. Keteladanan guru dalam berbagai aktivitasnya akan menjadi cermin siswanya. Oleh karena itu, sosok guru yang suka dan terbiasa membaca, disiplin, ramah akan menjadi teladan yang baik bagi siswanya, demikian juga sebaliknya. Wagisah, S.Pd.I mengatakan, bahwa sebelum memerintahkan sesuatu hal kepada murid, maka guru harus melaksanakan terlebih dulu, dengan demikian, siswa akan mudah termotivasi untuk melakukan sebagaimana yang dilakukan oleh guru (Wawancara dengan Ibu Wagisah, S.Pd.I tanggal 25 Mei 2015).

Lebih lanjut beliau menyebutkan salah satu riwayat dari pernyataan itu, bahwa menjadi suri tauladan sebelum mengajak orang lain. Faktor keteladanan ini pula yang menjadi pendukung keberhasilan guru dalam mengajar. Yaitu guru bukan hanya menguasai dengan baik berbagai macam materi pengajaran dan cara penyampaian, tetapi juga dibarengi dengan budi pekerti mulia dan keteladanan yang tinggi. Dari penjelasan tersebut menunjukkan bahwa keteladanan lebih mengedepankan aspek perilaku dalam bentuk tindakan yang nyata dari pada sekedar berbicara tanpa aksi. Apalagi didukung oleh suasana yang memungkinkan anak melakukan ke arah hal itu.

Pada suatu hari ketika peneliti melakukan observasi, tatkala tiba waktu shalat, seluruh kegiatan dihentikan oleh guru, dan semua guru bergegas berangkat menuju mesjid, tak satu gurupun yang santai dan tidak menghiraukan seruan untuk

sholat. Dan pada saat yang bersamaan siswapun bergegas menuju masjid untuk menunaikan shalat berjamaah tanpa harus diperintah. Disini salah satu keteladanan guru-guru SDS Muhammadiyah 29 Medan Medan, yang secara tidak langsung akan mempengaruhi perkembangan karakter siswa

d. Pembiasaan

Ada sebuah ungkapan "Orang bisa karena biasa" atau dalam ungkapan lain: Pertama-tama kita membentuk kebiasaan, kemudian kebiasaan itu akan membentuk kita. Terbentuknya karakter siswa memerlukan proses yang lama dan perlu dilakukan secara kontinu (terus-menerus). Oleh karena itu, seorang guru harus memiliki komitmen dan kesabaran untuk menerapkan pembiasaan itu. Pelaksanaan pendidikan karakter tidak cukup dengan hanya diajarkan melalui mata pelajaran di kelas tetapi sekolah juga harus melalui pembiasaan baik di rumah maupun di sekolah.

Strategi ini pula yang telah dijalankan di SDS Muhammadiyah 29 Medan Medan. Dengan demikian, peserta didik mendapat pendidikan karakter, sejak anak sudah terdaftar sebagai siswa SDS Muhammadiyah 29 Medan Medan. Kegiatan pembiasaan yang diberlakukan guru terhadap siswa SDS Muhammadiyah 29 Medan Medan misalnya, ketika mereka datang ke sekolah, mereka dibiasakan salam dan senyum pada guru piket dan petugas satpam. Di sisi lain terdapat pula kegiatan yang dilakukan oleh guru. Yaitu penyambutan terhadap kedatangan siswa ketika tiba di sekolah, peserta didik dibiasakan dengan salam dan salaman kepada guru yang telah dijadwalkan untuk menyambut kedatangan murid di pagi hari sebelum masuk belajar.

e. Pendekatan Kedisiplinan

Kedisiplinan adalah suatu kondisi yang tercipta dan terbentuk melalui proses dari serangkaian perilaku yang menunjukkan nilai-nilai ketaatan, kepatuhan, kesetiaan, keteraturan dan ketertiban. Kedisiplinan dalam proses pendidikan sangat diperlukan karena bukan hanya untuk menjaga kondisi suasana belajar mengajar berjalan dengan lancar, tetapi juga untuk membentuk karakter bagi setiap siswa. Selain itu, banyak strategi lain yang digunakan oleh guru untuk membentuk karakter peserta didik. Upaya untuk membentuk pribadi yang utuh harus mencakup aspek kognitif, afektif, dan psikomotorik secara terintegratif, hal ini merupakan tanggung jawab bersama antara pihak sekolah dan keluarga.

Program-program pendidikan, utamanya menyangkut penanaman sikap dan perilaku yang baik dan islami pada anak didik perlu dipantau secara terpadu oleh pihak sekolah dan orang tua, sehingga kesinambungan kontrol terhadap anak akan dapat dilakukan secara optimal.

Oleh karena itu, melakukan kerja sama dengan orang tua merupakan faktor pendukung keberhasilan pelaksanaan pendidikan karakter. Wagisah mengatakan hubungan antara sekolah, siswa, dan keluarga dengan istilah pendekatan "Segi Tiga Bermuda". Yaitu strategi yang menghubungkan anatara sekolah, siswa, dan keluarga, strategi ini telah diformalkan dalam proses pembentukan karakter Membangun kerjasama dengan orang tua. Pendidikan karakter tidak juga hanya terbatas di sekolah namun yang terpenting juga di dalam sebuah keluarga. Pihak sekolah dapat membantu mengarahkan pendidikan karakter pada anak melalui

orang tua seperti memberikan pekerjaan rumah yang dapat dikerjakan bersama orang tua dan mengikutsertakan orang tua dalam menilai perkembangan moral anaknya.

Agar kerjasama sekolah dengan orang tua berjalan efektif, maka dibutuhkan sarana sebagai salah satu perangkat pendidikan karakter. Perangkat tersebut berupa buku penghubung dengan tujuan: a) Memberikan informasi timbal balik antara pihak orang tua dengan sekolah/guru mengenai sikap dan perilaku yang perlu ditanamkan pada anak, b) Terjalinnnya kerjasama efektif antara orang tua dan sekolah dalam membentuk sikap dan perilaku yang baik dan Islami pada anak, c) Buku penghubung tersebut dimaksudkan untuk memudahkan kontrol dan komunikasi antara guru dan orang tua sama-sama aktif berhubungan melalui buku penghubung, dengan cara:

- 1) Setiap menjelang pulang dari sekolah, guru memberikan informasi kepada orang tua tentang kegiatan siswa selama di sekolah dan tugas yang harus dikerjakan siswa di rumah melalui buku penghubung.
- 2) Untuk mengetahui kegiatan siswa selama di sekolah dengan memeriksa buku penghubung. Tanda tangan orang sebagai petunjuk bahwa orang tua telah memeriksa buku penghubung tersebut.
- 3) Setiap pagi ketika masuk kelas, semua siswa langsung mengurupulkan buku penghubungnya di atas meja guru. Dan guru dapat memeriksa kembali tanggapan atau informasi dari orang tua.
- 4) Setiap hari orang tua menginformasikan ke sekolah tentang aktifitas anak selama dirumah dengan mengisi table aktifitas dirumah, yaitu ya atau tidak

Adapun langkah yang ditempuh SDS Muhammadiyah 29 Medan adalah membagikan buku penghubung kepada semua peserta didik yang isinya berkenaan dengan: (1) absen shalat 5 (lima) waktu; (2) tilawah atau mengaji; (3) menjaga lisan atau bertutur kata selama di rumah; dan (4) kebiasaan belajar atau membaca buku selama di rumah. Sedangkan teknis yang dilakukan SDS Muhammadiyah 29 Medan adalah bekerja sama dengan orang tua peserta didik untuk ikut terlibat secara langsung dalam membina dan mendidik anaknya selama berada di rumah, yaitu dengan bukti memberikan tanda tangan dibuku penghubung dan secara berkala setiap 1 (satu) minggu menyerahkan buku penghubung tersebut kepada sekolah dan selanjutnya dievaluasi oleh pihak sekolah.

Selain itu, teknis yang dilakukan adalah peserta didik memberikan tandacontreng (V) atau tanda silang (X) di dalam kotak yang telah tersedia. Peserta didik memberikan tanda contreng apabila peserta didik melakukan kegiatan yang telah ditentukan di dalambuku penghubung tersebut, begitu sebaliknya peserta didik memberikan tanda silang (X) buku penghubung itu apabila peserta didik tidak melakukan kegiatan yang telah ditentukan dalam buku penghubung.

Berangkat dari hal tersebut, maka SDS Muhammadiyah 29 Medan telah melakukan pendidikan karakter jujur di luar sekolah. Artinya, SDS Muhammadiyah 29 Medan telah melaksanakan pendidikan karakter jujur di luar kelas melalui penggunaanbuku penghubung secara efektif. Dengan melihat catatan atau laporan yang ada di dalam buku penghubung pihak sekolah menjadi paham dan mampu mengetahui peserta didik yang sudah tidak jujur maupun yang jujur walaupun

tanpa dipantau pendidik atau pihak sekolah.

Untuk lebih mengefektifkan penggunaan buku penghubung ini bagi peserta didik yang telah melakukan pelanggaran, maka diberi sanksi berdasarkan kesepakatan yang telah ditentukan oleh pihak sekolah dengan orang tua peserta didik di saat pertemuan pihak sekolah SDS Muhammadiyah 29 Medan Medan dengan orang tua peserta didik pada awal tahun pelajaran dimulai (Wawancara dengan Ibuk Lasmidah pada tanggal 18 Juni 2015).

Adapun hasil pelaksanaan pendidikan karakter jujur di luar kelas melalui penggunaan buku penghubung ini peserta didik mempunyai pembiasaan melakukan: shalat 5 waktu, tilawah atau mengaji, menjaga lisan, dan belajar atau membaca buku di rumah (Wawancara dengan Ibuk Lasmidah pada tanggal 18 Juni 2015).

Berangkat dari hal ini, maka strategi atau terobosan yang dilakukan SDS Muhammadiyah 29 Medan Medan dalam melibatkan pendidik, tenaga pendidik, dan orang tua peserta didik untuk membantu pencapaian dan atau menciptakan pelaksanaan pendidikan karakter jujur sudah dilakukan. Artinya, bahwa terobosan yang dilakukan SD Swasta Muhammadiyah 29 Medan dengan melibatkan orang tua peserta didik untuk ikut bertanggung jawab membentuk pendidikan karakter peserta didik yang telah dilakukan.

Terobosan atau langkah yang dilakukan oleh SDS Muhammadiyah 29 Medan Medan ini sesuai dengan yang dikatakan Buk Tuti, bahwa selama ini pendidikan informal terutama dalam lingkungan keluarga (orang tua peserta didik) belum memberikan kontribusi berarti dalam mendukung pencapaian kompetensi dan pembentukan karakter peserta didik.

Selain langkah yang dilakukan SDS Muhammadiyah 29 Medan Medan ini juga selaras dengan strategi yang ditentukan Buk Tuti bahwa pelaksanaan pendidikan karakter jujur dapat ditempuh melalui beberapa strategi, yaitu: (1) dengan mengintegrasikan isi pendidikan karakter yang telah dirumuskan ke dalam seluruh mata pelajaran; (2) dengan mengintegrasikan pendidikan karakter ke dalam kegiatan sehari-hari di sekolah; (3) dengan mengintegrasikan pendidikan karakter ke dalam kegiatan yang direncanakan; dan (4) dengan membangun komunikasi dan kerjasama antara sekolah dengan orang tua peserta didik (2008: 26).

Berdasarkan pada pandangan tersebut terobosan yang dilakukan SDS Muhammadiyah 29 Medan Medan melalui penggunaan buku penghubung mampu membawa atau membuat peserta didik ke pengenalan nilai secara kognitif, penghayatan nilai secara afektif, dan akhirnya ke pengalaman nilai secara nyata, sehingga dapat mendorong tumbuh nilai-nilai kejujuran, keadilan, kasih sayang, toleransi, keindahan, dan tanggung jawab dalam pemahaman nilai sesuai tingkat perkembangan dan kemampuan peserta didik.

Selain selaras dengan pendapat Ibu Wagisahagisah selaku guru Agama Islam dan Kemuhammadiyah, terobosan atau langkah yang dilakukan SDS Muhammadiyah 29 Medan juga selaras dengan apa yang digariskan Nanang Gojali (2004: 42), bahwa pelaksanaan pendidikan karakter di luar kelas tidak hanya sekedar memindahkan pelajaran ke luar kelas, tetapi dilakukan dengan mengajak peserta didik melakukan beberapa aktivitas yang mengarah pada terwujudnya perubahan perilaku peserta didik terhadap lingkungan melalui tahap-tahap

penyadaran, pengertian, perhatian, tanggung jawab dan aksi atau tingkah laku.

Artinya terobosan atau langkah yang dilakukan SDS Muhammadiyah 29 Medan yang diakui oleh Ibu Wagisah (Wawancara: 18 Juni 2015) bahwa peserta didik mengalami perubahan-perubahan sikap seperti: 1) Penanaman nilai-nilai dan kesadaran beribadah peserta didik kepada Allah SWT sebagai pedoman mencapai kebahagiaan hidup di dunia dan akhirat; 2) Penanaman kebiasaan di kalangan peserta didik dengan ikhlas dan perilaku yang sesuai dengan peraturan yang berlaku di sekolah, lingkungan dan masyarakat, baik kepada dirinya sendiri, dan kepada orang lain; 3) Pembentukan kedisiplinan dan rasa tanggung jawab sosial di sekolah, lingkungan, dan masyarakat; 4) Pengembangan keimanan dan ketakwaan kepada Allah Swt Serta akhlak mulia peserta didik seoptimal mungkin, melanjutkan yang telah ditanamkan lebih dahulu dalam lingkungan keluarga dan implementasikan dalam pergaulan sehari-hari; 5) Pembangunan mental peserta didik terhadap lingkungan fisik dan sosial melalui ibadah dan muamalah; dan 6) Perbaikan kesalahan-kesalahan, kelemahan-kelemahan peserta didik dalam keyakinan dan pelaksanaan ibadah dalam kehidupan sehari-hari.

Keenam perubahan perilaku itu, dapat diartikan bahwa peserta didik telah mempunyai kesadaran dan kemampuan yang tinggi dalam beberapa hal, yaitu: (1) kesadaran spiritual, yaitu melaksanakan atau menjalankan agamanya dengan baik; (2) mampu berfikir rasional (*thinking skill*) baik yang berkaitan dengan kelebihan dan kekurangan dirinya; (3) mampu berkomunikasi lisan (*communication skill*) dengan baik; (4) mampu berkomunikasi tulis (*communication skill*) dengan baik; dan (5) mempunyai kecakapan untuk bekerja sama (*social skill*) dengan orang lain, sehingga akan bermanfaat dalam kehidupan sehari-hari.

Hal ini sesuai dengan apa yang dikatakan Driyarkara yang dikutip Moh. Yamin (2009:247-248), bahwa manusia adalah makhluk yang dinamis ketika menggunakan kekuatan yang bergerak, menggerakkan, dan mendorong. Manusia merupakan subyek dan dinamikanya merupakan dinamika dari subyek. Artinya, dia menghadapi memandangnya, melihatnya sebagai sesuatu yang obyektif. Ketika dihubungkan dengan cara berpikir manusia yang juga dinamis maka hal tersebut merupakan hal terpenting dari setiap orang (siswa).

Oleh karena itu, dinamika berpikir manusia harus diberikan tempat yang merdeka, yaitu menggunakan kebebasan berpikirnya sebagai media untuk menciptakan dan melahirkan banyak perubahan sehingga bisa berbuat yang terbaik bagi lingkungan sekitar. Baik hal ini diberikan dalam ruang kelas maupun di luar kelas. Jika kebebasan berpikir diberikan di ruang kelas maka akan menjadikan ruangan kelas sebagai medan pergulatan pendapat dan penataan diri di antara sesama peserta didik, pendidik, dan masyarakat.

Pada tataran kehidupan sehari-hari, peserta didik menjadi mampu memecahkan persoalan dengan sikap (tenang, tidak gugup). Selain itu, peserta didik juga mampu menganalisis persoalan-persoalan yang terjadi di masyarakat, mampu mengambil keputusan dengan baik, mampu melakukan interaksi (bergaul), mengenal peserta didik, pendidik dan orang lain dengan baik untuk memenuhi kebutuhan sosialnya, mampu melakukan kerja sama, dan mempunyai sikap toleransi dengan sesama lebih tinggi di setiap kehidupan sehari-hari. Nilai-nilai

dalam kehidupan, baik terhadap Allah Swt, diri sendiri, sesama, lingkungan, sehingga menjadi manusia yang berbudi pekerti. Atas dasar hal tersebut terobosan yang dilakukan SDS Muhammadiyah 29 Medan Medan sesuai dengan tujuan pendidikan karakter yaitu untuk meningkatkan pencapaian pembentukan akhlak mulia peserta didik secara utuh.

Di samping itu, pelaksanaan pendidikan karakter di SDS Muhammadiyah 29 Medan juga diterapkan melalui sebuah pemantauan terhadap kegiatan siswa selama 24 jam. Baik ketika di sekolah maupun ketika anak bersama orang tua, kegiatan tersebut dilaksanakan selama 10 menit setiap hari menjelang masuk kelas. Adapun pemantauan tersebut dilakukan untuk mengetahui akhlak dan ibadah siswa dengan cara pengecekan buku penghubung.

6. Strategi Pelaksanaan Pendidikan Karakter

Membentuk dan merubah karakter seseorang tidaklah mudah sebagaimana yang diperkirakan. Oleh karena itu, dalam membentuk karakter dibutuhkan sebuah proses yang lama, pelaksanaan pendidikan karakter dalam proses di SDS Muhammadiyah 29 Medan ini dilakukan dengan berbagai macam pendekatan, cara ataupun metode.

Pembinaan kepribadian siswa dilakukan dengan kegiatan harian yang dilaksanakan setiap hari menjelang masuk kelas, kegiatan tersebut dikenal dengan istilah "Budaya Sekolah".

Penyambutan di pagi hari dengan budaya salaman. Penyambutan pagi ini adalah merupakan bentuk kegiatan yang dilaksanakan setiap hari, dalam kegiatan itu kedatangan anak ke sekolah disambut atau diterima dengan penuh kehangatan oleh oleh beberapa guru yang sudah dijadwalkan sekolah secara bergantian untuk menyambut kedatangan anak di sekolah. Dengan demikian anak akan merasa dihargai dan disayangi, anak akan merasa bahwa kedatangannya di sekolah sudah ditunggu sehingga anak merasa senang diperlakukan bagai tamu kehormatan.

Pada suatu hari ketika peneliti melakukan pengamatan mengenai penyambutan pagi. Sebelum siswa datang ke sekolah terdapat beberapa orang guru yang berpakaian rapi dan guru perempuan mengenakan jilbab, mereka berdiri dekat pintu masuk sekolah SDS Muhammadiyah 29 Medan, ketika anak datang lalu anak disambut dengan senyum seraya bersalaman.

Seiring dengan itu, peneliti bertanya kepada Ibu Tuti sebagai guru, apakah siswa-siswi SDS Muhammadiyah 29 Medan ada menerapkan budaya salaman di sekolah ini setiap harinya?. Bagaimana caranya buk?. Ibu Tuti menjawab: Ya, ada setiap hari, ketika datang ke sekolah dan mau pulang dari sekolah. Mereka mengucapkan mencium tangan gurunya baik piket, maupun guru kelasnya. Selain itu juga mereka setiap berjumpa dengan guru dan temannya selalu mengucapkan salam. Dan mereka ini sudah terbiasa, dan ini dilakukan oleh seluruh siswa" (Wawancara dengan Ibu Tuti Khairani selaku Guru SDS Muhammadiyah 29 Medan pada tanggal 27 Mei 2015).

Berdasarkan hasil observasi lapangan peneliti terhadap siswa-siswi SDS Muhammadiyah 29 Medan sebagai objek penelitian ditemukan mereka melakukan salaman ketika bertemu dengan gurunya dan temannya, serta para tamu yang datang. Mereka mengucapkan: "Assalamu alaikum bapak, ibu", mereka sambil mencium tangan gurunya, baik ketika mau masuk kelas, tiap bertemu dengan gurunya, dan ketika ingin pulang dari sekolah. Hal ini sebagai bukti penghormatan mereka terhadap gurunya

sebagai pembentukan karakter yang baik.

Hal ini sesuai dengan menurut penuturan Ibu kepala sekolah bahwa ini dilakukan agar mereka lebih terbiasa mengucapkan salam ketika setiap bertemu dengan guru, orang tua, teman-temannya yang muslim. Karenanya ini merupakan upaya pembentukan kebiasaan menjadi karakter bagi seluruh siswa tersebut, baik di saat dia bersekolah di SDS Muhammadiyah 29 Medan maupun setelah keluar nanti dari sekolah ini.

E. Penutup

1. Kesimpulan

Berdasarkan hasil penelitian melalui observasi, wawancara dan studi dokumentasi terhadap objek penelitian tentang pengembangan model pendidikan karakter melalui kurikulum terintegrasi pada SDS Muhammadiyah 29 Medan Kota Medan dapat disimpulkan:

- a. Identifikasi model pendidikan karakter yang terdapat di SDS Muhammadiyah 29 Medan ada 2 macam, yaitu a) model pendidikan karakter yang dilakukan pada seluruh mata pelajaran. Seluruh mata pelajaran yang meliputi Pendidikan Agama Islam dan Pendidikan Umum yang sudah dirancang oleh setiap guru dalam bentuk RPP dengan memasukkan nilai-nilai karakter pada seluruh mata pelajaran. b) model pendidikan karakter yang dilakukan di luar mata pelajaran melalui metode pembiasaan bersalaman, menghafal ayat Al-Qur'an secara berkelanjutan, kedisiplinan saat sampai dan pulang sekolah, penerapan buku penghubung setiap hari, jumat bersih, senam kesehatan jasmani.
- b. Model pendidikan karakter yang selama ini diterapkan di SDS Muhammadiyah 29 Medan adalah model kurikulum terintegrasi yang ditanamkan melalui 5 cara yaitu: melalui setiap mata pelajaran, kegiatan ekstrakurikuler dan pengembangan diri, pembiasaan, keteladanan, dan pendekatan kedisiplinan siswa.
- c. Adapun kelebihan model penanaman pendidikan karakter yang diterapkan di SDS Muhammadiyah 29 Medan adalah a) Model pendidikan karakter yang ditanamkan pada SDS Muhammadiyah 29 Medan melalui seluruh mata pelajaran dan di luar mata pelajaran secara berkesinambungan (terus menerus). b) Model pendidikan karakter yang ditanamkan di SDS Muhammadiyah 29 Medan menjadikan pribadi siswa menjadi lebih berkarakter karena dengan metode pembiasaan. c) Model pendidikan karakter yang ditanamkan di SDS Muhammadiyah 29 Medan menjadikan guru lebih aktif dan kreatif. d) Model pendidikan karakter yang ditanamkan di SDS Muhammadiyah 29 Medan menjadikan warga sekolah lebih harmonis dan siswa dapat menerapkannya dalam kehidupan sehari-hari baik di dalam maupun di luar sekolah. Sedangkan kelemahan model pendidikan karakter yang ditanamkan di SDS Muhammadiyah 29 Medan, antara lain: a) Model pendidikan karakter yang ditanamkan di SDS Muhammadiyah 29 Medan membutuhkan waktu dan proses yang lama, sehingga tidak menutup kemungkinan timbulnya perasaan jenuh pada diri pendidik. b) Tidak semua orang tua bisa diajak kerja sama, karena dengan kesibukan orang dalam bekerja sehari-hari.

2. Saran

- a. Agar penelitian dapat disosialisasikan kepada seluruh warga SDS Muhammadiyah 29 Medan dan SD lain di Kota Medan agar dapat menerapkan pendidikan karakter kepada siswanya secara berkelanjutan.
- b. Semoga penelitian dapat bermanfaat terkhusus bagi SDS Muhammadiyah 29 Medan dan SD Muhammadiyah lainnya.
- c. Agar penelitian ini dapat dilakukan tindak lanjut pada tahun berikutnya, yaitu mengembangkannya pada tingkat SMP, karena ini merupakan bagian dari pendidikan dasar juga.
- d. Agar penelitian dapat melahirkan sebuah model pendidikan karakter yang dapat dijadikan sebagai pedoman dalam menanamkan pendidikan karakter pada siswa SD se Kota Medan.

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Strategy of Madrasah Principal to Enhance the Performance of Professional Teachers in MAN 2 Malang

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Abstract: The purpose of this research are (1) the form of the performance of professional teachers in MAN Malang 2, (2) the steps the strategy undertaken by headmaster in improving the performance of professional teachers in MAN 2 Malang, and (3) opinion of the teachers toward steps strategy by Headmaster in improving performance at MAN Malang 2.

This research used a qualitative approach by using case study design. This research was conducted in MAN 2 Malang. Informants in this study are principal, vice of the principal and the certified (professional) teachers. Data collection was conducted through several procedures: (1) deep interview, (2) observation of participation, and (3) the documentation study. Data analysis was performed with data reduction, data presentation, and data verification. The data validity is done through: (1) credibility, (2) dependabilitas, (3) confirmability, and (4) transferability.

The result of this research are (1) the form of the performance of professional teachers in MAN 2 Malang include: a) presenting learning materials in an innovative holistic, integrating learning material in the form of conceptual theory with practice learning, b) apply a variety of approaches and methods of making material taught therefore could understood easily, can be practiced easily and can be a character of the pupils; (2) measuring the efforts taken by the principal in improving the performance of professional teachers in MAN 2 Malang include: a) optimizing the role of the headmaster as a learning supervisor, b) provide training on making lesson plans based curriculum applied, c) providing an opportunity for education and training are held either in the workplace or outside the workplace, and d) the control and surveillance performed by the headmaster to always visit the classroom for teaching and learning activities and checking the presence of a teacher; (3) opinion of the professional teacher towards headmaster strategy is positive because it can improve the performance of teachers.

Keywords: strategy of Madrasah headmaster, student performance, professional teacher

A. PENDAHULUAN

Jabatan guru adalah suatu jabatan profesi, dimana harus bekerja secara profesional. Guru profesional adalah guru yang memiliki kompetensi-kompetensi yang dituntut agar mampu melaksanakan tugasnya secara baik dalam melaksanakan fungsi dan tujuan sekolah. Agar kualifikasi guru terpenuhi sebagai tenaga pendidik yang profesional maka pemerintah membuat peraturan terkait hal tersebut.

Pada Pasal 8 UUGD, dan Pasal 28 PP RI No. 19 Tahun 2005, selain mempersyaratkan kualifikasi akademik bagi seorang guru, guru juga harus memiliki kompetensi sebagai agen pembelajaran pada jenjang pendidikan anak usia dini, dasar dan menengah. Kompetensi sebagai agen pembelajaran ini meliputi kompetensi pedagogik, kompetensi kepribadian, kompetensi profesional, dan kompetensi sosial.

Pengakuan kedudukan guru sebagai tenaga profesional dibuktikan dengan sertifikat pendidik dan diberikan kepada guru yang telah memenuhi syarat. Selanjutnya, bagi guru yang telah memiliki sertifikat pendidik berhak memperoleh penghasilan di atas kebutuhan hidup minimum dan jaminan kesejahteraan sosial. Penghasilan di atas kebutuhan hidup minimum meliputi gaji pokok, tunjangan yang melekat gaji, serta penghasilan lain berupa tunjangan profesi, tunjangan fungsional, tunjangan khusus, dan maslahat tambahan yang

terkait dengan tugasnya sebagai guru yang ditetapkan dengan prinsip penghargaan atas dasar prestasi.

Dalam Permendiknas Nomor 18 Tahun 2007 tentang Sertifikasi Guru Dalam Jabatan tersirat bahwa empat kompetensi guru profesional tersebut, dapat diukur melalui 10 komponen, yaitu: (1) kualifikasi akademik; (2) pendidikan dan pelatihan; (3) pengalaman mengajar; (4) perencanaan dan pelaksanaan pembelajaran; (5) penilaian dari atasan dan pengawas; (6) prestasi akademik; (7) karya pengembangan profesi; (8) keikutsertaan dalam forum ilmiah; (9) pengalaman organisasi di bidang kependidikan dan sosial; dan (10) penghargaan yang relevan dengan bidang pendidikan.

Dalam usaha meningkatkan kinerja guru profesional (pasca sertifikasi) tersebut, kepala madrasah memiliki peran yang sangat menentukan karena kepala madrasah mempunyai peran yang sangat besar dalam mengembangkan sebuah lembaga pendidikan. Dalam usaha meningkatkan kinerja guru profesional, kepala sekolah harus mengetahui karakteristik dan tingkat kompetensi masing-masing guru atau tenaga pendidik di lembaga yang dipimpinnya.

Kepala madrasah merupakan faktor penggerak, penentu arah kebijakan sekolah yang akan menentukan bagaimana tujuan sekolah dan pendidikan pada umumnya. Untuk itu, kepala madrasah dituntut senantiasa meningkatkan efektifitas kinerja para staf yang ada di sekolah. Melihat penting dan strategisnya posisi kepala madrasah dalam mewujudkan tujuan sekolah, maka seharusnya kepala madrasah mempunyai kemampuan relasi yang baik dengan segenap warga di sekolah, sehingga tujuan sekolah dan pendidikan dapat dicapai secara optimal. Kepala madrasah merupakan tokoh sentral di sekolah, ibarat pilot yang menerbangkan pesawat mulai tinggal landas hingga membawa penumpangnya selamat mendarat sampai tujuan.

Esensi kepala madrasah adalah pemimpin pendidikan di sekolah. Seorang kepala sekolah adalah orang yang benar-benar seorang pemimpin, seorang manajer, seorang pendidik dan seorang supervisor. Oleh sebab itu, kualitas kepemimpinan kepala madrasah harus signifikan sebagai kunci keberhasilan sekolah.

Kepala madrasah akan berhasil apabila mereka memahami keberadaan sekolah sebagai organisasi yang kompleks dan unik, serta mampu melaksanakan peranan kepala madrasah sebagai seorang yang diberi tanggung jawab untuk memimpin sekolah. Betapa penting peranan kepala madrasah dalam menggerakkan kehidupan sekolah untuk mencapai tujuan, ada dua hal menurut Wahjosumidjo (2005: 81-82) yang perlu diperhatikan dalam mencapai tujuan tersebut, yaitu: a) kepala madrasah berperan sebagai kekuatan sentral yang menjadi kekuatan penggerak kehidupan sekolah, b) kepala madrasah harus memahami tugas dan fungsi mereka demi keberhasilan sekolah, serta memiliki kepedulian kepada staf dan siswa.

Berdasarkan hasil penelitian di MAN 2 Malang, kepala madrasah telah berhasil dalam meningkatkan kinerja guru profesional melalui strategi yang diterapkannya. Kepala madrasah juga telah berhasil membawa kemajuan lembaga baik secara kuantitas maupun kualitas. Untuk itu, dalam makalah ini akan diuraikan dan dibahas secara mendalam temuan-temuan yang ada di MAN 2 Malang terkait dengan strategi kepala madrasah dalam meningkatkan kinerja guru profesional, yang mana fokus pembahasannya meliputi: (1) bentuk kinerja guru profesional di MAN 2 Malang, (2) langkah-langkah strategi yang dilakukan kepala madrasah dalam meningkatkan kinerja guru profesional di MAN 2

Malang, dan (3) pandangan guru terhadap langka-langkah strategi Kepala Madrasah dalam meningkatkan kinerja di MAN 2 Malang.

B. KAJIAN PUSTAKA

1. Hakikat Kepala Madrasah

Keberhasilan suatu lembaga pendidikan sangat tergantung pada kepemimpinan kepala madrasah. Kepala madrasah sebagai pemimpin dilembaganya, harus mampu membawa lembaganya kearah tercapainya tujuan yang telah ditetapkan, dia harus mampu melihat adanya perubahan serta mampu melihat masa depan dalam kehidupan globalisasi yang lebih baik. Kepala madrasah bertanggung jawab atas kelancaran dan keberhasilan semua urusan pengaturan dan pengelolaan secara formal kepada atasannya atau informal kepada masyarakat yang telah menitipkan anaknya untuk dididik.

Menurut Wahjosumidjo (2005:83), kepala madrasah adalah tenaga fungsional guru yang diberi tugas untuk memimpin suatu sekolah dimana diselenggarakan proses belajar mengajar atau tempat dimana terjadi interaksi antara guru yang memberi pelajaran dan murid yang menerima pelajaran. Dilembaga persekolahan, kepala madrasah atau yang lebih populer sekarang disebut sebagai “guru yang mendapat tugas tambahan sebagai kepala madrasah”. Bukanlah mereka yang kebetulan mempunyai nasib baik senioritas, apalagi secara kebetulan direkrut untuk menduduki posisi itu, akan tetapi mereka diharapkan dapat menjadi sosok pribadi yang tangguh handal dalam rangka pencapaian tujuan sekolah.

Dalam penjelasan diatas, dapat difahami bahwa posisi kepala madrasah menentukan arah suatu lembaga. Kepala madrasah merupakan pengatur dari program yang ada disekolah. Dengan demikian, diharapkan kepala madrasah akan membawa spirit kerja guru dan membangun kultur sekolah dalam peningkatan mutu pendidikan, khususnya pendidikan Islam.

2. Kinerja Guru Profesional

Kinerja guru mempunyai spesifikasi tertentu. Kinerja guru dapat dilihat dan diukur berdasarkan spesifikasi atau kriteria kompetensi yang harus dimiliki oleh setiap guru. Berkaitan dengan kinerja guru, wujud perilaku yang dimaksud adalah kegiatan guru dalam proses pembelajaran. Berkenaan dengan standar kinerja guru Sahertian sebagaimana dikutip Kusmianto (1997:49) dalam buku panduan penilaian kinerja guru oleh pengawas menjelaskan bahwa:

“Standar kinerja guru itu berhubungan dengan kualitas guru dalam menjalankan tugasnya seperti: (1) bekerja dengan siswa secara individual, (2) persiapan dan perencanaan pembelajaran, (3) pendayagunaan media pembelajaran, (4) melibatkan siswa dalam berbagai pengalaman belajar, dan (5) kepemimpinan yang aktif dari guru”.

UU Republik Indonesia No. 20 Tahun 2003 tentang Sisdiknas pasal 39 ayat (2), menyatakan bahwa pendidik merupakan tenaga profesional yang bertugas merencanakan dan melaksanakan proses pembelajaran, menilai hasil pembelajaran, melakukan pembimbingan dan pelatihan serta melakukan penelitian dan pengabdian kepada masyarakat, terutama bagi pendidik pada perguruan tinggi.

Keterangan lain menjelaskan dalam UU No. 14 Tahun 2005 Bab IV Pasal 20 (a) tentang Guru dan Dosen menyatakan bahwa standar prestasi kerja guru dalam melaksanakan tugas profesi-nya, guru berkewajiban merencanakan pembelajaran, melaksanakan proses pembelajaran yang bermutu serta menilai dan mengevaluasi hasil pembelajaran. Tugas pokok guru tersebut yang diwujudkan dalam kegiatan belajar mengajar merupakan bentuk kinerja guru.

Pendapat lain diutarakan Soedijarto (1993) menyatakan ada empat tugas gugusan kemampuan yang harus dikuasai oleh seorang guru. Kemampuan yang harus dikuasai oleh seorang guru, yaitu: (1) merencanakan program belajar mengajar; (2) melaksanakan dan memimpin proses belajar mengajar; (3) menilai kemajuan proses belajar mengajar; (4) membina hubungan dengan peserta didik. Sedangkan berdasarkan Permendiknas No. 41 Tahun 2007 tentang Standar Proses untuk Satuan Pendidikan Menengah dijabarkan beban kerja guru mencakup kegiatan pokok: (1) merencanakan pembelajaran; (2) melaksanakan pembelajaran; (3) menilai hasil pembelajaran; (4) membimbing dan melatih peserta didik; (5) melaksanakan tugas tambahan.

Kinerja guru dapat dilihat saat dia melaksanakan interaksi belajar mengajar di kelas termasuk persiapannya baik dalam bentuk program semester maupun persiapan mengajar. Berkenaan dengan kepentingan penilaian terhadap kinerja guru. *Georgia Departemen of Education* telah mengembangkan *teacher performance assessment instrument* yang kemudian dimodifikasi oleh Depdiknas menjadi Alat Penilaian Kemampuan Guru (APKG). Alat penilaian kemampuan guru, meliputi: (1) rencana pembelajaran (*teaching plans and materials*) atau disebut dengan RPP (Rencana Pelaksanaan pembelajaran); (2) prosedur pembelajaran (*classroom procedure*); dan (3) hubungan antar pribadi (*interpersonal skill*).

Proses belajar mengajar tidak sesederhana seperti yang terlihat pada saat guru menyampaikan materi pelajaran di kelas, tetapi dalam melaksanakan pembelajaran yang baik seorang guru harus mengadakan persiapan yang baik agar pada saat melaksanakan pembelajaran dapat terarah sesuai tujuan pembelajaran yang terdapat pada indikator keberhasilan pembelajaran. Proses pembelajaran adalah rangkaian kegiatan yang dilakukan oleh seorang guru mulai dari persiapan pembelajaran, pelaksanaan pembelajaran sampai pada tahap akhir pembelajaran yaitu pelaksanaan evaluasi dan perbaikan untuk siswa yang belum berhasil pada saat dilakukan evaluasi.

Dari berbagai pengertian di atas maka dapat disimpulkan definisi konsep kinerja guru merupakan hasil pekerjaan atau prestasi kerja yang dilakukan oleh seorang guru berdasarkan kemampuan mengelola kegiatan belajar mengajar, yang meliputi perencanaan pembelajaran, pelaksanaan pembelajaran, evaluasi pembelajaran dan membina hubungan antar pribadi (*interpersonal*) dengan siswanya.

3. Strategi dalam Meningkatkan Kinerja Guru Profesional

Pengertian strategi secara umum dan khusus sebagai berikut: 1) Pengertian secara umum strategi adalah proses penentuan rencana para pemimpin puncak yang berfokus pada tujuan jangka panjang organisasi, disertai penyusunan suatu cara atau upaya bagaimana agar tujuan tersebut dapat dicapai; 2) Pengertian secara khusus strategi merupakan tindakan yang bersifat *incremental* (senantiasa meningkat) dan terus-menerus, serta dilakukan berdasarkan sudut pandang tentang apa yang

diharapkan oleh para pelanggan di masa depan. Dengan demikian, strategi hampir selalu dimulai dari apa yang dapat terjadi dan bukan dimulai dari apa yang terjadi. Terjadinya kecepatan inovasi pasar yang baru dan perubahan pola konsumen memerlukan kompetensi inti (*core competencies*).

Strategi adalah rencana atau cara yang dilakukan untuk mencapai tujuan tertentu pada jangka panjang dengan menggunakan taktik-taktik dan langkah-langkah (<http://faculty.ksu.edu.sa/hassan/courses>). Dalam kamus *Webbster's Unabridged Dictionary of the English Language*, (1989: 1404), *strategy* (strategik) *generalship: the science or art of combining and employing the means of war in planning and directing large military movements and operations*. (Strategi adalah ilmu atau seni dalam menyusun alat-alat dalam sebuah perencanaan dan pengarahan dalam sebuah militer).

Kepala madrasah memiliki peran dan fungsi untuk mengarahkan, membimbing, mempengaruhi, atau mengawasi pikiran, perasaan atau tindakan dan tingkah laku orang lain. Kepemimpinan yaitu tindakan atau perbuatan di antara perseorangan dan kelompok yang menyebabkan baik orang maupun kelompok bergerak ke arah tujuan tertentu (Nawawi, 1997:79).

Menurut Tony Bush dan Marianne Coleman (2008: 91-93) strategis kepala madrasah adalah tuntutan bagi pemimpin agar bersifat fleksibel dalam mengatasi sesuatu yang tidak diharapkan, dan tuntutan bagi mereka untuk mempunyai 'visi helikopter', yaitu suatu kemampuan untuk berpandangan jauh kedepan. Kepemimpinan strategis, sebaliknya, merupakan seni dan ilmu yang mengfokuskan perhatiannya pada kebijakan-kebijakan dan tujuan-tujuan dengan rencana-rencana jangka panjang.

Berdasarkan pengertian diatas dapat difahami bahwa strategi kepala madrasah adalah rencana atau cara yang dilakukan pemimpin untuk mencapai suatu tujuan tertentu. Tujuan dalam kitannya dengan strategi kepemimpinan kepala sekolah, maka tujuan yang akan dicapai yaitu untuk kemajuan suatu lembaga pendidikan.

Strategi dalam meningkatkan kinerja guru profesional dilaksanakan melalui tahapan: *Plan, Do, Check, Action* (P-D-C-A).

a. Perencanaan (*Plan*)

Perencanaan dalam suatu kegiatan mutlak diperlukan agar kegiatan yang dilakukan dapat memenuhi sasaran/mencapai tujuan. Perencanaan diawali dengan analisis permasalahan yang ada. Dalam konteks peningkatan kinerja guru profesional, permasalahan bermuara dari ketimpangan yang terjadi antara penampilan guru ketika melakukan pembelajaran saat ini dengan tuntutan yang harus dipenuhi dalam pembelajaran menurut standar tertentu. Selain itu muara masalah berada pada *client*, yaitu hasil pembelajaran masih rendah berdasarkan standar tertentu. Guru harus terlibat penuh dalam perencanaan tersebut, agar semua permasalahan yang dihadapi guru dapat teridentifikasi. Selanjutnya guru dapat mengajukan bantuan pembinaan untuk mengatasi permasalahan yang dihadapinya. Suatu kegiatan yang tidak direncanakan secara matang, seringkali berakhir tanpa hasil yang memuaskan atau bahkan selesai begitu saja.

Hal ini sering terjadi berkaitan dengan pelaksanaan pembinaan kinerja guru profesional. Sebagai contoh, ketika Kurikulum 2013 diperkenalkan, hampir semua lembaga yang berkaitan dengan pendidikan melakukan kegiatan penataran mengenai K-13 dengan sasaran para guru profesional. Namun seorang guru yang

telah mengikuti penataran lebih dari satu kali, masih banyak yang bertanya-tanya bagaimana mengimplementasikan Kurikulum tersebut. Hal ini menunjukkan bentuk layanan bantuan yang diberikan kepada guru profesional kurang efektif, dan dapat disebabkan kurang matangnya perencanaan.

b. Pelaksanaan (Do)

Pembinaan profesional dilakukan karena satu alasan, yaitu memberdayakan akuntabilitas profesional guru yang pada gilirannya meningkatkan mutu proses dan hasil belajar (Satori, 1983). Dalam melaksanakan pembinaan profesional hendaknya memperhatikan hal-hal sebagai berikut (Satori, 1983):

- 1) Pembinaan profesional hendaknya didasarkan pada pandangan yang obyektif.
- 2) Pembinaan profesional hendaknya didasarkan atas hubungan manusiawi yang sehat.
- 3) Pembinaan profesional hendaknya mendorong pengembangan potensi inisiatif dan kreativitas guru.
- 4) Pembinaan profesional harus dilaksanakan terus menerus dan berkesinambungan.
- 5) Pembinaan profesional hendaknya dilakukan sesuai dengan kebutuhan masing-masing guru.
- 6) Pembinaan profesional hendaknya dilaksanakan atas dasar rasa kekeluargaan, kebersamaan, keterbukaan, dan keteladanan.

Pelaksanaan pembinaan di tingkat sekolah dilakukan oleh tiga unsur, yaitu Kepala Sekolah, MGMP sekolah dan Pengawas. Sesuai dengan tema penelitian, maka dalam hal bahasannya difokuskan pada peran Kepala Sekolah dan MGMP.

Kepala Sekolah memiliki dua fungsi utama yakni fungsi birokratif dan fungsi sebagai supervisi akademik. Peran dan fungsi supervisi Kepala Sekolah diimplementasikan dalam bentuk pemberian bantuan dalam meningkatkan kinerja guru terutama guru profesional. Berkaitan dengan pembelajaran pada kurikulum 2013, para guru seringkali mengalami kesulitan dalam melaksanakan praktikum. Kesulitan tersebut dapat berupa kurangnya fasilitas, bahan, atau rendahnya keterampilan guru dalam mengoperasikan peralatan laboratorium. Namun demikian adakalanya rendahnya kualitas pembelajaran di suatu sekolah tidak jelas apa yang menjadi permasalahannya. Dalam hal ini Kepala Sekolah punya kewajiban untuk mengadakan pendekatan kepada para guru untuk menyoediki apa yang menjadi penyebabnya.

Hal lain yang dikeluhkan guru, seringkali Kepala Sekolah dan Perangkatnya kurang peduli terhadap kebutuhan fasilitas dan kemampuan dalam pembelajaran. Guru kurang diberi kewenangan untuk menentukan kebutuhan pembelajaran, padahal aspek kunci kepemimpinan dalam pendidikan adalah memberikan kewenangan kepada guru-guru untuk mengatasi permasalahan pembelajaran (Sallis, 1993).

Selain Kepala Sekolah, Musyawarah Guru Mata Pelajaran (MGMP) merupakan wadah pembinaan profesi guru yang bersifat non-struktural. MGMP sekolah beranggotakan guru-guru mata pelajaran sejenis di Sekolah tersebut. Kegiatan pembinaan profesional terutama ditekankan pada peningkatan kemampuan dan keterampilan melaksanakan pembelajaran yang berkualitas. Pembinaan profesional

yang dilakukan oleh MGMP dapat berupa dorongan kepada setiap guru untuk melakukan kegiatan penelitian pembelajaran dalam bentuk Penelitian Tindakan Kelas (PTK). PTK ini merupakan bagian dari penyelenggaraan kegiatan Penelitian dan Pengembangan (R & D) pembelajaran di level sekolah. Melalui PTK tersebut para guru memungkinkan dapat melakukan proses pembaharuan diri (*self-renewal*).

c. Evaluasi (Check) dan Tindak Lanjut (Action)

Evaluasi sistem peningkatan kinerja guru profesional, diarahkan kepada pengukuran efektifitas pelaksanaan pembinaan serta kinerja komponen sistem. Hasil evaluasi dapat digunakan untuk membuat perbaikan-perbaikan atau penyempurnaan kinerja sistem atau apabila diperlukan mengganti komponen yang dinilai kurang atau tidak mendukung jalan program dalam sistem. Keputusan tersebut merupakan bentuk tindak lanjut atau *action* yang berupa keputusan perbaikan kinerja sistem.

C. METODE PENELITIAN

Jenis penelitian ini adalah kualitatif deskriptif. Adapun landasan teoritik dari penelitian ini menggunakan fenomenologi. Ali Saakah dkk. (2000:20), berpendapat bahwa penelitian kualitatif adalah penelitian yang berusaha mengungkapkan secara menyeluruh dan sesuai dengan konteks melalui pengumpulan data dari latar alami dengan memanfaatkan diri peneliti sebagai instrumen. Data yang dihasilkan adalah data deskriptif berupa kata-kata tertulis atau lisan dari orang-orang atau sesuatu yang dapat di amati. Melalui data-data tersebut tidak dimaksudkan untuk menguji teori, justru kecenderungannya ialah akan memunculkan teori baru.

Subyek dalam penelitian ini adalah seluruh guru yang sudah tersertifikasi di MAN 2 Malang. Selajutnya, penelitian ini dalam prosesnya akan berusaha mendeskripsikan suatu latar, subyek dan peristiwa tertentu secara detail/rinci dan mendalam. Segala aspek permasalahan yang di teliti akan mendapat perhatian yang lebih. Dengan demikian akan terlihat secara jelas kebulatan atau keutuhan permasalahan-permasalahan yang dikaji (Surakhmad, 1989:143).

Pengunaan landasan teoritik fenomenologi dalam penelitian ini bertujuan untuk memahami fenomena-fenomena yang terjadi dalam subyek penelitian. Dengan kata lain, akan berusaha mencari dan memahami arti peristiwa dan kaitan-kaitanya terhadap situasi tertentu (Moleong, 2000:17). Kaitannya dengan penelitian ini, peneliti akan memahami, mencari, dan memaparkan tentang strategi kepala madrasah dalam meningkatkan kinerja guru professional (tersertifikasi) di MAN 2 Malang.

Pengumpulan data dalam penelitian menggunakan Observasi, Interview dan Dokumentasi. Adapun langkah-langkah analisis dalam penelitian ini sebagaimana Miles dan Huberman (1992), membagi menjadi tiga yaitu: pertama, reduksi data, Kedua, display data dan Ketiga, pengambilan kesimpulan dan verifikasi. Dari data yang didapat peneliti mencoba mengambil kesimpulan, verifikasi dapat dilakukan dengan singkat yaitu dengan cara mengumpulkan data yang baru.

D. HASIL DAN PEMBAHASAN

1. Bentuk Kinerja Guru Profesional di MAN 2 Malang

Kinerja adalah suatu usaha atau aktivitas yang dilakukan seseorang untuk menghasilkan sesuatu kemampuan atau keprofesionalan yang dimilikinya. Kinerja dalam hal ini lebih dominan diarahkan pada hasil dan tujuan, dimana jika kinerja seseorang itu jelek maka hasilnya jelek dan tidak sesuai dengan tujuan yang telah ditetapkan, begitupun sebaliknya jika kinerja seseorang itu bagus maka hasil yang dicapai juga akan bagus, hasilnya maksimal serta sesuai dengan target-target yang telah ditentukan. Dengan ini guru berusaha bagaimana agar siswanya tidak merasa jenuh atau bosan ketika proses belajar berlangsung di kelas, guru berupaya untuk membuat suasana yang menyenangkan.

Dalam kaitanya dengan kinerja guru di MAN 2 Malang, para guru telah melakukan kerja yang cukup baik, ini bisa dilihat:

- a. Dalam proses belajar mengajar guru sudah mengikuti standar pendidikan yang saat ini digunakan yaitu menggunakan kurikulum tingkat satuan pendidikan (KTSP) dan kurikulum 2013.
- b. Guru sudah disiplin dalam menjalankan tugasnya sebagai pendidik.
- c. Guru juga sudah memberikan motivasi kepada para siswa untuk lebih giat belajar.

Untuk ke-efektifan dan efisiensi proses pendidikan, guru dituntut memiliki kompetensi yang memadai, baik dari segi jenis maupun isinya. Namun, jika di selami lebih dalam lagi tentang isi yang terkandung dari setiap jenis kompetensi, sebagaimana disampaikan oleh para ahli maupun dalam perspektif kebijakan pemerintah, kiranya untuk menjadi guru yang kompeten bukan sesuatu yang sederhana, untuk mewujudkan dan meningkatkan kompetensi guru diperlukan upaya yang sungguh-sungguh dan komprehensif.

Guru sebagai pendidik dalam menjalankan tugasnya tidak selamanya berjalan dengan lancar, di MAN 2 Malang masih ada beberapa kelemahan guru dalam proses belajar mengajar antara lain:

- a. Tidak semua guru menguasai kurikulum yang sekarang ini sedang digunakan.
- b. Masih ada beberapa guru yang belum disiplin dalam mengajar, dikarenakan masih ada kepentingan-kepentingan pribadi yang tidak bisa ditinggalkan.

Dengan demikian, untuk memperoleh predikat kinerja guru dengan baik, ada banyak hal yang harus dilakukan dan diperlihatkan guru dalam kegiatan proses belajar mengajarnya, baik pekerjaan yang sifatnya tertulis maupun yang tidak tertulis. Sehingga sebagai guru harus bisa memahami akan tugasnya sebagai pengelola pembelajaran, melaksanakannya, dan berhasil dalam mengajar sehingga tujuan pembelajaran dapat dicapai dengan baik. Hal itu, sangat ditentukan oleh konsekuensi dan kepiawaian dalam memilih strategi mengajar.

Seorang guru tugasnya tidak hanya menyampaikan materi pelajaran saja, tetapi guru juga memberi motivasi kepada para siswa. Di MAN 2 Malang ini para guru sudah memberikan motivasi kepada para siswa, baik itu yang tidak berprestasi maupun yang sudah berprestasi. Tetapi di sini yang lebih diperhatikan lagi kepada para siswa yang kurang mampu dalam belajar, para siswa yang kurang mampu ini diberi motivasi dan dorongan agar selalu giat belajar. Dengan demikian, para siswa tersebut akan lebih merasa diperhatikan.

Kinerja guru sangat berperan sekali dalam meningkatkan mutu pendidikan di sekolah, karena seorang guru memiliki posisi didalam proses pembelajaran yang berkaitan dengan kinerja dan totalitas dedikasinya serta loyalitas pengabdianya. Tugas guru sebagai suatu profesi menuntut kepada guru untuk mengembangkan profesionalitas diri sesuai perkembangan ilmu pengetahuan dan teknologi. Tugas guru tidak hanya sebatas di dinding sekolah, tetapi juga sebagai penghubung antara sekolah dan masyarakat.

2. Langkah-Langkah Strategi yang Dilakukan Kepala Madrasah dalam Meningkatkan Kinerja Guru Profesional di MAN 2 Malang

Strategi kepala madrasah adalah segala upaya yang dilakukan dan hasil yang dapat dicapai oleh kepala madrasah madrasah dalam mengimplementasikan manajemen sumberdaya pengajar disekolah dalam mewujudkan tujuan pendidikan. Kepala madrasah mempunyai kedudukan dan fungsi untuk mengarahkan dan mendorong bawahannya agar tugas dan kegiatan disekolah dapat berjalan dengan baik, efektif dan efisien. Sebagai manajer dialah yang membuat perencanaan, mengatur pelaksanaan, mengendalikan dan mengawasi pelaksanaan tugas-tugas, serta menyusun laporan pelaksanaan kegiatan dari kepala sekolah tersebut. Namun demikian, dilingkungan sekolah juga terdapat tuntutan agar kepala sekolah juga mampu untuk berkomunikasi serta mampu memobilisasi partisipasi masyarakat.

Kepala MAN 2 Malang juga melakukan hal yang sama, beliau menjadi motor penggerak dalam meningkatkan kinerja guru. Dengan cara menerapkan langkah-langkah strategi yang sesuai dalam meningkatkan kinerja guru menjadi lebih baik antara lain melalui pembinaan disiplin tenaga kependidikan, pemberian motivasi, dan penghargaan.

a. Pembinaan disiplin

Dalam kaitannya dengan disiplin, Kepala MAN 2 Malang sudah menegakkan disiplin kepada para guru agar berangkat lebih awal dari siswanya, disini dikenakan adanya jadwal untuk pengajaran BTA (baca tulis Al-qur'an) serta bacaan solat. Disiplin disini tidak hanya untuk para siswa saja, tetapi guru juga harus disiplin untuk memberikan contoh kepada para siswa.

b. Pemberian motivasi

Kepala sekolah di MAN 2 Malang selalu memberikan motivasi kepada para guru, karyawan dan para siswanya. Setiap guru memiliki karakteristik khusus, yang satu sama lainnya berbeda, hal tersebut memerlukan perhatian dan pelayanan khusus pula dari kepala sekolah, agar mereka dapat memanfaatkan waktu untuk meningkatkan kinerjanya. Perbedaan guru tidak hanya dalam bentuk fisik, tetapi juga dalam psikisnya, misalnya motivasi. Oleh karena itu, untuk meningkatkan kinerja guru kepala sekolah perlu memberikan atau membangkitkan motivasi para guru dan faktor lain yang mempengaruhinya.

c. Penghargaan

Penghargaan yang diberikan kepala MAN 2 Malang kepada para bawahannya sangat penting untuk meningkatkan kegiatan yang produktif dan mengurangi kegiatan yang kurang produktif. Dengan penghargaan guru akan terangsang untuk meningkatkan kinerja yang positif dan produktif. Walaupun penghargaan ini hanya

berupa ucapan atau pujian yang bisa menambah semangat kinerjanya lagi, serta mengatur pemberian gaji guru pada setiap awal bulan.

Dalam melaksanakan tugas dan fungsinya, kepala sekolah memiliki gaya kepemimpinan masing-masing yang sangat mempengaruhi kinerja para tenaga kependidikan dilingkungan kerjanya masing-masing. Kegagalan dan keberhasilan sekolah banyak ditentukan oleh kepala madrasah yang merupakan pengendali dan penentu arah yang hendak ditempuh oleh sekolah mencapai tujuannya. Adapun upaya atau kiat-kiat lain yang dilakukan kepala MAN 2 Malang dalam meningkatkan kerja guru antara lain dengan:

- a. Memberikan dorongan timbulnya kemauan yang kuat kepada guru agar percaya diri dan semangat dalam menjalankan tugasnya.
- b. Memberi bimbingan, pengarahan dan dorongan untuk berdiri didepan demi kemajuan dan memberikan inspirasi sekolah dalam mencapai tujuan.
- c. Membujuk dan memberi keyakinan kepada guru dalam mengerjakan tugasnya.
- d. Menghindari sikap dan perbuatan yang bersifat memaksa atau bertindak keras dalam memberikan tugas kepada para guru.

Kepala MAN 2 Malang juga memberikan pelatihan bagi para guru dengan cara mengikut sertakan guru dalam berbagai pelatihan sesuai dengan bidangnya masing-masing. selain itu kepala sekolah juga memberikan pelatihan ESQ kepada para guru karyawan dan para siswa, terutama siswa yang akan menghadapi ujian nasional. Pelatihan ESQ ini bertujuan untuk melatih mental dan spiritual agar mampu mengontrol dirinya sendiri, mampu menemukan jati dirinya. Selain itu juga bertujuan agar para guru, karyawan dan para siswa mempunyai motivasi spiritual untuk membangun bangsa. Harus ada motivasi spiritual yang menjiwai mereka, sehingga mereka tidak hanya membangun bangsa tetapi yang lebih penting adalah pengabdianya.

Selain itu salah satu tugas kepala sekolah dalam meningkatkan kinerja guru adalah sebagai supervisor. Kinerja kepala sekolah sebagai supervisor menuntut kemampuan kepala sekolah dalam melakukan pengawasan dan pengendalian untuk meningkatkan kualitas tenaga kependidikan. Kegiatan supervisor kepala madrasah di MAN 2 Malang kepada guru dilakukan secara langsung maupun tidak langsung. Program ini selalu dijalankan oleh kepala sekolah mengingat pentingnya peningkatan profesionalisme tenaga mengajar dan pengembangan akademik. Untuk mengetahui kinerja guru apakah sudah berjalan dengan baik atau tidak, kepala MAN 2 Malang melakukan evaluasi setiap satu semester sekali, dan pada akhir tahun juga ada evaluasi lagi serta penyusunan program kerja. Selain itu juga adanya pembinaan kepada para guru ini dilakukan setiap satu bulan sekali.

3. Pandangan Guru Profesional Terhadap Langkah-Langkah Strategi Kepala Madrasah Dalam Meningkatkan Kinerja di MAN 2 Malang

Sekolah yang efektif pada umumnya memiliki staf yang kompeten dan berdedikasi tinggi terhadap sekolahnya. Implikasinya jelas yaitu, bagi sekolah yang ingin efektifitasnya tinggi, maka kepemilikan staf yang kompeten dan berdedikasi tinggi merupakan keharusan. Dalam kelangsungan proses belajar mengajar, guru mempunyai peran yang sangat penting. Guru merupakan unsur pokok dalam organisasi pendidikan,

karena guru yang akan mengantarkan keberhasilan peserta didik yang pada akhirnya akan meningkatkan kualitas lembaga pendidikan.

Menyikapi langkah-langkah dalam strategi yang diterapkan oleh kepala madrasah, guru profesional di MAN 2 Malang memandang sangat positif. Hal itu, karena dalam menerapkan strateginya kepala madrasah menggunakan asas demokratis artinya kepala madrasah dalam mengatasi permasalahan dan mengambil keputusan dengan musyawarah atau mengikutsertakan semua warga sekolah. Selain itu, kepala madrasah memberikan kepercayaan kepada para staf untuk menjalankan tugas dan program yang telah dicanangkan dan memotivasi guru untuk lebih berkreasi dan inovatif dalam pembelajaran, juga adanya *reward* serta penambahan kesejahteraan untuk meningkatkan motivasi bagi para guru.

Motivasi kerja guru memiliki fungsi untuk mendorong, mengarahkan, meningkatkan, mempertahankan dan menggerakkan suatu perbuatan guru untuk mencapai tujuan. Faktor yang mempengaruhi motivasi kerja guru ini terdiri dari faktor internal dan eksternal, termasuk didalamnya adalah keinginan untuk berprestasi, kebebasan dalam melaksanakan tugas, pengakuan, tanggung jawab, gaji, promosi, sikap terhadap pekerjaan, hubungan dengan rekan kerja dan lingkungan kerja.

E. PENUTUP

Berdasarkan hasil dan pembahasan penelitian di atas maka disarankan sebagai berikut: 1) untuk pihak kepala madrasah, dalam hal peningkatan kinerja guru profesional hendaknya secara terus menerus melakukan perbaikan-perbaikan melalui proses pelaksanaan supervisi, karena mengingat perkembangan dan tuntutan perubahan zaman yang semakin cepat, 2) bagi semua guru perlu mengembangkan pola pikir positif terhadap program-program yang telah dicanangkan dalam strategi kepala sekolah/madrasah sebagai upaya untuk meningkatkan kualitas pembelajaran dan mengembangkan kompetensi profesional guru secara terus menerus, 3) bagi guru profesional sebaiknya senantiasa menumbuhkan komitmen diri untuk meningkatkan kinerjanya terkait dalam membuat rencana pembelajaran (*teaching plans and materials*) atau disebut dengan RPP (Rencana Pelaksanaan Pembelajaran), prosedur pembelajaran (*classroom procedure*), dan hubungan antar pribadi (*interpersonal skill*), dan 4) penelitian ini hanya meneliti tentang strategi yang dilakukan kepala madrasah dalam meningkatkan kinerja guru profesional. Oleh karena itu, masih sangat perlu dilakukan penelitian lebih lanjut agar Kepala sekolah/madrasah dan guru semakin profesional dalam melaksanakan tugasnya.

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Innovation of Islamic Education (Curriculum Analysis of Pesantren and Madrasah)

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Abstract: Pesantren and madrasah are icons of Islamic education in Indonesia. Both of them must be manifested as an Islamic education for excellence. As traditional educational institutions which orient the education of *tafaqquh fi al-din*, they also must be able to accommodate the demands and challenges of both locally and globally. In the midst of escalating global competition and contestation of today's modern education, demands on the capability and higher quality of education raise. Therefore, we need innovations to optimize the growth of Islamic institutions. Curriculum of pesantren and madrasah has contributed to the development of education in Indonesia since the beginning of its appearance. This paper will examine a variety of innovation of Islamic education in curriculum aspects, the curriculum that can leverage the potential, the creations and the achievements. Pesantren and madrasah as indigenous education, which have the characteristics of innovative-unique Islamic education, distinguish them from general education. Innovation refers to the values that benefit the community as well as institutions. Innovation can depart from what already exists, then give the additional value of the things that seem simply to processed into something special, from the rudimentary to more than modest, from the ordinary to extraordinary.

Keywords: *pesantren, madrasah, innovation, curriculum*

A. Pendahuluan

Pendidikan Islam merupakan pendidikan yang telah lama berkembang seiring dengan perkembangan Islam itu sendiri. Pengembangan aktivitas pendidikan Islam di Indonesia sudah berlangsung sejak sebelum Indonesia merdeka, yang masih eksis sampai sekarang dan sampai yang akan datang. Sejalan dengan tumbuh kembangnya, pendidikan Islam terus mengalami fenomena paradoksal. Di satu sisi, pendidikan Islam dipercaya sebagai pendidikan yang ideal, karena pendidikan Islam diorientasikan mampu membentuk manusia yang unggul secara intelektual, kaya dalam amal dan santun dalam moral, bahkan pendidikan Islam memproyeksikan untuk membentuk kepribadian *kaffah* dan memproduksi manusia paripurna (*insan kamil*).

Di sisi lain, pendidikan Islam juga dianggap sebagai pendidikan bagi kaum pinggiran, sarungan, *ndeso* dan kuno. Anggapan ini dilansir karena Pendidikan Islam dalam praktiknya di Indonesia ini berada dalam struktur internal pendidikan tertentu, sebagaimana yang dipetakan oleh Bukhori, bahwa dilihat dari aspek program dan praktik pendidikannya jenis pendidikan Islam terdiri dari; pendidikan pondok pesantren, pendidikan madrasah, pendidikan umum yang bernafaskan Islam dan pelajaran agama Islam yang diselenggarakan di lembaga-lembaga pendidikan umum sebagai suatu mata pelajaran atau mata kuliah saja. Muhaimin menambahkannya dengan pendidikan Islam dalam keluarga atau di tempat-tempat ibadah dan/atau forum-forum kajian keislaman, majlis ta'lim dan istitusi lainnya yang sekarang sedang digalakkan masyarakat. Praktik pendidikan sebagaimana jenis tersebut, khususnya pesantren dan madrasah banyak dikembangkan oleh masyarakat pinggiran dan pedesaan dengan kondisi yang masih jauh dari kata ideal.

Dari lima kategorisasi jenis pendidikan Islam di atas, dua diantaranya yang akan menjadi pembahasan dalam tulisan ini, yaitu Pesantren dan Madrasah. Secara spesifik akan difokuskan pada kajian kurikulumnya yang khas dan unik, sehingga bisa digunakan sebagai modal utama dalam melakukan inovasi pendidikan Islam. Salah satu komponen penting

dari sistem pendidikan adalah kurikulum, karena merupakan komponen yang dijadikan acuan pada satuan pendidikan. Kurikulum pendidikan Islam harus dirancang secara terpadu sesuai dengan tuntutan dan tantangan zaman guna mencapai tujuan pendidikan yang diharapkan. Pesantren yang eksis sejak tahun 1596 di Indonesia, begitupula madrasah yang muncul sekitar tahun 1908, telah mengambil peran besar bagi kemajuan pendidikan Islam dan juga bangsa ini. Oleh karena itu, keduanya sebagai pendidikan *indigenous* yang lahir sejak lama, harus tetap dilakukan pembaharuan yang dikembangkan sesuai dengan kebutuhan dan perkembangan yang terjadi baik di tingkat lokal, nasional maupun global.

Seyogyanya pendidikan Islam (pesantren dan madrasah) memiliki konsep yang sangat utuh, sejarah yang berpengaruh dan potensi yang cukup ampuh. Hanya saja realita kondisi pendidikannya bisa dikatakan masih tertinggal jauh, dari tuntutan masyarakat kekinian ataupun tantangan zaman. Dampak globalisasi memicu terjadinya kondisi persaingan yang semakin kompetitif dan dinamis. Persaingan yang semakin ketat berdampak pada perlunya pendidikan Islam untuk semakin fleksibel, adaptif dan inovatif, mau tidak mau proses pendidikan Islam harus mampu berinovasi untuk menumbuhkan berkembang secara berkelanjutan kinerja kreatif dan produktif, yang tetap koheren dengan nilai-nilai Islam.

Tulisan ini menjadi kajian pembaharuan/inovasi pendidikan Islam yang tidak sekedar bersifat reaktif dan defensif saja. Lebih dari itu, spirit inovasi pendidikan Islam yang dikembangkan, dalam konsepnya harus mengandung nilai-nilai dasar dan strategis yang proaktif dan antisipatif, untuk mendahului perkembangan masalah yang akan hadir di masa mendatang, serta harus tetap mempertahankan nilai-nilai dasar yang benar dan diyakini untuk terus dipelihara dan dikembangkan. Oleh karena itu, tulisan ini menjadi salah satu kajian mendasar dalam menentukan keputusan untuk melakukan inovasi pendidikan Islam, mendayagunakan potensi, serta memberi kesiapan dalam menghadapi perkembangan iptek dan arus informasi dalam era globalisasi.

Pola kajian tulisan ini mengarah pada metode kajian pendidikan yang dipetakan oleh Azyumardi Azra, yaitu kajian sosio-historis pendidikan Islam, dengan fokus utama pada perubahan sistem, lembaga, kurikulum atas pesantren dan madrasah. Makalah ini dalam kajiannya tidak hanya ingin mengungkap perkembangan sosio-historis pesantren dan madrasah saja, tetapi juga pada dampak keberadaannya bagi masyarakat serta kemajuan pendidikan Islam. Kemudian bagaimana berbagai potensi dan kendala yang ada pada kedua lembaga tersebut bisa menjadi kekuatan inovasi dalam pendidikan Islam. Pola kajian sosio-historis perlu dikaji kembali agar dapat dilihat secara akurat, posisi maupun peranan pesantren dan madrasah dalam dunia Islam serta pendidikan Islam di Indonesia.

B. Pembahasan

1. Inovasi Pendidikan Islam: Mendayagunakan Potensi, Mendorong Kreasi dan Menghasilkan Prestasi

a. Permasalahan Menjadi Tantangan

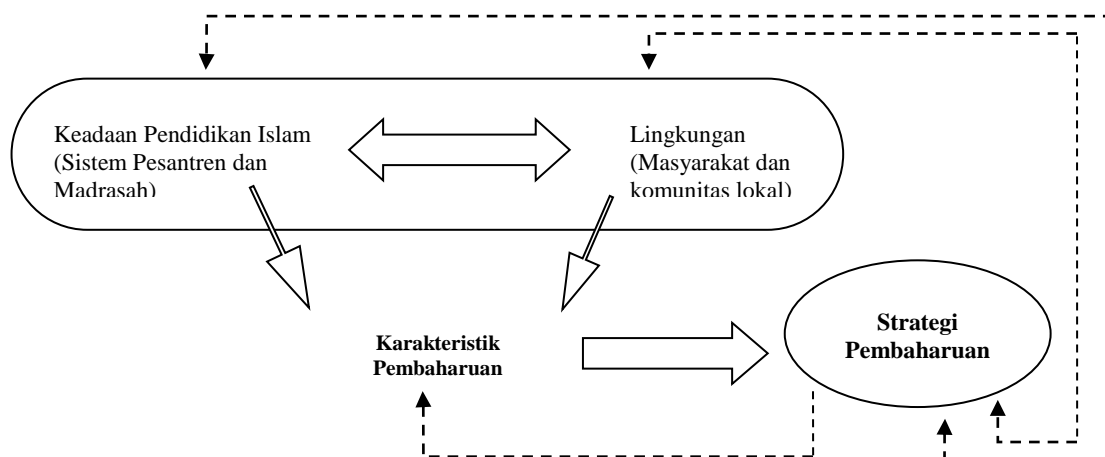
Dampak globalisasi memicu terjadinya kondisi persaingan yang semakin kompetitif, termasuk dalam persaingan pendidikan. Apabila pendidikan Islam dibandingkan dengan pendidikan umum, belum banyak yang memiliki keyakinan bahwa pendidikan Islam lebih unggul dari pendidikan umum (modern). Seperti madrasah yang dianggap tidak bisa bersaing dengan sekolah umum, baik dari segi potensi, prestasi dan lainnya. Begitu pula pesantren yang dianggap pendidikan tradisional yang tidak modern akan kurang bisa memenuhi kebutuhan masyarakat zaman sekarang. Bayang-bayang keraguan pun masih menyelimuti masyarakat pada umumnya, para orang tua tidak terlalu yakin untuk menyekolahkan anak-anaknya di lembaga pendidikan Islam tersebut, bahkan yang sudah terlanjur menyekolahkan terbesit ketakutan bahwa anaknya akan kalah saing dengan teman-temannya.

Berbagai dampak globalisasi dan stereotip negatif masyarakat di atas, tidak bisa dibiarkan atau bahkan diamini saja. Hal tersebut harus semakin memacu untuk menjadikan pendidikan Islam lebih baik, lebih berkualitas, lebih diterima dan dipercaya masyarakat. Karena sebenarnya pendidikan Islam sudah berjalan cukup baik, cukup berkualitas dan cukup dipercaya. Selanjutnya hanya perlu membuat yang cukup itu menjadi lebih saja.

Pemanfaatan situasi sebagaimana di atas dapat diartikan sebagai usaha untuk menjadikan permasalahan menjadi tantangan, sehingga memberi motivasi dan pemicu lahirnya ide, gagasan dan pemikiran baru untuk bisa meningkatkan pelayanan dan jaminan kualitas pendidikan yang dapat memuaskan pelanggan (stakeholder pendidikan). Sikap demikianlah yang harus terus dilakukan oleh para pengelola lembaga pendidikan Islam. Karena, sesungguhnya untuk membuat pendidikan berkualitas, bernilai lebih dan memuaskan masyarakat salah satunya harus diupayakan dengan inovasi.

Inovasi berasal dari bahasa Inggris *innovation*, sering diterjemahkan sebagai suatu hal baru atau pembaharuan. Adapula yang menggunakan inovasi untuk menyatakan penemuan (*invention*), karena hal yang baru itu merupakan hasil penemuan atau adaptasi dari apa yang telah ada. Berdasarkan beberapa pengertian dasar tersebut, inovasi dapat diartikan sebagai; suatu ide, barang, kejadian, metode, yang dirasakan atau diamati sebagai suatu hal yang baru bagi seseorang atau sekelompok masyarakat, baik itu berupa hasil invensi atau *discovery*.

Inovasi dilakukan untuk mencapai tujuan atau untuk memecahkan masalah tertentu. Ia diarahkan sebagai upaya yang dilakukan secara sadar untuk memperbaiki tantangan-tantangan dalam pendidikan. Berbagai permasalahan muncul dari keadaan pendidikan Islam dan lingkungan/masyarakat sekitarnya. Keduanya saling tarik menarik menuntut kebutuhan masing-masing dan saling mendorong penyesuaian keadaan masing-masing. Dari sinilah setiap inovasi pendidikan Islam memiliki karakteristik pembaharuan yang lahir dari hubungan lembaga pendidikan dengan lingkungan di sekitarnya, yang kemudian ditindaklanjuti dalam strategi inovasi yang nyata. Inovasi harus bisa menghasilkan keadaan pendidikan yang lebih baik dan berguna bagi lingkungan sekitarnya. Hubungan tersebut dapat digambarkan pada Figur 1:



Figur 1: Hubungan Inovasi Pendidikan islam dan Pembaharuan

Munculnya inovasi yang dilatarbelakangi oleh tantangan untuk menjawab masalah-masalah krusial dalam pendidikan tersebut, akan terus beriringan dengan dinamika masyarakat. Sehingga perubahan di masyarakat memiliki implikasi

perubahan dalam pendidikan dalam segala aspeknya. Inovasi dalam pendidikan merupakan hal yang harus dilakukan, karena mempertahankan pendidikan yang kolot tanpa sebuah inovasi akan merugikan anak didik, masyarakat bahkan pendidikan itu sendiri.

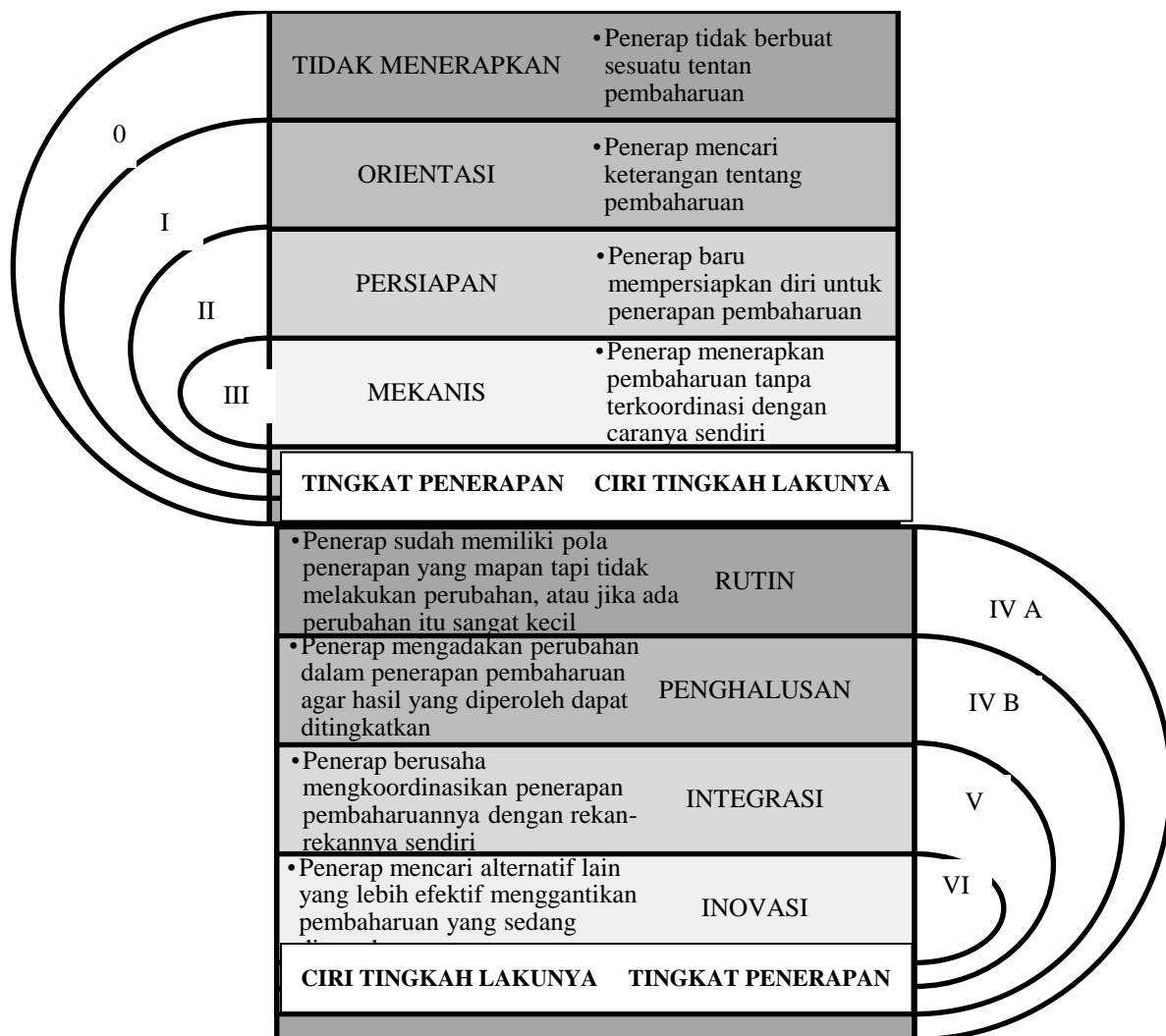
b. Menemukan Ide Langkah Awal Menuju Inovasi

Menurut Hurley Hult inovasi merupakan mekanisme sebuah organisasi untuk beradaptasi dalam lingkungan yang dinamis. Oleh karena itu organisasi (lembaga pendidikan) dituntut untuk mampu menciptakan penemuan serta ide-ide yang baru dan menawarkan produk yang inovatif. Inovasi dalam pendidikan ini mengenal tiga langkah yaitu *invensi*, *difusi* dan *konsekuensi*. Invensi adalah suatu proses bagaimana ide baru diciptakan dan dikembangkan. Difusi adalah proses ide baru dikomunikasikan atau disebarluaskan dalam sistem sosial. Konsekuensi adalah perubahan yang terjadi sebagai akibat diterima atau ditolaknya ide baru oleh masyarakat. Untuk meminimalisir tertolaknya ide baru tersebut, Everett Rogers mengemukakan beberapa faktor yang harus dipertimbangkan dalam memilih jenis ide baru adalah:

- 1) Keuntungan relatif, menunjukkan sejauh mana ide baru itu lebih menguntungkan dibandingkan dengan cara sebelumnya, mengandung faktor ekonomis, *prestise*, kenyamanan dan kepuasan
- 2) Kontabilitas, sejauh mana ide baru itu konsisten dan relevan dengan nilai-nilai, pengalaman, kebutuhan dan permasalahan masyarakat
- 3) Kompleksitas, menunjukkan sejauh mana ide baru mempunyai faktor kesulitan untuk dapat dimengerti, dipahami dan digunakan atau diterapkan oleh masyarakat
- 4) Triabilitas, menunjukkan sejauh mana ide baru tersebut dalam batas-batas tertentu memberikan peluang untuk dicoba
- 5) Observabilitas, menunjukkan sejauh mana kegunaan manfaat dan cara kerja ide baru tersebut dapat diamati masyarakat.

Inovasi membutuhkan langkah panjang, menemukan ide baru langkah awal menuju inovasi. Penemuan ide-ide menggambarkan pemikiran yang kreatif, namun kreativitas masih mengacu pada kemampuan mengkombinasikan ide-ide dengan cara tertentu saja. Organisasi yang kreatif akan mengembangkan cara-cara unik dalam mengerjakan atau memberikan solusi terhadap masalah yang dihadapinya. Tetapi kreativitas saja tidak cukup, hasil dari proses kreatif harus diolah menjadi produk atau metode kerja yang berguna. Karena organisasi yang inovatif dicirikan dengan kemampuan menyalurkan kreativitasnya menjadi hasil yang berguna.

Meskipun telah menemukan ide, memutuskan melakukan inovasi masih membutuhkan proses yang cukup panjang. Louks menyatakan pada hakekatnya penerapan inovasi merupakan tingkah laku yang dinampakkan oleh individu maupun organisasi mulai dari pemahaman pengetahuan tentang pembaharuan, persiapan, pengembangan kemampuan hingga menjadi rutin sampai pada tingkat penghalusan dan usaha untuk membaharui hal-hal yang berkaitan dengan pembaharuan yang dilakukan. Penerapan berikutnya menunjukkan pada tingkah laku untuk mengambil keputusan tertentu. Setiap keputusan memiliki ciri dan tingkatan yang berbeda, yang kemudian digambarkan oleh Loucks pada Figur 2:



Figur 2: Karakteristik dan Tingkatan Inovasi menurut Loucks, 1987

c. Memberdayakan Potensi Pesantren dan Madrasah

Inovasi pendidikan Islam mendorong untuk bisa memanfaatkan berbagai sumber daya yang ada, secara kelembagaan sumber daya utama pendidikan Islam adalah pesantren dan madrasah. Pesantren memiliki potensi besar yang bisa dikembangkan. Pada umumnya pesantren memiliki potensi untuk maju dan berkembang memberdayakan diri dan masyarakat lingkungannya. Selain itu, adanya kelebihan dan kelemahan pesantren bisa menjadi potensi dan target yang ingin diberdayakan dalam upaya pengembangan pesantren seperti berikut:

Kelebihan	Kelemahan
Lembaga populis, mandiri, didirikan untuk masyarakat dan pembentuk moral	Manajemen pengelolaan pesantren tidak terkontrol
Adanya figur ulama/tokoh karismatik yang disegani masyarakat sekitar	Kaderisasi pimpinan pesantren
Tersedia SDM yang cukup memadai dalam bidangnya	Terbatasnya tenaga yang berkualitas, khususnya mata pelajaran umum
Tersedianya lahan yang luas, karena umumnya di pedesaan	Terbatasnya sarana yang memadai dalam pembelajaran
Jiwa kemandirian, keikhlasan dan	Masih dominanya sikap fatalistik di

kesederhanaan di kalangan santri dan	kalangan sebagian pesantren
Adanya jaringan yang kuat di kalangan pesantren	Sebagian pesantren masih bersifat eksklusif/kurang terbuka
Tersedia cukup banyak waktu, karena adanya santri mukim di pondok	Belum kuatnya budaya demokratis, disiplin dan bersih di lingkungan pesantren
Minat masyarakat tertentu cukup besar terhadap pesantren yang memberikan ilmu agama dan umum juga ada bimbingan moral	Sebagian masyarakat memandang, pesantren hanya lembaga pendidikan kelas dua dan hanya belajar agama semata

Adapun madrasah sebagai evolusi kelembagaan dari pesantren tumbuh karena didasarkan pada motivasi memodernkan lembaga pendidikan Islam, juga memiliki beberapa kelebihan dan kelemahan berikut ini;

Kelebihan	Kelemahan
Madrasah sudah dianggap modern karena selain mempelajari agama juga mempelajari ilmu umum	Dianggap sebagai pendidikan tradisional karena kurikulum dan misinya masih tradisional, yang modern baru secara fisiknya
Segi kuantitasnya berkembang sangat pesat dan massif	Segi kualitasnya sangat lamban dan memekar sebelum sempat mendalam
Keterikataan emosional masyarakat terhadap madrasah tinggi, sehingga rasa memiliki " <i>sense of belonging</i> " dan rasa bertanggung jawab " <i>sense of responsibility</i> " masyarakat tinggi	Rasa kepemilikan yang berlebihan, menganggap bahwa sebagai pemilik dan pendiri madrasah tidak akan begitu mudah menerima ide-ide reformasi dari luar
Madrasah adalah milik masyarakat, tumbuh dan berkembang untuk masyarakat	Dianggap tidak dapat menjawab tantangan modern, karena anak madrasah tidak mampu bersaing secara penuh dengan anak-anak sekolah umum, dalam memasuki perguruan tinggi umum dan menggapai berbagai lapangan kerja

Dari berbagai kelemahan itulah yang masih menjadi permasalahan. Namun kelebihanannya menyimpan banyak potensi yang masih sangat bisa diberdayakan. Karena, pesantren dan madrasah adalah sebuah sistem pendidikan yang mandiri dan unik. Tidak hanya unik dalam pendekatan pembelajarannya, tetapi unik dalam pandangan hidup dan tata nilai yang dianut, cara hidup yang ditempuh, struktur pembagian kewenangan, dan semua aspek-aspek pendidikan serta kemasyarakatan lainnya. Masing-masing pesantren dan madrasah memiliki keistimewaan sendiri, yang bisa jadi tidak dimiliki oleh pendidikan lain. Kekuatan terbesar pesantren dan madrasah adalah bahwa sejak awal berdirinya keduanya merupakan *community based management*, inilah yang harus bisa diberdayakan dengan maksimal, dalam memainkan trilogi peran serta masyarakat, yaitu dari masyarakat, oleh masyarakat dan untuk masyarakat. Sehingga kehadiran kedua lembaga ini bukanlah sesuatu yang jauh dari kehidupan dan kebutuhan masyarakat itu sendiri.

Pesantren dan madrasah harus berani untuk melakukan terobosan yang berbeda namun tetap menunjukkan kekhasannya. Sebagai contoh, bahwa sebagian besar pesantren berada di pedesaan dan santri yang belajar kebanyakan juga berasal dari desa. Oleh karena itu, setidaknya kurikulumnya tetap harus berorientasi pada desa. Para siswa dan santri selain dipersiapkan untuk menjadi pemimpin agama juga minimal harus bisa menjadi penggerak pembangunan di desanya. Peserta didik dibekali dengan cabang ilmu pengetahuan yang diperlukan

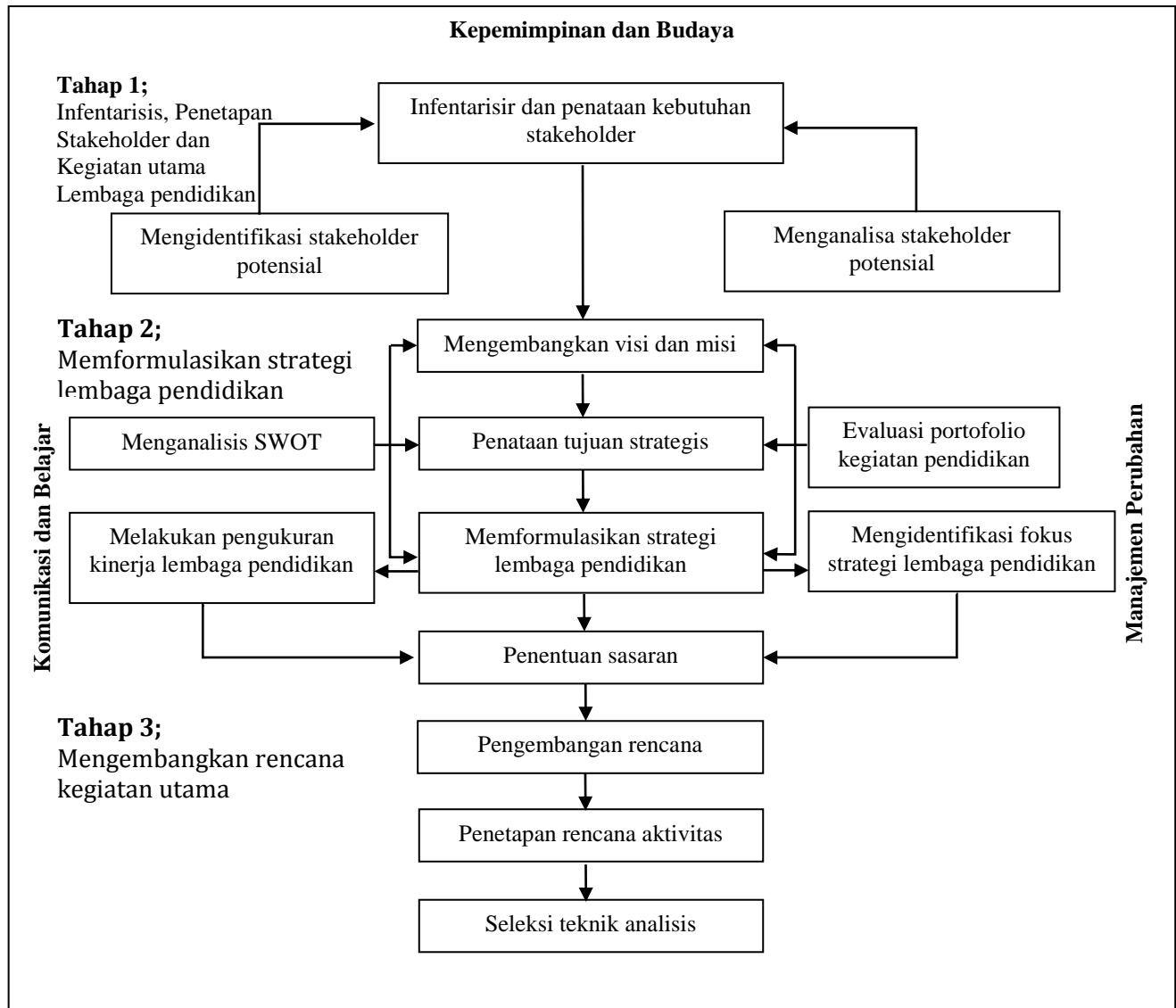
di desa sehingga mereka mempunyai wawasan ke arah kehidupan desa. Selain berada di pedesaan, pesantren dan madrasah juga hampir tersebar di seluruh Indonesia, pada lokasi daerah pertanian, pegunungan, pesisir, perkotaan bahkan perbatasan. Hal tersebut tentu bisa didayagunakan menjadi kawasan mutu atau potensi tersendiri bagi perkembangan pesantren dan madrasah. Misalnya, daerah pertanian bisa diinovasikan dengan menjadi pendidikan Islam agraris, daerah pesisir diinovasikan dengan potensi kemaritimannya, daerah perkotaan yang penuh industri, bisa dilakukan dengan kerjasama pemagangan, dan lain sebagainya.

Pemberdayaan potensi-potensi tersebut, salah satunya bisa diarahkan dalam penataan alternatif pelajaran yang bisa diajarkan di pesantren maupun madrasah, sebagaimana berikut;

- 1) Pendidikan dan pengajaran agama, ini yang paling pokok karena memang pesantren diadakan untuk mendidik calon ulama
- 2) Pendidikan keterampilan, seperti peternakan, pertanian, pertukangan, koperasi dan sebagainya. Hal ini bukan dimaksudkan untuk menjadikan peserta didik jadi peternak ayam, tukang kayu maupun buruh tani. Tetapi keterampilan tersebut akan memberi makna dan penghayatan bahwa keterampilan itu penting. Sehingga mereka tidak menganggap rendah pekerjaan tersebut. Karena tidak semua peserta didik di kemudian hari akan menjadi ulama maupun kyai, tetapi bisa jadi keahlian lain, seperti berdagang, mengajar, bertani, berternak dan lainnya, yang malah dibutuhkan dalam kehidupan mendatang
- 3) Pendidikan kesehatan dan olah raga, ini adalah besar sekali manfaatnya untuk menjaga kesehatan, karena masalah kesehatan sering terabaikan, apalagi di pesantren.
- 4) Pendidikan kesenian, termasuk seni baca al-qur'an, senik musik islami, kaligrafi, dan lainnya. Pendidikan kesenian ini perlu diberikan untuk menghaluskan budi.

Corak dan isi pendidikan sebagaimana di atas, sejalan dengan apa yang disampaikan oleh Abdulah Syukri Zarkasyi, bahwa berkembangnya pendidikan dalam suatu bangsa dapat ditempuh melalui pendidikan yang mempunyai ciri-ciri antara lain: Pertama, *efisiensi*, yaitu cara belajar yang lebih efisien; Kedua, *progresif*, yaitu orientasi dari pendidikan dan pengajaran hendaknya mengacu pada masa depan; Ketiga, *homogenizing*, yaitu dari yang satu menjurus kepada seluruh sektor kehidupan; Keempat, *irreversible*, artinya gerakannya harus gerakan maju bukan gerakan mundur.

Pesantren dan madrasah harus selalu mampu mengidentifikasi kebutuhan masyarakat. Berbagai hal yang bisa menjadi sumber daya, baik sumber daya alam (*natural resources*), sumber daya manusia (*human resources*) maupun sumber daya sosial, ketiganya harus dapat dimanfaatkan untuk membangun pendidikan Islam yang berkualitas yang juga bisa memenuhi kebutuhan masyarakat. Pemanfaatan ini dapat diartikan sebagai usaha untuk mengubah sumber daya yang bersifat potensial menjadi aktual. Upaya tersebut memerlukan dua hal, pertama adalah kemampuan untuk melakukan identifikasi terhadap sumber daya di sekitarnya, yang kedua adalah sikap dan tanggapan masyarakat terhadap sumber daya yang ada di sekitarnya. Jika pesantren dan madrasah telah mampu memenuhi dan memengaruhi kebutuhan dan harapan masyarakat (*stakeholder*), maka keduanya telah mampu menjadi *trend setter* di lingkungannya. Untuk mewujudkan hal ini, maka pesantren dan madrasah harus bisa mendayagunakan seluruh potensinya yang melibatkan seluruh stakeholder pendidikan, yang bisa dilakukan dengan melakukan tahap-tahap berikut ini;



Manajemen Resiko

Sumber: Konsep Manajemen Peningkatan Mutu Madrasah, Muhaimin, 2011

2. Pesantren dan Madrasah: Ikon Pendidikan Islam

Pendidikan Islam yang menuntut keseimbangan antara jasmani-rohani, keimanan-ketakwaan, fikir-dzikir, ilmiah-alamiah, material-spiritual, individual-sosial, dunia-akhirat, hanya mampu diterjemahkan dalam praktik pendidikan di pesantren dan madrasah. Pesantren dikenal sebagai lembaga pendidikan Islam yang tertua di Indonesia, karena telah eksis sejak tahun 1596, yang memiliki peran sangat besar bagi kemajuan pendidikan Islam dan juga bangsa ini. Begitupula madrasah adalah saksi dari perjuangan pendidikan yang tak kenal henti sejak pertama kali berdirinya di tanah sumatera sekitar tahun 1908 masa kolonial, dengan beragam namanya mulai dari

Madrasah Adabiyah, Madrasah Schoel, Diniyah Schoel, Madrasah Tawalib. Kemudian berkembang di Jawa (1912) menjadi model madrasah *ala* pesantren yang berbentuk *Madrasah Awaliyah, Ibtidaiyah, Tsanawiyah, Muallimin, dan Madrasah Diniyah*. Singkat kata bisa dikatakan pesantren dan madrasah adalah pengejawantahan pendidikan Islam Indonesia yang sesungguhnya.

Pesantren dan Madrasah merupakan ikon pendidikan Islam di Indonesia. Keberadaan pesantren dengan segala aspek kehidupan dan perjuangannya ternyata memiliki nilai strategis dalam membina insan yang berkualitas iman, ilmu dan amal. Hal ini dapat dibuktikan dalam sejarah bangsa Indonesia dimana darinya bermunculan para ilmuwan, politikus dan cendekiawan yang memasuki kancah percaturan di segala bidang sesuai dengan disiplin ilmu yang mereka miliki, baik dalam taraf lokal, regional maupun nasional dan bahkan internasional. Dari sistem pendidikan ini pula, telah melahirkan beberapa pendidikan, seperti madrasah yang merupakan pengembangan dari sistem pendidikan pesantren.

Lahirnya lembaga pendidikan madrasah merupakan kelanjutan dari sistem di dunia pesantren yang di dalamnya terdapat unsur-unsur pokok dari sebuah pesantren. Namun, pada sistem madrasah tidak harus ada pondok, masjid dan pengajian kitab Islam klasik. Unsur-unsur yang diutamakan madrasah adalah pimpinan, guru, siswa, perangkat keras, perangkat lunak dan pengajaran mata pelajaran agama Islam. Ini adalah modifikasi sistem pesantren gaya lama menjadi model penyelenggaraan sekolah-sekolah umum dengan sistem klasikal, di samping memberi pengetahuan agama, diberikan juga pengetahuan umum sebagai pelengkap.

Dalam istilah yang lebih teknis, pesantren menggambarkan prototipe pendidikan non-formal. Sedangkan madrasah lebih menjadi prototipe lembaga pendidikan formal. Dengan kata lain, bahwa pada dasarnya madrasah tumbuh karena didasarkan atas motivasi memodernkan lembaga pendidikan Islam. Yang jelas keduanya merupakan prototipe pendidikan berbasis masyarakat, melihat keberadaan pesantren dan madrasah dalam penyelenggaraan pendidikannya berdasarkan kekhasan agama, sosial, budaya, aspirasi dan potensi masyarakat sebagai perwujudan pendidikan dari, oleh dan untuk masyarakat.

Keberadaan lembaga pendidikan-pendidikan non-formal selain pesantren telah menjadi cikal bakal berdirinya madrasah. Sebagaimana yang disebutkan Ahmad Syalabi dalam bukunya *tarikh al-tarbiyah al-islamiyah*, beberapa lembaga pendidikan seperti *kuttab, halaqoh* masjid, tokoh-tokoh buku, rumah para ulama' dan sanggar sastra telah diupayakan menjadi tempat yang nyaman dalam melangsungkan pendidikan. Ini menunjukkan bahwa pendidikan dalam masyarakat muslim tidak bisa dipandang sebagai sebuah isolasi, namun secara lebih luas telah menjadi elemen dari sistem kesalehan dan ibadah dalam Islam.

Pesantren dan madrasah memiliki peran dan posisi strategis sebagai pusat transmisi ilmu-ilmu dan pengetahuan Islam (*transmission of Islamic knowledge*); pemeliharaan tradisi Islam (*maintenance of Islamic tradition*); reproduksi calon-calon ulama (*reproduction of ulama'*), sekaligus mereproduksi calon ilmuwan dan cendekiawan (*reproduction of scientist and intellectual*).

Perkembangan pesantren telah menyebar di seluruh wilayah Indonesia, baik itu di pedesaan maupun perkotaan. Kecenderungan ini menunjukkan bahwa pesantren masih dianggap sebagai tempat efektif untuk mengenalkan ajaran Islam. Dalam perkembangannya pesantren menjelma menjadi lembaga pendidikan Islam yang memberikan warna khas bagi perkembangan masyarakat sekitarnya. *Khittah* berdirinya dan tujuan utamanya adalah *tafaquh fi al din* dengan menekankan pentingnya nilai-nilai, tata aturan dan nilai agama Islam sebagai pedoman kesalehan individual maupun kesalehan sosial. Pesantren merupakan bagian dari infrastruktur

masyarakat yang secara makro telah berperan menyadarkan komunitas masyarakat untuk mempunyai idealisme, intelektual dan karakter.

Begitupula madrasah memiliki banyak peran dan fungsi, selain sebagai tempat menyalurkan ajaran Islam dan memperdalam ilmu agama untuk menjadi ahli agama (ulama), yang kemudian menjadi pemimpin di masyarakat, juga sebagai tempat menyiapkan sumber daya manusia untuk mengisi berbagai sektor kehidupan. Meskipun hal tersebut belum sepenuhnya terwujud karena berbagai kendala dalam segi visi, misi, tujuan, kurikulum, sumber daya manusia, manajemen, proses pembelajaran, sarana prasarana dan seterusnya. Apabila berbagai kendala tersebut dapat segera diatasi bukan tidak mungkin kedua ikon pendidikan Islam ini perlahan akan menjadi garda terdepan dalam merespon berbagai tantangan masa depan.

3. Kurikulum Pesantren dan Madrasah

Setiap proses pendidikan harus dilakukan secara sadar dan memiliki tujuan. Tujuan pendidikan menjadi acuan utama dalam penentuan kurikulum. Karena, kurikulum merupakan seperangkat rencana dan pengaturan mengenai tujuan, isi dan bahan pelajaran yang digunakan sebagai pedoman penyelenggaraan kegiatan pembelajaran dalam mencapai tujuan pendidikan. Begitupula kajian kurikulum pesantren dan madrasah sesungguhnya mengarah pada bagaimana tujuan pendidikan Islam sebenarnya.

Pada dasarnya tujuan pendidikan Islam sendiri pernah dirumuskan dalam konferensi pendidikan Islam internasional yang telah dilakukan beberapa kali, konferensi tersebut berhasil merumuskan tujuan pendidikan Islam berikut ini;

“Pendidikan Islam bertujuan untuk menimbulkan pertumbuhan yang seimbang dari kepribadian total manusia, melalui latihan spiritual, intelektual, rasional diri, perasaan dan kepekaan tubuh manusia. Oleh karena itu pendidikan seharusnya memenuhi pertumbuhan manusia dalam segala aspeknya; spiritual, intelektual, imaginatif, fisik, ilmiah, linguistik baik secara individual maupun kolektif dan memotivasi semua aspek untuk mencapai kebaikan dan kesempurnaan. Tujuan akhir pendidikan Islam ini adalah perwujudan penyerahan mutlak kepada Allah, baik pada tingkat individu, masyarakat, maupun kemanusiaan pada umumnya”

Merujuk pada tujuan di atas, tujuan pendidikan Islam sesungguhnya terkait erat dengan tujuan penciptaan manusia sebagai khalifah dan sebagai abdi Allah. Rincian-rincian dari itu telah diuraikan oleh banyak pakar pendidikan Islam, diantaranya Atiyah Al-Abarasyi mengemukakan bahwa aplikasi dan tujuan pendidikan Islam adalah;

- a. Untuk membantu pembentukan akhlak yang mulia
- b. Persiapan untuk kehidupan dunia dan akhirat
- c. Menumbuhkan roh ilmiah (*scientific spirit*)
- d. Menyiapkan peserta didik dari segi profesional
- e. Persiapan untuk mencari rejeki

Sedangkan Abdurrahman Shaleh Abdullah menyebutkan tiga tujuan pokok dari pendidikan Islam adalah;

- a. *Physical aims (ahdaf jismiyyah)*
- b. *Spiritual aims (ahdaf ruhiyyah)*
- c. *Mental aims (ahdaf ‘aqliyyah)*

Berbagai tujuan tersebut secara praktis bisa dikembangkan dalam lembaga pendidikan yang mampu mengintegrasikan, menyeimbangkan dan mengembangkan kesemuanya dalam sebuah institusi pendidikan, serta diaplikasikan dalam kurikulum pendidikan yang mengandung unsur iman, ilmu dan amal dalam totalitas teori dan praktik pendidikannya. Jadi sesuatu kegiatan atau lembaga sebagaimana pesantren dan madrasah disebut sebagai “pendidikan Islam” karena di dalamnya dikembangkan secara harmonis ketiga unsur tersebut.

Pesantren dan madrasah merupakan lembaga pendidikan yang mengupayakan mewarisi nilai-nilai Islam, yang akan menjadi penolong dan penuntun dalam menjalani kehidupan, sekaligus untuk memperbaiki nasib dan peradaban umat manusia. Untuk mencapai hal tersebut maka diperlukan berbagai faktor atau unsur yang mendorongnya terutama kurikulum yang diterapkan. Kurikulum mempunyai kedudukan sentral dalam seluruh proses pendidikan. Kurikulum mengarahkan segala bentuk aktivitas pendidikan demi tercapainya tujuan-tujuan pendidikan, memberikan pedoman dan pegangan tentang jenis, lingkup dan urutan isi serta proses pendidikan.

Keberadaan kurikulum pesantren sendiri, sebenarnya mencakup seluruh kegiatan yang dilakukan di pesantren. Sebagai satuan pendidikan kurikulum pendidikan dan pengajaran di pesantren melalui pengajian kitab kuning atau *dirasah islamiyah* yang umumnya diberikan dengan cara non-klasikal, dengan menggunakan sistem bandongan dan sorogan maupun hafalan. Namun, pesantren sebagai penyelenggara pendidikan, secara klasikal pesantren menyelenggarakan berbagai program pendidikan seperti; pendidikan diniyah, pendidikan umum, pendidikan umum ber-ciri khas Islam, pendidikan kejuruan, pendidikan kesetaraan, pendidikan mu'adalah, pendidikan tinggi dan/atau program lainnya pada semua jalur dan jenjang pendidikan.

Pesantren memiliki kekhasan tersendiri dalam praktik pendidikannya. Pesantren memiliki tradisi keilmuan yang berbeda dengan tradisi keilmuan yang ada pada lembaga pendidikan Islam lainnya, seperti madrasah atau sekolah. Salah satu ciri utama pesantren yang membedakan dengan lembaga pendidikan Islam lainnya adalah adanya pengajaran kitab-kitab klasik (kitab kuning) sebagai kurikulumnya. Kitab kuning dapat dikatakan menempati posisi inti dalam sistem kurikulum di pesantren. Karena keberadaannya menjadi unsur utama dalam diri pesantren dan menjadi pembeda pesantren dari pendidikan Islam lainnya.

Kurikulum pesantren mengarahkan segala bentuk aktivitas kegiatan di pesantren merupakan pendidikan dan mengandung nilai, yang bisa menjangkau tercapainya tujuan-tujuan pendidikan Islam. Sehingga, di luar pengajian tersebut, banyak kegiatan yang bernilai pendidikan dilakukan di pesantren, seperti; latihan hidup mandiri, hidup serba sederhana, mengatur kepentingan bersama, ibadah yang istiqomah, *riyadlah* dan sebagainya. Sebagaimana bisa digambarkan pelaksanaan pendidikan dan pengajaran di pesantren pada umumnya dalam tabel berikut ini;

Aspek	Bentuk	Keterangan
Tujuan	<i>Tafaquh fi al din</i>	Mendalami ilmu-ilmu agama (Islam), mengajarkan dan mengamalkannya dalam kehidupan sehari-hari dan masyarakatnya
Isi (Komponen)	Pondok, kyai, santri, Al-qur'an, kitab kuning dan masjid	Komponen fisik yang menjadi unsur utama pesantren
Bahan (Materi) pelajaran	Al-qur'an Hadits dan Kitab Kuning	Al-Qur'an beserta tajwid dan tafsirnya, Aqidah dan ilmu kalam, fiqh dan ilmu ushul fiqh, Al-hadits dan musthalahul hadits, Akhlak dan tasawufnya, tarikh, dan bahasa Arab dengan seperangkat ilmu alatnya; ilmu nahwu, sharaf, 'arud, tarikh, manthiq dan balagh. Terdapat juga program takhasus dengan materi tahfidz Al-qur'an, ilmu falaq, ilmu faraidh dan lainnya
Kegiatan (Metode) pembelajaran	Sorogan, bandongan, hafalan, pengajian pasaran, bahtsul masail, dan lainnya	Metode-metode ini melibatkan interaksi antara kyai, ustadz, guru (pendidik) dan santri (peserta didik), hanya saja kecenderungan kegiatan belajarnya terpusat pada pendidiknya
Sarana dan prasarana	Aula, mushola, masjid, bilik-bilik pesantren	Pembelajaran pesantren memanfaatkan seluruh ruang yang memungkinkan dilaksanakan

		pengajian, tidak selalu memiliki ruangan kelas yang lengkap dengan kursi dan meja. Ada yang cukup duduk melingkar duduk berbaris saja. Begitupula penggunaan alat bantu media pembelajaran juga masih sangat jarang digunakan di pesantren, biasanya hanya ada papan tulis saja
Alokasi Waktu	Fleksibel (Kondisional)	Tidak ada beban waktu khusus yang ditentukan dalam proses pembelajarannya, karena sepanjang waktu di pesantren merupakan waktu belajar. Meskipun ada jadwal-jadwal pengkajian kitab ataupun yang lainnya, biasanya menyesuaikan dengan kitab-kitab yang dikaji dan kemampuan santri-santri yang mengaji
Kompetensi Lulusan	Kesalehan individu, sosial, spiritual	Secara individu lulusan pesantren diharapkan memiliki pengetahuan dan kemampuan dasar agama, khususnya dalam hal-hal beribadah, bisa berkiprah dalam kehidupan sosial dan memiliki spiritualisme yang tinggi

Meskipun demikian adanya kurikulum pesantren, dengan segala keterbatasan dan kesederhanaan pola pembelajarannya, Namun, karena keinginan dan kebutuhan masyarakat untuk lebih memperdalam ilmu-ilmu agama, semakin mendorong pertumbuhan pesantren yang terus meningkat. Hal ini sebagai lanjutan tempat pendidikan setelah belajar di surau, langgar atau masjid atau bahkan di sekolah/madrasah. Pertumbuhan pondok pesantren tersebut tergambar dari jumlah pondok dan santri selama sekitar 35 tahun terakhir ini, sejak tahun 1975 di seluruh Indonesia tercatat 33.385 orang, hingga tahun 2011 ini telah menunjukkan jumlah mencapai 27.230 pesantren dengan santri sebanyak 3.759.198 orang. Perkembangan ini juga disebabkan karena santri yang telah mampu menguasai ilmu yang diberikan kyai, kembali ke daerah masing-masing atau pindah ke tempat lain biasanya mendirikan pesantren baru.

Model pendidikan pesantren berkembang di seluruh Indonesia, dengan nama dan corak bervariasi. Perkembangan tersebut dipengaruhi oleh perkembangan pendidikan dan tuntutan dinamika masyarakat, beberapa pondok pesantren menyelenggarakan pendidikan jalur sekolah (formal) dan kegiatan lain yang bertujuan untuk pemberdayaan potensi masyarakat sekitarnya. Sejak memasuki era 1970-an, penyelenggaraan pendidikan pesantren sudah sangat bervariasi. Bentuk-bentuk pendidikannya dapat diklasifikasikan menjadi tipe-tipe berikut ini;

Tipe	Ciri-ciri	Contoh Pesantren
Pesantren yang menyelenggarakan pendidikan keagamaan formal dengan menerapkan kurikulum nasional	Memiliki sekolah keagamaan (MI, MTs, MA dan PT Agama Islam) atau sekolah umum (SD, SMP, SMU dan PT umum)	Pesantren Tebu Ireng Jombang, Pesantren Tambak Beras Jombang, Pesantren Syafi'iyah Jakarta, Pesantren Nurul Jadid Probolinggo
Pesantren yang menyelenggarakan pendidikan keagamaan formal dengan tidak menerapkan kurikulum nasional	Memiliki madrasah dan mengajarkan ilmu-ilmu umum	Pesantren Gontor Ponorogo/Ngawi, Pesantren Darul Rahman Jakarta, Pesantren Al-Amin Sumenep
Pesantren yang hanya mengajarkan ilmu-ilmu agama dengan mengembangkan kurikulum	Madrasah diniyah, pendidikan mu'adalah	Pesantren Langitan Tuban, Pesantren Lirboyo Kediri, Pesantren Tegal Rejo Magelang

sesuai kekhasan pesantren		
Pesantren yang hanya sekedar menjadi tempat pengajian	Pengajian diniyah	Pesantren-pesantren kecil di pedesaan

Klasifikasi tipe pesantren di atas berpengaruh pada implementasi kurikulum dan aktualisasi peran-perannya. Meskipun demikian, bagaimanapun perkembangan pesantren sama sekali tidak menceraibera pesantren dari akar kulturalnya. Dengan tetap mempertahankan ciri khas dan keaslian isi (*curriculum content*) yang sudah ada, beberapa pesantren juga mengadopsi sistem klasikal formal seperti madrasah. Dalam istilah lain, tipe-tipe pesantren di atas bisa disebut dalam tipologi pesantren *salafiyah* (tradisional), pesantren *khalafiyah* (modern) maupun pesantren kombinasi (perpaduan tradisional dan modern).

Keterangan di atas menunjukkan bahwa kurikulum yang digunakan pesantren pada umumnya tidak sama dengan kurikulum dalam lembaga pendidikan formal, bahkan tidak sama antara satu pesantren dengan pesantren lainnya. Kurikulum pesantren memiliki arah pembelajaran tertentu yang diwujudkan dalam bentuk penetapan kitab-kitab tertentu sesuai dengan tingkatan ilmu pengetahuan santri. Sehingga biasanya santri dikelompokkan berdasarkan tingkat penguasaan materi kepesantrenan (bukan berdasarkan kelas pada pendidikan formal). Adapun tingkatan kelompok kelasnya mencakup tingkatan dasar (*ula*), tingkatan sedang (*wustho*) dan tingkatan tinggi (*ulya*). Secara umum, gambaran kurikulum pesantren bisa dirujuk dalam PMA Nomor 13 tahun 2014 tentang pendidikan keagamaan Islam, khususnya pada penyelenggaraan pendidikan di pesantren dalam bentuk program pendidikan diniyah formal dan nonformal berikut ini;

Pendidikan Diniyah Formal		
Tingkatan	Kurikulum	
	Materi Keagamaan Islam	Materi Umum
Ula	Al-qur'an, Hadis, Tauhid, Fiqih, Akhlak, Tarikh dan Bahasa Arab	Pendidikan kewarganegaraan, Bahasa Indonesia, Matematika, dan Ilmu Pengetahuan Alam
Wustho	Al-qur'an, Tafsir-Ilmu tafsir, Hadis-ilmu hadis, Tauhid, Fiqih-Ushul fiqih, Akhlak-Tasawuf, Tarikh, Bahasa Arab, Nahwu dan Shorof, Balaghah dan Ilmu Kalam	
Ulya	Al-qur'an, Tafsir-Ilmu tafsir, Hadis-ilmu hadis, Tauhid, Fiqih-Ushul fiqih, Akhlak-Tasawuf, Tarikh, Bahasa Arab, Nahwu dan Shorof dan Balaghah, Ilmu Kalam, Ilmu 'Arud, Ilmu Mantik dan Ilmu Falak	Pendidikan kewarganegaraan, Bahasa Indonesia, Matematika, Ilmu Pengetahuan Alam, seni dan budaya

Pendidikan Diniyah Nonformal		
Bentuk	Keterangan	Kurikulum
Diniyah Takmiliyah	<ul style="list-style-type: none"> - Diselenggarakan untuk melengkapi, memperkaya dan memperdalam PAI pada pendidikan formal sederajat untuk meningkatkan keimanan dan ketakwaan peserta didik - Dilaksanakan secara berjenjang (<i>ula</i>, <i>wustho</i>, <i>ulya</i>) sesuai dengan kekhasan masing-masing pesantren 	Al-qur'an, Hadis, Fiqih, Sejarah Kebudayaan Islam, dan Bahasa Arab
Pendidikan Al-qur'an	Diselenggarakan oleh pesantren, pengurus masjid, organisasi kemasyarakatan Islam, dan lembaga	Membaca, menulis, menghafal, ayat-ayat Al-qur'an, tajwid serta menghafal do'a-do'a utama

	sosial keagamaan Islam lainnya	
Majelis Ta'lim	Al-qur'an, Tafsir-Ilmu tafsir, Hadis-ilmu hadis, Tauhid, Fiqih-Ushul fiqih, Akhlak-Tasawuf, Tarikh, Bahasa Arab, Nahwu dan Shorof dan Balaghah, Ilmu Kalam, Ilmu 'Arud, Ilmu Mantik dan Ilmu Falak	Kajian Islam secara tematis dan terprogram dalam rangka peningkatan pemahaman dan pengamalan ajaran agama Islam

Sebenarnya, model pembelajaran yang diberikan pesantren sejalan dengan salah satu prinsip pendekatan belajar tuntas (*mastery learning*) dan pendekatan pembelajaran kehidupan (*learning to life*), yaitu dengan mempelajari sampai tuntas kitab pegangan yang dijadikan rujukan utama untuk masing-masing bidang ilmu yang berbeda dan sebagai pembelajaran kehidupan bermasyarakat. Kitab kuning menjadi materi pembelajaran utama di pesantren. Penggunaan kitab kuning disesuaikan dengan tingkat keilmuan santri telah digunakan pesantren-pesantren di Indonesia biasanya merujuk pada kitab-kitab berikut ini;

Materi	Isi	Tingkatan		
		Ula	Wustho	Ulya
Fiqih	Hukum, syariat dan Tata cara beribadah dan dalam Islam	<i>Mabadi'ul fiqiyah, Matan Taqrib, Sulamut Taufiq</i>	<i>Fathul Qorib, Fathul Mu'in, Faraidhul Bahiyah</i>	<i>Nihayatuz Zain, Fathul Wahab, I'anatut Thalibin</i>
Aqidah	Ketauhidan, kepercayaan dasar dan perihal keimanan	<i>Aqidatul Awam, Kifayatul Awam</i>	<i>Jawahirul Kalamiyah,</i>	<i>Khomsatul Mutun</i>
Akhlak	Hal ihwal baik buruk dalam tutur, sikap dan perilaku	<i>Ta'lim Muta'alim, Tarhib wa Targhib</i>	<i>Minhajul Abidin, Bidayatul Hidayah</i>	<i>Al-Hikam, Ihya' Ulumuddin</i>
AlQur'an dan tafsir	Ilmu tajwid, tashih, tahsin, tahfidz dan tafsir Al-Qur'an	<i>Tajwid, Tufathul Athfal</i>	<i>Tafsir Jalalalain</i>	<i>Tafsir Ayatul Ahkam, Ibnu Katsir, Al-Qurtuby</i>
Hadis	Perihal hadis Nabi dalam penentual hukum Islam	<i>Arbain Nawawi, Mukhtarol Hadis, Lubabul Hadis</i>	<i>Jawahirul Bukhari, Bulughul Marom</i>	<i>Shahih Bukhari-Muslim, Ibanatul Ahkam, Fathul Bari</i>
Nahwu	Tata bahasa dan gramatika untuk mengkaji bahasa arab & kitab kuning	<i>Nahwu wadhi', Matan Aljurumiyah</i>	<i>Imrithy, Alfiah Ibn Malik</i>	<i>Jami'udurus Al-Arabiyah</i>
Shorof		<i>Amtsilat At-Tashrifiyah</i>	<i>Nadhom Maqsud</i>	<i>Al-Kaelani</i>
Tarikh	Sejarah kebudayaan dan peradaban Islam	<i>Khulashoh Nurul Yaqin</i>	<i>Tarikh Tasyri'</i>	

Penggunaan kitab kuning di setiap pesantren dilakukan dengan pendekatan tematik yang disesuaikan dengan kekhasan, kemampuan dan keunggulan masing-masing pesantren. Pesantren salafiyah cenderung akan banyak menggunakan bobot kitab yang lebih banyak dan mendalam, namun pesantren khalafiyah maupun

kombinasi relatif lebih sederhana kitab-kitab yang digunakan. Selain itu, pada pesantren-pesantren tertentu juga menambahkan materi, program maupun keterampilan penunjang di luar materi agama, yang berorientasi pada pembekalan *soft skill* dan *life skill* seperti berikut ini:

Program	Bentuk	Keterangan	Contoh
Bahasa	Bahasa Indonesia, Arab dan Inggris	Mempersiapkan kecakapan dalam berbahasa asing maupun lokal, agar terampil dalam berdakwah, berpidato, berdebat dan lainnya	Pesantren Gontor Ponorogo, Darul 'Ulum Jombang
Seni	Seni Islami	Membekali kesenian-kesenian Islam yang banyak dibutuhkan di masyarakat seperti Qiro'ah, shalawat, al-banjari, kaligrafi dan lainnya	Hampir seluruh pesantren membudayakan tradisi kesenian Islam tersebut
Vokasional	Keterampilan profesional	Mengarahkan pada keahlian keterampilan kehidupan seperti berwirausaha, jahit, otomotif, bertani, beternak, berkebun dan lainnya	Pesantren Assiddiqiyah Bogor, Termas Pacitan, Assalam Palangkarya

Selanjutnya mengenai kurikulum pendidikan madrasah, ialah merujuk pada sekolah-sekolah Islam yang mata pelajaran dasarnya adalah agama Islam. Pada masa awal berdirinya sebagian besar madrasah di Indonesia masih lebih banyak memberikan ilmu-ilmu keagamaan dari pada ilmu-ilmu umum, namun terjadilah perubahan setelah dikeluarkannya SKB 3 menteri, maka semua madrasah mengubah kurikulumnya menjadi 70 % bidang studi umum dan 30 % bidang studi agama, hal ini berlaku pada madrasah yang dikelola oleh departemen agama dalam hal ini madrasah negeri, sedangkan madrasah yang dikelola oleh swasta memiliki beberapa variasi yakni ada 60% bidang studi agama dan 40% bidang studi umum, ada juga yang masih tetap.

Konsekuensi sebagai lembaga formal, kurikulum madrasah telah diatur dalam aturan yang pakem menyesuaikan dengan sistem pendidikan nasional (UU Nomor 20 tahun 2003) dan standar nasional pendidikan (PP Nomor 32 tahun 2013), sehingga aturan perencanaan sampai penilaian telah terdapat pedoman, prosedur dan standarnya. Berkaitan dengan kurikulum madrasah, beberapa regulasi penyelenggaraannya dapat mengacu pada aturan-aturan berikut ini;

- PP Nomor 55 tahun 2007 tentang pendidikan agama dan pendidikan keagamaan
- PMA Nomor 90 tahun 2013 tentang penyelenggaraan pendidikan madrasah
- PMA Nomor 912 tahun 2013 tentang kurikulum madrasah 2013 mata pelajaran Pendidikan Agama Islam dan bahasa Arab
- KMA Nomor 117 tahun 2014 tentang implementasi kurikulum 2013 di madrasah
- KMA Nomor 165 tahun 2014 tentang pedoman kurikulum madrasah 2013 mata pelajaran Pendidikan Agama Islam dan bahasa Arab
- KMA Nomor 207 tahun 2014 tentang kurikulum madrasah
- Permendikbud Nomor 57 tahun 2014 tentang kurikulum 2013 sekolah dasar/madrasah ibtidaiyah
- Permendikbud Nomor 58 tahun 2014 tentang kurikulum 2013 sekolah menengah pertama/madrasah tsanawiyah
- Permendikbud Nomor 59 tahun 2014 tentang kurikulum 2013 sekolah menengah atas/madrasah aliyah
- Pedoman teknis (Domnis) implementasi kurikulum madrasah.

Aturan dan pedoman kurikulum madrasah tersebut disuguhkan sebagai acuan pengembangan kurikulum baik di tingkat nasional, daerah maupun satuan pendidikan

menurut ketentuan dan mekanisme yang berlaku, agar hasilnya memenuhi kebutuhan dalam mewujudkan madrasah lebih baik.

Kurikulum madrasah dihadirkan sebagai upaya untuk menghasilkan generasi-generasi berkarakter, beragama baik, memiliki cita rasa religiusitas dan mampu memancarkan kedamaian dalam totalitas kehidupannya. Suasana religius di madrasah dapat menciptakan warga madrasah menjadi terbiasa beribadah, membaca Al-qur'an dan menegakkan shalat fardlu dan sunnah, berbicara dengan baik dan sopan serta mampu menunjukkan sikap positif dalam kesehariannya.

Jika dilihat dari kurikulum madrasah sejak tahun 1994 pun madrasah sebagai sekolah umum yang berciri khas agama Islam, memang selalu berupaya untuk menjadikan:

- Pendidikan agama Islam di madrasah bukan hanya didekati secara keagamaan, tetapi juga keilmuan
- Mata pelajaran keagamaan dijabarkan dari PAI, yaitu; Al-Qur'an Hadits, Akidah Akhlak, Fiqih, Sejarah Kebudayaan Islam dan Bahasa Arab
- Kualifikasi guru harus beragama Islam dan berakhlak mulia, di samping memenuhi kualifikasi sebagai pengajar berdasar ketentuan yang berlaku
- Suasana keagamaannya berupa suasana kehidupan madrasah yang agamis, adanya sarana ibadah, penggunaan metode pendekatan yang agamis dalam penyajian materi. Penciptaan suasana agamis tersebut tidak hanya sekedar simbolik, namun lebih pada penanaman dan pengembangan nilai-nilai religius (keislaman) pada setiap bidang pelajaran yang memungkinkan.

Sehingga bisa dicermati bahwa pendidikan madrasah hendak memenuhi tiga kepentingan utama sekaligus, yaitu; *pertama*, sebagai wahana untuk membina ruh atau praktik hidup keislaman; *kedua*, memperkokoh keberadaan madrasah sederajat dengan sistem sekolah; *ketiga*, berusaha merespon tuntutan masa depan.

Secara umum, dilihat dari ciri di atas, karakter Islami tetapi modern merupakan cerminan dari kurikulum yang dibangun madrasah. Karena karakter Islami mengandung beberapa makna berikut ini;

- Kesadaran sebagai pribadi muslim untuk menjalankan secara konsisten perintah dan larangan agama dalam segala situasi dan kondisi
- Berorientasi pada pendidikan yang holistik dan tidak terbatas pada cita-cita praktis, karena menempatkan nilai-nilai spiritual dan transendental dalam proses pencapaian tujuan pendidikannya
- Strategi pembelajaran keagamaan yang tidak verbalistik sehingga memudahkan siswa untuk mengembangkan keterampilan dan wawasannya secara terpadu
- Ajakan dan seruan bagi lingkungan sekitar madrasah untuk meningkatkan syiar Islam melalui media pendidikan.

Kurikulum Madrasah dikembangkan sesuai dengan relevansinya oleh setiap kelompok atau satuan pendidikan dan komite madrasah di bawah koordinasi dan supervisi dinas Pendidikan atau kantor Kementerian Agama Kabupaten/Kota untuk Pendidikan dasar dan provinsi untuk Pendidikan menengah. Pengembangan Kurikulum Madrasah didasarkan pada prinsip-prinsip sebagai berikut;

No	Prinsip	Penjelasan
1	Berpusat pada potensi, perkembangan, kebutuhan, dan kepentingan siswa dan lingkungannya	Kurikulum dikembangkan berdasarkan prinsip bahwa siswa memiliki posisi sentral untuk mengembangkan kompetensinya agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri dan menjadi warga negara yang demokratis serta bertanggung jawab
2	Beragam dan terpadu	Kurikulum dikembangkan dengan memperhatikan keragaman karakteristik siswa, kondisi daerah, jenjang dan

		jenis Pendidikan, serta menghargai dan tidak diskriminatif terhadap perbedaan agama, suku, budaya, adat istiadat, status sosial ekonomi, dan gender
3	Tanggap terhadap perkembangan ilmu pengetahuan, teknologi dan seni	Kurikulum dikembangkan atas dasar kesadaran bahwa ilmu pengetahuan, teknologi dan seni yang berkembang secara dinamis. Oleh karena itu, semangat dan isi kurikulum memberikan pengalaman belajar siswa untuk mengikuti dan memanfaatkan perkembangan ilmu pengetahuan, teknologi, dan seni.
4	Relevan dengan kebutuhan kehidupan	Pengembangan kurikulum dilakukan dengan melibatkan pemangku kepentingan (stakeholders) untuk menjamin relevansi Pendidikan dengan kebutuhan kehidupan, termasuk di dalamnya kehidupan kemasyarakatan, dunia usaha dan dunia kerja. Oleh karena itu, pengembangan keterampilan pribadi, keterampilan sosial, keterampilan akademik, dan keterampilan vokasional
5	Menyeluruh dan berkesinambungan	Substansi kurikulum mencakup keseluruhan dimensi kompetensi, bidang kajian keilmuan dan mata pelajaran yang direncanakan dan disajikan secara berkesinambungan antar semua jenjang Pendidikan.
6	Belajar sepanjang hayat	Kurikulum diarahkan kepada proses pengembangan, pembudayaan, dan pemberdayaan siswa yang berlangsung sepanjang hayat. Kurikulum mencerminkan keterkaitan antara unsur-unsur Pendidikan formal, nonformal, dan informal dengan memperhatikan kondisi dan tuntutan lingkungan yang selalu berkembang serta arah pengembangan manusia seutuhnya.
7	Seimbang antara kepentingan nasional dan kepentingan daerah	Kurikulum dikembangkan dengan memperhatikan kepentingan nasional dan daerah untuk membangun kehidupan bermasyarakat, berbangsa, dan bernegara. Kepentingan nasional dan daerah harus saling mengisi dan memberdayakan sejalan dengan Bhineka Tunggal Ika dalam kerangka Negara Kesatuan Republik Indonesia

Sumber: Pedoman Teknis Kurikulum Madrasah, Dirjen Madrasah 2015 (diolah)

Berdasarkan ciri dan prinsip kurikulum madrasah, berikut ini dapat disajikan keseluruhan beban belajar dan struktur kurikulum madrasah, dari hasil kombinasi Kurikulum 2006 untuk mata pelajaran umum dan kurikulum 2013 untuk mata pelajaran PAI dan bahasa Arab. Selanjutnya masing-masing satuan Pendidikan dapat mengadopsi dan mengadaptasi sesuai situasi dan kondisi di lapangan. (bisa dilihat dilampiran I: Beban Belajar dan Struktur Kurikulum Madrasah)

**Beban Belajar dan Struktur Kurikulum
 Madrasah Aliyah Keagamaan dan Madrasah Aliyah Kejuruan**

NO	MATA PELAJARAN	Program/Kelas				
		Keagamaan			Kejuruan	
		X	XI	XII	XI	XII
1	Pendidikan Agama Islam					
	a. Al-Qur'an-Hadis				2	2
	b. Akidah-Akhlak				2	2
	c. Fikih				2	2
	d. Sejarah Kebudayaan Islam	2	2	2	2	2
	e. Tafsir-Ilmu Tafsir	2	4	4		
	f. Hadis-Ilmu Hadis	2	4	4		
	g. Fikih-Ushul Fikih	2	4	4		

	h. Ilmu Kalam	2	2	2		
	i. Akhlak	2	2	2		
2	Pendidikan Kewarganegaraan	2	2	2	2	2
3	Bahasa Indonesia	3	4	4	4	4
4	Bahasa Arab	3	4	4	2	2
5	Bahasa Inggris	3	4	4	3	3
6	Matematika	4	4	4	4	4
7	Fisika	2				
8	Biologi	2				
9	Kimia	2				
10	Sejarah	1			1	1
11	Geografi	1				
12	Ekonomi	2				
13	Sosiologi	2				
14	Seni Budaya dan Keterampilan	2	2	2	2	2
15	Pendidikan Jasmani, Olahraga, dan Kesehatan	2	2	2	2	2
16	Keterampilan/TIK	2	2	2		
17	Keterampilan Bahasa Asing	1	2	2	2	2
18	Muatan Lokal	1	2	2		
19	Pengembangan Diri	1	2	2		
20	Mata Pelajaran Vokasi				20	20
Jumlah Jam Pelajaran yang Harus Ditempuh Perminggu		48	48	48	50	50

Struktur dasar kurikulum tersebut mengacu pada kurikulum 2013, yang mana pada jenjang madrasah ibtidaiyah, pembelajaran pada kelas I, II dan III dilaksanakan melalui pendekatan tematik, sedangkan pada kelas IV, V dan VI dilaksanakan melalui pendekatan mata pelajaran. Adapun mata pelajaran mulai dari jenjang madrasah ibtidaiyah sampai dengan madrasah aliyah baik jurusan IPA, IPS, bahasa maupun kejuruan, mata pelajaran agama Islam memiliki porsi tetap, kecuali pada madrasah aliyah keagamaan mata pelajaran agama Islam ditambah porsinya. Hal ini menunjukkan bahwa pendidikan agama Islam menjadi materi pokok dalam kurikulum madrasah. Meskipun demikian, mata pelajaran penjurusan dan kejuruan juga telah diberikan ruang yang proporsional, sebagai bentuk respon bahwa madrasah sudah mulai menyesuaikan kebutuhan masyarakat. Sehingga terlihat beban jam pelajaran yang harus ditempuh perminggu terlihat cukup padat, namun pada setiap satuan pendidikan memiliki kewenangan untuk mengadopsi dan mengadaptasi jumlah jam sesuai situasi kondisi dan potensi khas yang dimiliki lembaga, dengan terlebih dahulu melakukan analisis kebutuhan untuk memberdayakan potensi dan keunggulan madrasahny.

Muatan lokal juga menjadi muatan tetap yang harus disertakan dalam kurikulum madrasah. Muatan lokal diarahkan untuk mengembangkan kompetensi yang disesuaikan dengan ciri khas dan potensi daerah dan ditentukan oleh satuan Pendidikan (madrasah). Mengenai pengembangan diri, itu bukanlah mata pelajaran tetapi harus diasuh oleh guru dengan tujuan memberikan kesempatan siswa untuk mengembangkan diri dan membiasakan diri sesuai dengan kebutuhan, bakat, minat dan kondisi madrasah. Pengembangan dan membangun kebiasaan menjadi hal penting di madrasah. Kebiasaan yang pernah dilakukan dapat menjadikan siswa terbiasa melakukannya secara mandiri ketika berada di lingkungan madrasah, di rumah ataupun di lingkungan masyarakat.

A. Penutup

Pendidikan Islam tidaklah bersifat apriori baik dalam arti menerima atau menolak persepsi ilmu yang telah berkembang selama ini, baik antara agama dan umum, tradisional maupun modern, barat ataupun timur. Sejak dahulu perspektif Islam sifatnya adalah menyerap dan memilah-milah, dengan aksioma sama "*al-mukhafadzatu 'ala al-qadim al-shalih al al-akhdu bi al-jadid al-aslah*". Pendidikan Islam juga semakin menyadari bahwa perjalanan pendidikan tidak akan pernah terlepas dari dinamika ilmu pengetahuan ataupun sosial budaya masyarakat. Oleh karena itu, secara perlahan aktivitas pendidikan Islam melalui pesantren dan madrasah telah menunjukkan upaya pembaharuan, meskipun kecenderungannya masih berjalan konvensional.

Kurikulum pesantren dan madrasah tidak hanya mengajarkan ilmu agama saja, ilmu-ilmu umum juga telah banyak diajarkan. Hanya saja, bagaimana keselarasan antara ilmu agama dan ilmu umum itu bisa dijalankan oleh keduanya, yang masih membutuhkan komitmen lebih lanjut. Bagaimanapun pesantren dan madrasah masih membutuhkan kurikulum yang dinamis, demokratis, fleksibel, terbuka dan sesuai dengan perkembangan zaman serta kebutuhan masyarakat. Apalagi pendidikan ini dirancang untuk menghasilkan anak didiknya menjadi manusia muslim yang berkualitas, berwawasan, memiliki sikap dan perilaku keberagamaan (Islam), keilmuan dan keterampilan. Sehingga keduanya harus memiliki ide-ide kreatif dan melakukan usaha-usaha inovatif serta kemampuan pembacaan terhadap munculnya permasalahan di masa yang akan datang sebagai langkah antisipatif. Sebenarnya inovasi ini hanyalah sebagai alat bukan tujuan. Apa yang dituju oleh inovasi adalah peningkatan mutu pendidikan itu sendiri, sehingga pesantren dan madrasah dituntut menyelenggarakan dan mengelola pendidikan secara serius dan tidak sekedarnya, ia harus mampu memberikan jaminan mutu (*quality assurance*), layanan prima (*good service*) dan memuaskan masyarakat (*customer satisfaction*).

Makalah ini menjadi kajian yang akan ditindaklanjuti dalam penelitian lapangan, dengan mengeksplorasi lebih intens beragam inovasi konkrit yang telah diupayakan pesantren dan madrasah di beberapa wilayah Indonesia. Begitupula beragam tindakan konservatif yang lebih dipilih oleh beberapa pesantren dan madrasah perlu dikaji sebagai perbandingannya. Kemudian, sejauh mana progresivitas keduanya dalam menjalani aktivitas pendidikan yang bisa mencapai tujuan pendidikan Islam.

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Lampiran I: Beban Mengajar dan Struktur Kurikulum Madrasah

NO	MATA PELAJARAN	JENJANG PENDIDIKAN/PROGRAM/KELAS													
		Madrasah Ibtidaiyah (MI)				Madrasah Tsanawiyah (MTs)			Madrasah Aliyah (MA)						
		I	II	III	IV,V,VI	VII	VIII	IX	UMUM	IPA	IPS	BAHASA			
1	Pendidikan Agama Islam														
	a. Al-Qur'an-Hadis	2	2	2	2	2	2	2	2	2	2	2	2	2	2
	b. Akidah-Akhlak	2	2	2	2	2	2	2	2	2	2	2	2	2	2
	c. Fikih	2	2	2	2	2	2	2	2	2	2	2	2	2	2
	d. Sejarah Kebudayaan Islam	-	-	2	2	2	2	2	2	2	2	2	2	2	2
2	Pendidikan Kewarganegaraan	4	4	4	2	2	2	2	2	2	2	2	2	2	2
3	Bahasa Indonesia	8	8	8	4	4	4	4	4	4	4	4	4	4	4
4	Bahasa Arab	4	4	4	4	3	3	3	3	3	3	3	3	3	3
5	Bahasa Inggris					4	4	4	3	3	3	3	3	4	4
6	Bahasa Asing													4	4
7	Sastra Indonesia													4	4
8	Ilmu Pengetahuan Alam	-	-	-	4	4	4	4							
9	Matematika	6	6	6	6	4	4	4	4	4	4	4	4	3	3
10	Fisika								2	4	4				
11	Biologi								2	4	4				
12	Kimia								2	4	4				
13	Ilmu Pengetahuan Sosial	-	-	-	4	4	4	4							
14	Sejarah								2	2	2	3	3	2	2
15	Geografi								2			3	3		
16	Ekonomi								2			4	4		

17	Sosiologi								2			3	3		
18	Antropologi													2	2
19	Seni Budaya dan Keterampilan	4	4	4	4	2	2	2	2	2	2	2	2	2	2
20	Pendidikan Jasmani, Olahraga, dan Kesehatan	2	2	2	2	2	2	2	2	2	2	2	2	2	2
21	Keterampilan/TIK					2	2	2	2	2	2	2	2	2	2
22	Keterampilan/Bahasa Asing								2	2	2	3	3	2	2
23	Muatan Lokal	2	2	2	2	2	2	2	1	1	1	1	1	2	2
24	Pengembangan Diri	2	2	2	2	2	2	2	1	1	1	1	1	2	2
Jumlah Jam Pelajaran/Minggu		38	38	40	42	43	43	43	48	48	48	48	48	48	48

التعليم الابتكاري في مادة القرآن الكريم والحديث

في المدرسة الابتدائية الحكومية (MIN) مالانق 1

فطرة العيون

ملخص البحث

محاولة تعريف القرآن الكريم والحديث بالتعليم الابتكاري بتوفر المواد التعليمية والوسائل التعليمية المثيرة منذ وقت مبكر تصبح أمرا مهما. وكل هذا يبني على وجهة النظر بأن إعطاء مادة القرآن الكريم والحديث لطلبة المدرسة الابتدائية يهدف إلى غرس الفهم عند الطلبة كي يتعلموا الإيمان بالله والتقوى منذ صغار، وتعليمهما لغرض الفهم و التدبر كي يطوّر مهارات الطلبة في قراءتهما وكتابتهم، وتعليمهما ليكون الطلبة قادرين على التنفيذ الفعال وتفعل بما هو مضمون في القرآن والحديث، وتعليم الطلبة المعاشية مع الآخرين وفقا لتوجيهات القرآن والحديث. يتوقع من هذا المدخل، الاستراتيجية والأساليب التعليمية المبتكرة معرفة المواد التعليمية للقرآن والحديث في المدرسة و فهم مضمونهما. وبذلك يمكن الاستيعاب على شتى الجوانب، ليس في الجانب المعرفي فحسب بل في الجانب الوجداني والحركي لدي الطلبة. وهكذا التعليم الذي نفذه المعلمون يتجدد، يتحدى ويكون شيئا مثيرا لجذب انتباه الطلبة. و أظهرت البيانات من الملاحظة التي أجرتها الباحثة بأن معلمي القرآن والحديث في المدرسة الابتدائية الحكومية (MIN) مالانق 1 قد نجحوا في الدمج بين المدخل، أساليب التدريس وطرق التدريس المبتكرة والإبداعية.

المبحث الأول : المقدمة

أ. خلفية البحث

يعتبر تحسين جودة التعليم في المدرسة جديداً، وهو في السبعينيات بعد صدور المرسوم من ثلاثة الوزراء (وزير التربية والتعليم، وزير الداخلية ووزير الشؤون الدينية في عام 1975 على أن المدارس الدينية تساوي بالمدارس العامة (دولي، 1991). منذ ذلك الوقت، بدأت المنافسة في تحسين الجودة بين المدارس العامة والمدارس الدينية ، ويوضح ذلك إيجاد النتائج البحثية لستين بريك (1986) عن ظهور المدارس الدينية ذات جودة عالية في المدن الكبيرة في اندونيسيا وقادرة على المنافسة مع المدارس الابتدائية التي تديرها وزارة التربية والتعليم.

ومع ذلك، في كل منطقة مدرسة لها جودة عالية، وهناك المدرسة الدينية الأخرى لها جودة متدنية حتى فيها مدرسة مغلقة. وعلى سبيل المثال في مالانق، هناك المدارس الدينية الممتازة، وكذلك المدرسة المعتادة. تستقبل المدرسة الابتدائية الحكومية مالانق 1 الطلاب الجدد ما يقارب من 300 طالب سنويا. والسؤال المطروح هو لماذا هناك تصنيف المدارس إلى الممتازة والمعتادة؟

يشترط مالك فجار (1996) التربية الإسلامية كي تعتبرها ذات جودة عالية عن طريق حركة التنشيط، إعادة الهيكلة، إعادة التوجيه و إعادة التوظيف. وأما تراجع المدارس الدينية بسبب ثلاثة العوامل. أولاً: لا تزال موجهة إلى الماضي، وتتميز بالمحافظة على القديم. وثانياً: وجودة التنفيذ التعليمي متدنية، ولا يتضح الاحتراف بالعمل. ثالثاً: أن صلة التربية الإسلامية غير قادرة على الاستجابة على متطلبات التطور المعاصر الواقعية.

إن نقاط الضعف للمدرسة الدينية كما قيّمها فريق العمل من قسم التوجيه والإرشاد الديني الإسلامي في الوزارة شؤون الدينية تتكون من ثلاثة العناصر، أولاً : عنصر المناهج الذي يعتبرها كثيراً مما يجعل التواتر عند الطلبة،

أقل وظيفية لمصلحتهم أو مواصلة دراستهم في المستقبل، و أقل ملائمة من حيث المستوى العمري للطلبة. ثانيا : الموارد التعليمية التي تشمل الموارد البشرية ما زالت غير كافية، وخاصة في جوانب القيادة ومعلمي المدرسة، والبنية التحتية محدودة، والميزانية محدودة خاصة في المدرسة الابتدائية الدينية الأهلية. ثالثا : عنصر جودة التعليم التي تحتاج إلى تحسين إدارة تقنيات التعليم الحديثة والتعليم الإبتكاري وغيرها.

من هنا الصدد، فإن إحدى عوامل نجاح المدرسة الابتدائية (SD) / المدرسة الابتدائية الدينية (MI) هي عملية التعليم الإبتكاري. لذلك، ستركز هذه الدراسة على كيفية عملية تعليم القرآن الكريم والحديث ذات الصلة بالمدخل، الأساليب التعليمية وطرق التدريس في المدارس المتميزة في مالانق.

من أسباب إختيار المدرسة الإبتدائية الحكومية (MIN) مالانق 1 كأحدى متغيرات البحث هي، أولا؛ لأنها تدخل من تصنيفات المدارس المتميزة ولها إنجازات في هذا المجال. ثانيا؛ أن دور وفعالية تعليم الدين في المدارس الدينية كأساس للتنمية الروحية لصعود المجتمع يجب تحسينها على الإطلاق، بمعنى آخر، إذا كان تعليم الدين (يتضمن فيه القرآن، الحديث، العقيدة والأخلاق، الفقه والتاريخ والثقافة الإسلامية) الذي تستخدم كأساس لتنمية القيم الروحية. إن نفذت بشكل جيد فيكون المجتمع أفضل .

تعليم القرآن والحديث في المدارس الابتدائية الإسلامية كأساس لا يتجزأ من تعليم الدين، فإنه ليس العامل الحاسم في تشكيل طبيعة وشخصية الطلبة، ولكن ساهم تعليم القرآن والحديث في توفير الحافز للطلبة لممارسة قيم العقيدة (التوحيد) والأخلاق الكريمة في الحياة اليومية.

محاولة تعريف القرآن الكريم والحديث بالتعليم الإبتكاري بتوفر المواد التعليمية والوسائل التعليمية المثيرة منذ وقت مبكر تصبح أمرا مهما. وكل هذا يبني على وجهة النظر بأن إعطاء مادة القرآن الكريم والحديث لطلبة المدرسة

الإبتدائية يهدف إلى غرس الفهم عند الطلبة كي يتعلموا الإيمان بالله والتقوى منذ صغار، وتعليمهما لغرض الفهم و التدبر كي يطوّر مهارات الطلبة في قراءتهما وكتابتهم، وتعليمهما ليكون الطلبة قادرين على التنفيذ الفعال وتفعل بما هو مضمون في القرآن والحديث، وتعليم الطلبة المعاشية مع الآخرين وفقا لتوجيهات القرآن والحديث.

يجب على المعلم أن يعدّ تعلم المناهج والأساليب التعليمية وطرق التدريس الملائمة التي سيستخدمها لايصال المواد تحقيقا للهدف التعليمي لطلبة المدرسة الإبتدائية. بالإضافة إلى ذلك، عليه أن يعدّ الموارد التعليمية والوسائل التعليمية جيدا من أجل تحقيق الأهداف التعليمية التي سيقدمها.

ولذلك، ترى الباحثة أن تعليم القرآن والحديث في المدرسة الإبتدائية الذي بدأ ينفذ على النهج والاستراتيجيات وطرق التدريس المبتكرة مناسبة وفعالة. بحيث معرفتهم للقرآن الكريم والحديث وفهمهم لمضمون الآيات يمكن استيعابهم ليس في الجانب المعرفي فحسب. ولكن في الجانب الوجداني والحركي من الطلبة. وكذلك التعليم الذي نظمها المعلمين مجددا دائما حتى يتحدى، ويكون شيئا مثيرا للاهتمام و تعليمه إلى الطلبة.

ب مشكلات البحث

من خلفية البحث التي عبرتها الباحثة في الأعلام، ركزت الباحثة على :

1. كيف تصميم تطوير تعليم القرآن الكريم والحديث في المدرسة الإبتدائية الحكومية (MIN) مالانق 1 ؟
2. كيف تنفيذ المدخل وأساليب وطرق تدريس القرآن الكريم والحديث في المدرسة الإبتدائية الحكومية (MIN)

مالانق 1؟

ج. أهداف البحث

1. معرفة تصميم تطوير تعليم القرآن الكريم والحديث في المدرسة الإبتدائية الحكومية (MIN) مالانق 1

2. معرفة تنفيذ المدخل وأساليب وطرق تدريس القرآن الكريم الحديث في المدرسة الابتدائية الحكومية (MIN)

مالانق 1

المبحث الثاني: الإطار النظري

1. مفهوم التعليم

كلمة "التعلّم" هي مترجمة من "تعليمات"، والتي يستخدم على نطاق واسع في مجال التعليم في الولايات المتحدة. ويتأثر هذا المصطلح كثيرا بعلم النفس المعرفي هولستيكي، الذي وضع الطلبة كمصدر للنشاط. كما عبره جيانيه (1975)¹، قال أن "التعلّم هو عبارة عن مجموعة من الأحداث التي يتأثر بها الطلبة وتسهلهم في عملية التعليم". وبالتالي، وفقا لجيانيه، التدريس أو التعليم هو جزء من التعلّم، حيث كان دور المعلم مصمما أو مرتّبا للمصادر والبنية التحتية المتاحة لاستخدامها الطلبة أو استعمالها في تعلّم الشيء.

2. المدخل، اساليب وطرق التدريس (لمحة عامة)

في عملية التعليم يعرف بعض المصطلحات التي لها معاني مماثلة، وغالبا مما يجعل الناس متحيرا لتمييزها. هذه هي المصطلحات: (1) المدخل، (2) اساليب التدريس، (3) طرق التدريس؛ و (4) نموذج التعليم. ونشرحها فيما يلي:

1. تعريف المدخل في التدريس.

هو وسيلة لبدأ شيء ما، وهو ما يعني كيف تبدأ شيئا. يرى كامل الناقه² أن حقيقة المدخل في التدريس في الأساس هي عبارة عن مجموعة من الافتراضات حول عملية التعليم في شكل التفكير البديهي الذي لا نقاش فيه. يعني المدخل هو التثبيت الفلسفي الذي يكون مرجعا للنشاط التعليمي بعده. المدخل في التعليم هو

¹ Gagne, Robert M, 1975. *Essentials of Learning for Instruction*. New York: Holt Rinehart & Winston
² Dalam Acep Hermawan, *Metodologi Pembelajaran Bahasa Arab* (Bandung: Remaja Rosda Karya), 167-168.

نقطة الانطلاق أو وجهة نظرنا عن عملية التعلم، والتي تشير إلى وجهات النظر حول العملية التي لا تزال

شائعة جدا. وأنه يجسد، ويلهم، ويقوي، ويولد منه الأساليب التعليمية التي تغطي على نظرية محددة.

من حيث المدخل، تنقسم عملية التعليم إلى عمليتين :

أولا : عملية التعليم التي تركز على الطلبة عند إجراءاتها.

ثانيا : عملية التعليم التي تركز على المعلم عند إجراءاتها.

2. تعريف أساليب التدريس.

بعد أن يعين المدخل الذي سيستخدم فيأتي إلى إجراءاته إلى شكل أساليب التدريس. في مجال التعليم، تعرف

الأساليب بخطة أو أسلوب أو سلسلة من الأنشطة المصممة لتحقيق الأهداف التعليمية المعينة . يمكن أن

تعرف الأساليب التدريس بأنها خطة تحتوي على سلسلة من الأنشطة المصممة لغرض تحقيق الأهداف

التعليمية. اساليب التدريس هي الأنماط العامة لأنشطة المعلمين والطلبة في تصميم الأنشطة التعليمية

لتحقيق بعض الكفاءات الأساسية.

أساليب التدريس أو تقنية التعليم هي أكثر قابلية للتطبيق. هذا الجانب يتصل مباشرة مع الظروف الحقيقية

لدى المعلمين عند تنفيذ طريقة التدريس إلى بعض الخطوات المطبقة³.

يرى راون تري في فيينا سانجيا⁴، يمكن تصنيف أساليب التدريس إلى قسمين، هما:

1. أساليب التدريس بعرض عملية الإختراع.

2. أساليب التدريس بشكل المجموعة أو الأفراد.

³ المرجع السابق

⁴ المرجع السابق

الأساليب تختلف عن طرق التدريس، تدل أساليب التدريس إلى خطة لتحقيق شيء ما. وأما طرق التدريس

فهي الطريقة المستخدمة لتنفيذ أساليب التدريس.

1. المدخل التفسيري : يركز هذا المدخل إلى توصيل المعلومات من المعلم إلى الطلبة. ومن خلال هذا المدخل يستطيع

المعلم أن ينقل المعلومات شاملاً. ويكون هذا المدخل أكثر ملاءمة عندما يكون المواد الدراسية عبارة عن المعلومات

التي تحتوي على المفاهيم والمبادئ الأساسية التي يحتاج الطلبة إلى فهمها. وعندما يكون عدد الطلبة في الفصل كثيراً

أيضاً.

2. المدخل الإكتشافي⁵ : يتشابه مفهوم هذا المدخل التشابه مع بعض المفاهيم الأخرى، مثل الاكتشاف، وحل المشكلات

والتفكير التأملية. وكلها متساوية عند التطبيق الذي يحاول توفير أكبر فرص ممكنة للتعلم إلى الطلبة من خلال

عرض بعض المشاكل بشكل منتظم، مما يؤدي إلى التعلم المركز على النشاط الطلابي. في نشاط التعلم بهذا المدخل،

المعلم لا ينقل المعلومات بكاملها، ولكن يوفر الفرص للطلبة لبحثها بأنفسهم باستخدام طرق مختلفة لحل المشاكل.

كما عرضها برونر أن أساس هذا المدخل هو الحصيلة الدراسية المحسولة تكون سهلة تذكرها ونقلها لدي الطلبة.

المعارف ومهارات الطلبة المتعلقة تنتج الدافع الجوهري لأنهم يشعرون بالارتياح بما اكتشفه بأنفسهم.

3. تعريف طرق التدريس : هي مستوى تخطيط البرنامج الشامل الذي يرتبط ارتباطاً وثيقاً بخطوات عرض موضوعات

الدرس بشكل إجرائي، من غير تناقض، وألا يتعارض عن المدخل. وبعبارة أخرى، فإن طرق التدريس هي الخطوات

العامة المتعلقة بتطبيق النظريات الموجودة في مدخل معين. والطريقة أكثر عملية من المدخل، لأنها تقع في مستوى

التنفيذ في الميدان⁶.

⁵ تحدث عملية الاكتشاف عندهم بشارك الشخص، وخاصة لما يتبع خطوات عملية عقلية للعثور على بعض المفاهيم والمبادئ، إنظر Robert S. Bund 1973 dalam Oemar Hamalik, *Proses Belajar Mengajar* (Jakarta: Bumi Aksara, 2007), hlm. 219

⁶ Acep Hermawan, Op.Cit., hlm. 168

ويمكن أن تعرف طرق التدريس بأنها الوسيلة المستخدمة لتنفيذ الخطة التي تم إعدادها في شكل الأنشطة الحقيقية والعملية التعليمية لتحقيق أهداف التعليم. يرى نانا سوجانا (76: 2005) بأن طرق التدريس هي وسيلة الاتصال التي استخدمها المعلم مع طلبته أثناء التدريس. ويرى صبري سوتيكنو (88: 2009) بأن طرق التدريس هي طرق تقديم موضوعات الدرس من قبل المعلم لعملية التعليم على الطلبة بغرض تحقيق هذا الهدف التعليمي. هناك طرق مختلفة في التعليم، منها : طريقة المحاضرة، طريقة المناقشة، طريقة السؤال والجواب، طريقة الإحالة، طريقة التجريب، وطريقة العرض.

المبحث الثالث : منهج البحث

للحصول على البيانات عن موضوعات البحث، ولتحقيق هدف البحث، فإننا نقترح بعض مشكلات البحث الذي يرتبط بالمراجع عما كتب حول التعليم الإبتكاري لمادة القرآن والحديث في المدرسة الابتدائية الممتازة. ومن خلال السياق العقلي، حاولت الباحثة نقدها وتنبؤها في إطار العملية الإبتكارية في تدريس القرآن الكريم والحديث في المدرسة الإبتدائية الممتازة وهي المدرسة الإبتدائية الحكومية (MIN) 1 مالانق. ومن هذا البحث تتوقع الباحثة أن يحصل على الوصية البحثية عن الخيارات أو النموذج البديل للتعليم الإبتكاري المتعلقة بالمدخل، أساليب التدريس، طرق تدريس القرآن الكريم والحديث في المدارس الإسلامية والمدارس الإبتدائية.

لأن تركيز هذا البحث هو "العملية والأحداث"، أي كيف المدخل، الطرق أساليب التدريس عند المعلم في تنفيذ عملية النشاط التعليمي في مادة القرآن والحديث للحصول على الفهم العميق حول هذا الموضوع، لذلك، استخدمت الباحثة في هذا البحث المنهج الوصفي التحليلي.

استخدم هذا البحث المنهج الوصفي النوعي مع نموذج واقعي . بهذا المدخل، نلاحظ عملية تدريس القرآن

الكريم والحديث في المدرسة الإسلامية / المدرسة الابتدائية الممتازة الموجودة في مالانق بملاحظة كاملة وواقعية.

الخطوة الأولى في هذا المجال هي الاختيار وتعيين مجتمع البحث لهذا البحث (أخذ العينات). عملية أخذ

العينات في دراسة ظاهرة يمثل هذا البحث تتكون من التحديد وتعيين موقع البحث الذي له الخبرة أو ليس له الخبرة في

هذه الظاهرة المدروسة⁷.

يهدف هذا البحث إلى فهم معنى الحادثة، وهي التعليم الابتكاري في مادة القرآن الكريم والحديث التي تعلم

الابتكار في المدرسة الابتدائية الحكومية (MIN) 1 مالانق. لذلك، يحتاج إلى مشاركة الباحثة في حقل الموضوع مباشر.

فالباحثة هي أداة رئيسية⁸. الباحثة هي مخططة، منفذة، قائمة بجمع البيانات، تحليلها. وفي النهاية هي تقرر نتائج

البحث.

في جمع البيانات، استخدمت الباحثة ثلاثة الأساليب، وهي الملاحظة بالمشاركة، المقابلة العميقة، ودراسة

الوثائق⁹.

في المرحلة التالية، أي مرحلة ما بعد الميدان. في هذه المرحلة قامت الباحثة بتحليل البيانات، وهي عملية

مراجعة وإعداد جميع نصوص المقابلة، والملاحظات الميدانية، والمواد البحثية الأخرى بشكل منتظم.

⁷ Miles, & Huberman, *Qualitative Data Analysis* (California: Sage Publication. Inc, 1984), lihat juga Patton, M.Q, *Qualitative Evalution and Research Method* (Newbury Park: C.A Sage., 1984).

⁸ Yvonna S. Lincoln & Egon G. Guba, *Op. Cit.* Norman, K Denzim dan Yvonna S. Lincoln, *Handbook of Qualitative Research* (California: Sage Publication. Inc, 1994), hal. 2 Lihat juga Robert K. Yin, *Aplication of Case Study Research: Design & Method* (Thousand Oaks: Sage Publication. Inc, 2003

⁹ كما ذكره الباحثين كثيرا في بحثه النوعي، أنظر Bogdan & Biklen

المبحث الرابع : نتائج البحث

في تحديد محتوى المواد التعليمية التي سيتم تدريسها داخل الفصل، فإنه يتطلب من تحديد المهارات الموجودة والمعرفة قبله لدى الطلبة ليكونوا على الاستعداد الجيد للمشاركة في عملية التدريس.

كما عرفنا من قبل أن مجتمع هذا البحث هو طلبة المستوى الخامس في المدرسة الابتدائية. عند تحليل محتوى الدرس وجدنا من SK والكفاءة الأساسية في هذا الدرس (القرآن والحديث) هي أن يقرأ الطالب سورة الكافرون وسورة الماعون و أن يحفظها بصحيح وفصيح. وكل ذلك قد فعلها الطلبة عندما كانوا في المستوى الثاني في الفصل الثاني. وكذلك، الكفاءة الأساسية بأن يقرأ ويحفظ سورة التكاثر بصحيح وفصيح قد فعلوها في المستوى الثالث في الفصل الأول.

وترى الباحثة بأن واقع التدريس فيها مناسباً، أي أن ثلاثة السور الواردة قبله تدرّس في المستوى الخامس في المدرسة الابتدائية (MIN) ما لانق 1 بطريقة توجيها وتطويرها إلى عملية تعريف السورة لغوياً بطريقة ترجمة الكلمات وفهم معانيها على المدخل الطالب هو محور الدرس. وهو ما يعني أن أكثر عملية التدريس ينطوي على قيام الطلبة بأنشطة تعليمية في تعلّم القرآن الكريم والحديث.

وأكد المعلم الذي تمت مقابلته على النحو التالي:

"إن مراحل تدريس مواد القرآن الكريم والحديث بالصراحة ساعدتني كثيراً في تطوير تصميم التعلم في الفصول الدراسية، لأن أغلب الطلبة متكنون في قراءة القرآن، حتى أكثرهم من حافظ القرآن الكريم، ويدعم ذلك أيضاً من خلال نشاط قراءة القرآن أو تعلم قراءة القرآن الذي عقده في ساعة الدوام المدرسي، ويدرس فيه بعض المعلمين المتمكنين في قراءة القرآن الكريم. لذلك، في عملية التعلم في الفصول الدراسية أستطيع أن أركز على غيرها من المهارات،

مثل مهارة تفسير الكلمات، مهارة تأليف وترتيب الآيات المقلوبة، مهارة الكتابة وفهم مضمون السور أو الآيات المدروسة. والمدخل المستخدم هو مزيج بين المدخل الذي محواره المعلم مع المدخل الذي محواره الطالب وذلك نظرا لظروف الفصل.

تحصل الباحثة على البيانات الجديدة من الملاحظة التي فعلتها، وهي أن المعلم قد نجح في تنفيذ طريقة التدريب و الممارسة في تصميم تدريس ترجمة بعض الآية مع أساليب التدريس مثل بداية التعلم مع الأسئلة، بطاقة الفرز أو النظر ، البحث والحصول، وجعل المباراة، وقوة المجموعة. ومن الملاحظة أيضا، كل تقنيات التدريس التي قام بها المعلم يحصل نجاحا كبيرا. و يبدو التعلم مفرحا جدا. ويتضح ذلك من خلال تقويم أو تقييم العملية التعليمية و تقييم الحصيلة الدراسية التي حدثت خلال النشاط التعليمي¹⁰.

في مرحلة ما قبل الدرس، وبناء على الملاحظة التي أجرتها الباحثة قد تتصور الأنشطة ما قبل الدرس التي نفذها المعلم على صورة جيدة، وتكون ذلك في عمليات المعلم المطابقة بعناصر بدء الدرس¹¹. ومن خطوات بدء الدرس التي فعلها المعلم على النحو التالي:

- أ. تحية وسلام المعلم على الطلبة.
- ب. أعدّ رئيس الفصل زملائه بالتصفيك الخاص.
- ت. افشوا السلام على المعلم بتعبير خاص.
- ث. يسأل المعلم أخبارهم ويبدأ الدرس بالسؤال : من يشارك في نشاط المشي الصبحي يوم الأحد؟ ومن يحصل على الهدية؟

¹⁰ الوسائل التعليمية التي استخدمها المعلم مرفقة في المرفقات، وأما نتائج عملية الدرس معلقة في لوحة الفصل. وتحصل تلك النتائج من خلال الاختبار الشفهي الذي أجري عشوائيا لقياس كفاءة الطلبة في نهاية الدرس وفقا بالتقويم المصمم مسبقا. ويمكن الاطلاع على مؤشرات نجاح الدرس من الوثائق التي يجمعها الباحثة.

¹¹ عناصر بدأ الدرس هي : (1) تحديد خصائص الطلبة. (2) إثارة الطلبة بالدافعية. (3) تقديم محتوى الدرس.

ج. وجميع الطلبة يتحمسون للإجابة على سؤال المعلم، لأن يوم الأحد هناك نشاط المشي الصحي بمناسبة

عيد ميلاد المدرسة. وذلك النشاط جذابا عند الطلبة. وتنافس الطلبة مع بعضهم بالإجابة على السؤال

"من يحصل على الهدية في نشاط المشي الصحي؟"

بعد أن يركز كل الطلبة على المعلم، يأمر المعلم طلبته بأن يرتبوا مقاعدهم كل دخول الفصل، ويطلب

منهم أن ينظفوا طاولتهم بأنفسهم بطرق مختلفة، وعلى سبيل المثال التصفيف وغيره. لأن المعلم يرى أن

الفصل الذي غير مرتب، وهناك الألعاب بين الطلبة وغيرها. ويسكت الطلبة عليها، وهذا يدل على أن

الطلبة لم يقدرُوا على متابعة الدرس بشكل جيد، لأنهم لا يستطيعون التركيز بشكل كامل بموضوع الدرس

الذي درسوا.

ومن المقابلة التي أجريت، تحصل الباحثة على معلومة من المعلم: أن الطفل المسرور والسعيد متحمس،

تساعده تلك الحماسة في حصول على الدرس بالسهولة. لذلك، في كل مرة يحاول المعلم بجلب إهتمام

الطلبة وتحفيزهم للدراسة. أي غرس الشعور بالراحة والسعادة داخل الفصل.

ح. بعد أن يركز الطلبة إلى المعلم، يبدأ المعلم بعرض موضوع الدرس الذي سيأخذهم في هذا اليوم، مثل

السورة والآيات. والمراجعة السريعة عن الدرس الماضي بقوله: من يتذكر بموضع درسنا في الأسبوع

الماضي؟ من حفظ سورة التكاثر؟

ومن الملاحظة أيضا، تحصل الباحثة على صورة عملية التدريس داخل الفصل على النحو التالي، أولا يطلب

المعلم طلبته بأن يقرأ آية القرآن وهي في سورة التكاثر (موضوع الدرس في هذا اليوم) جماعة.. وهذه هي خطوات تقديم

محتوى الدرسي:

- أولاً : يدعو المعلم طلبته إلى ربط المعلومات المسبقة عندهم بالمعلومات الجديدة التي سيدرسونها. في ذلك الوقت، الطلبة قد حفظوا تلك السورة ويطلب منهم أن يعيدوا قراءتها.
- ثانياً : يدعو المعلم طلبته إلى قراءتها جهرًا (بصوت عالٍ). ويكون ذلك مادة تعليمية. تهدف القراءة الجهرية إلى تجنب أخطاء القراءة التي تلاها الطالب، ويمكن استخدامها كوسيلة لتصحيح قراءة الطالب التي مازالت غير مرتلة.
- رابعاً : يطلب المعلم طلبته بقراءة الآيات على الدور. والهدف منه كي لا يشعر الطلبة بالملل والكتتاب. نليت أية بعد الآية من قبل الطلبة في نفس المسارات.
- خامساً : عند تطبيق تقنيات التدرب والحفر، يأخذ المعلم طلبته عشوائياً إلى الأمام ثم يتلو الآيات بناءً على تاريخ ميلادهم.
- سادساً : لتنفيذ أساليب التدريس بطرح الأسئلة فالطالب الذي يقوم في الأمام يسأل زملائه عن المعلومات والمواد المتعلقة بسورة التكاثر . السؤال حول ترجمة الآيات، و نوع السورة. ورقمها في القرآن الكريم.
- سابعاً : بعد إكمال أنشطتهم أمام الفصل بالجيد يعطي المعلم التعزيز لهم، قائلاً : شكراً لك، ممتاز، عد إلى مقعدك!.
- ثامناً : يدعو المعلم طلبته إلى الدرس بطريقة اللعبة، من خلال لعبة البطاقة التي تم إعدادها من قبل المعلم لتنفيذ أساليب التدريس (اسمع ، ابحث تجد). تقسم الطلبة على المجموعة عشوائياً، تانغ، تينغ تونغ، دووور. ويجب أن يكون كل واحد صادق في اختيار مجموعته.
- تاسعاً : يتعاون الطلبة في إكمال المهمة التي أعطاها المعلم لهم في ورقة العمل. يبحث الطلبة الآيات، ثم يرتبها وفقاً للمادة التي درسوها.

• عاشرا : التأمل على الدرس. إما من الطلبة أو من المدرس. يسأل الطلبة معلمه، ثم يؤكد المعلم على النشاط

التعليمي المنفذ داخل الفصل.

• حادي عشر: تقييم ورقة العمل لدي الطلبة ثم لصق المعلم نتائجها على اللوحة التي تم توفيرها¹².

(1) مشاركة الطلبة

يستخدم المعلم أسلوب التدريس (اسمع، ابحث وتجد) في النشاط التعليمي الذي ينطوي على مشاركة الطلبة،

كما أنها من أطرحة المعلم الحالي. ويستطيع المعلم أن يجمعه مع الأسلوب الآخر المناسب. هذا الأسلوب متشابه مع

أسلوب التدريس (مطابقة بطاقات الإجابة). وفي عملية إجراؤه يمكن أن يجمعه مع أسلوب "مجموعة صغيرة" و أسلوب

"فرز البطاقات".

أشار أسلوب التدريس (اسمع، ابحث، تجد) إلى نموذج التعليم التعاوني. حيث أن الطلبة في دراستهم

يحصلون على المعلومات من خبرتهم وتفاعلهم مع البيئة مباشرة. وهذا الأسلوب قائم على الخطوات التالية :

• عرض المعلم مقطع الآية أو الحديث على الشاشة بجهاز العرض أو على القرطاس الذي تمت كتابته بمقطع

الآية أو الحديث في موضوع الدرس.

• و حدد المعلم وقت مشاهدتها.

• أغلق المعلم الشاشة أو الصورة النمذجة، ثم قسم الطلبة إلى عدة مجموعات كبيرة، على سبيل المثال

مجموعتين كبيرتين اعتمادا على عدد مقاطع الآية والمعنى.

• وزع المعلم البطاقات التي تحتوي على مقاطع الآية إلى المجموعة الأولى. وكل الطالب في المجموعة يمسك

بطاقة واحدة. (يساعد الطلبة توزيع البطاقة).

¹² ترفق صورة الجدار التي علق فيها نتائج الطلبة في المرفقات.

- وزع المعلم البطاقات التي تحتوي على مقاطع معاني الآية إلى المجموعة الثانية. وكل الطالب في المجموعة يمسك بطاقة واحدة. (يساعد الطلبة توزيع البطاقة).
- وفي نفس الوقت، بدأ يبحث الطلبة شريكهم بالنظر إلى البطاقة التي على يديه. أي أن يتفق مقطع الآية بمقطع معاني الآية أو بالعكس.
- الطالب الذي وجد شريكه، يتقدم إلى المعلم مع شريكه، لتحقيق صحتها وتقييمها.
- بعد ذلك، يبحث الطالب شريكه في الآية، مثلاً: الآية رقم 1، 2، أو 3 وبعدها.
- بعد أن يحصل الطالب على شريكه في الآية، عليه أن يدون الآية ويناقش مضمون تلك الآية.
- تلك الأنشطة المذكورة أعلاه يمكن أن يجريها بشكل متكرر حسب الوقت المتاح.

(2) غلق الدرس.

في الأنشطة الختامية تقام الاختبارات، وكذلك تقويم ردود الفعل لتحديد مستوى نجاح الطالب. كلما أدى الطالب العمل، إما عمل فردي أو 'مل جماعي، فيعرف المعلم من الناجح ومن الفاشل حتى أن يصلح الفاشل نتائجه. ويعطى المعلم التعزيز للطلاب الناجح¹³. ويشجع الطالب الفاشل بأن يقول له أنه قادرة على النجاح ولكنه لم يعملها على النحو الأمثل¹⁴. ويتم التفكير في الاستجابة على تنفيذ موقف الطالب في كل النشاط التعليمي في المدرسة وفقاً للمادة التي درسها¹⁵.

أما المدخل الذي استخدمه معلمي المدرسة الابتدائية الحكومية (MIN) مالانق 1 في تدريس مادة القرآن الكريم والحديث هو المدخل الموحد، أو المزيج من المدخل المركز على المعلم والمدخل المركز على الطلبة.

¹³ من ملاحظة الباحثة أن المعلم يمدحه.

¹⁴ نصح المعلم الطالب الذي لم يقرأ جيداً وطلاقة بأن يعيد قراءته في البيت.

¹⁵ راجع المعلم الدرس الذي لم يفهمه الطلبة في نهاية الدرس.

في هذه الحالة، قال المعلم الذي قابلته الباحثة بأن استخدام المزيج من المدخلين ينظر إلى الحاجة وضروف الطلبة أنفسهم. وبقوله الصريح: "إن عملية التدريس في الفصل أنفا لا يكون مفاجأة هكذا، أي استخدمت الأسلوب المركز على الطلبة، لأنني قد استخدمت المدخل المركز على المعلم قبله بأسلوب التدريس الآخر أيضا.

يستخدم المدخل المركز على المعلم عندما كانت المادة التي يحتاجها الطلبة في المدرسة الابتدائية الحكومية (MIN) مالانق 1 عبارة عن المعلومة، مثل: المفاهيم والمبادئ الأساسية التي تحتاج إلى فهمهم¹⁶. وعادة يتم استخدامه في بداية درس القرآن الكريم أو الحديث.

بعد ذلك يستخدم المعلم المدخل المركز على الطلبة عندما يريد المعلم تصميم طلبته في المدرسة الابتدائية الحكومية (MIN) مالانق 1 للبحث والحصول على المعلومة بأنفسهم بأي طريقة متعددة. يستخدمه عادة عند ترجمة الآيات وفهم معاني الآيات التي تم تدريسها أمامهم. وهذا يتفق مع التصميم الدراسي الذي قد صممه المعلم بأسلوب طرح الأسئلة في الدرس عند تدريس مادة سورة التكاثر.

نفذ المعلم المدخل المركز على الطلبة في المدرسة الابتدائية الحكومية (MIN) مالانق 1 لإتاحة الفرص على الطلبة لكي يتعلموا من خلال عرض بعض المشاكل بشكل منتظم، مما يؤدي إلى زيادة تركيز على نشاط الطلبة. في عملية الدراسة باستخدام هذا المدخل يقدم المعلم الدرس ليس بكامله، لكنه يعطي فرصة للطلبة للبحث و الحصول بأنفسهم على الدرس المتبقي باستخدام أي طريقة في حلّ المشاكل.

هذا نفس ما قاله برونر بأن الأساس الذي يكون مبنيا للمدخل المركز على الطلبة هو أن حصيلة الدرس المحسولة بهذا المدخل يكون سهلة ذكرها ونقلها إلى أي الطلبة. وإن معلوماتهم ومهاراتهم المتعلقة بالدرس تساعدهم في غرس الدافع الجوهري للدراسة، لأنهم يشعرون بالراحة النفسية على ما اكتشفه بنفسه.

¹⁶ أمظر إلى جدول الصور عن خصائص المواد التعليمية

ويبدو من الملاحظة التي أجرتها الباحثة نتيجة واضحة بأن تصميم التدريس الذي صممه المعلم في المدرسة الابتدائية الحكومية (MIN) مالانق 1 يجعل الطالب يشعر بالراحة والسعادة عندما يبحث عن مقاطع الآيات ويترجمها دون الاكتئاب و الملل. كما أن المعلم أتاح لهم الفرصة للبحث عن الأسئلة حول مادة القرآن الكريم والحديث التي درسوها مع زملائهم، وهي سورة التكاثر. مثلا : ما معنى التكاثر؟، وكم عدد آياتها؟، وأين نزلت؟، ومتى قرأها؟ وغيرها. وتستمر هذه الأنشطة بشكل جيد دون أي انطباعهم بالملل وغير جذابة، والاكتئاب.

كانت طريقة التدريس المستخدمة على أساس المدخل المركز على المعلم هي طريقة المحاضرة كاملة. ولخصت الباحثة طرق التدريس على أساس المدخل المركز على الطلبة المستخدمة فيها من خلال ملاحظتها كالتالي :

1. الطريقة المباشرة : في مادة القراءة، يقرأ المعلم بعض مقاطع الآيات من سورة في جزء عم بقراءة صحيحة

ثم يقلدها الطلبة بعدها. و أجري هذا النشاط مرارا حتى تكون قراءة الطلبة صحيحة. يستخدم المعلم

طريقة المحاضرة وطريقة المباشرة في نفس الوقت عند تنفيذ الدرس. ثم يتبعها أسلوب التدريب والممارسة.

2. طريقة المحاكاة والتلقين¹⁷ : في مادة حفظ الآيات القرآنية. يطلب المعلم طلبته بإعادة قراءته وذكرها أو

حفظها. وهذا مثل المعلومة التي قالها المعلم للباحثة، أنه قال : يقوم الطلبة بحفظ الآيات القرآنية جماعة

ثم أوقفهم المعلم، ويختار المعلم منهم عشوائيا لإستمرار الآية التي تلاها المعلم، وكل الطالب مستعد في

حال تعيينه على مواصلة قراءة الآية. " فإن المعلم يقول: "يتم تقييم الحفظ فرديا ويكون على الجدول

الزمي للتقييم، وحين ذاك يقوم الطالب الآخر بكتابة الآيات أو السورة. والغرض من هذا النشاط هو أن

يمنع الطالب الذي أنهى مهامه بأن يلعب أو يجري داخل الفصل. وفي هذه الحالة يحاول المعلم الإتيان

بالجو المناسب و التجنب عن الجو المتوتر.

¹⁷ الهدف من استخدام طريقة المحاكاة والتلقين هو أن يكون الطالب قادرا على قراءة الآيات بمخارجها وحفظها بصحيح دون أي أخطاء.

3. طريقة عرض الدرس : في مادة الكتابة بأسلوب التدريب والممارسة، يقوم المعلم بعرض طريقة كتابة

مقاطع الآيات على السبورة مع مراعاة القواعد الإملائية. ويكتب من اليمين إلى اليسار. وهذا يوافق بما

قاله المعلم للباحثة : إن الطلبة يضعفون في كتابة الآيات القرآنية أو الحديث، هم يكتبونها من اليسار إلى

اليمين، ويكتبون حركاتها من الأسفل إلى الأعلى. والحلول من هذه المشكلة هي انهم بأن يكتبوا من اليمين

إلى اليسار، ويكتبوا الحركات من الأعلى إلى الأسفل كي تكون كتابتهم جيدة.

وقال أيضا : أقول لهم أن الكتابة جيدة أو غير جيدة أمر نسبي، المهم أن الطالب يكتبها بدقة وصحيحة.

عادة أكتبها على السبورة كي ينظروا إليها، ثم أطلب منهم أن يقلدوا كتابتي في وقت محدد. في ذلك الوقت

أدعوهم إلى عرض كتابتهم عن الآيات القرآنية المدروسة على السبورة.

وقال أيضا : أن سمة الكتابة الجيدة في كتابة الحروف الهجائية هي كتابة حركاتها من الأعلى إلى الأسفل ثم

يقومها على السطر. وهذه المعلومة أخذتها من أستاذي عبد الجليل. ونقطة من هذا البند هي الكتابة

بأنماط متعددة جائزة، المهم أن حركاتها مستقيمة مع السطر هكذا اختتم المعلم كلامه عن تدريس

الكتابة.

4. طريقة التفسير : في الترجمة، في هذه المرحلة يستخدم المعلم طريقة mimicrymemorization طريقة

السماع اللغوي. وهذه الطريقة يتبع بعدها أسلوب التدريب والممارسة، فرز البطاقات، مؤشر مباراة فرز

البطاقات¹⁸، وأسلوب اسمع، ابحث، تجد لإجراء نشاط بحثي عن مقطع الآيات وإعادة تركيبها على شكل

المجموعة أو غيرها. وهذا النشاط قد وافق مع النشاط الذي عمله المعلم في المدرسة الابتدائية الحكومية

(MIN) مالانق 1 عند تدريس ترجمة القرآن الكريم والحديث.

¹⁸ أسلوب مؤشر مباراة فرز البطاقات هو أسلوب البحث عن الشريك. والهدف منه أن يكون الطالب قادرا على تحديد الآيات بالصحيح دون أي أخطاء.

5. طريقة المحاضرة : التي يتبعها أسلوب التدريب والممارسة أجريت عند تدريس فهم معاني سور القرآن. يعدّ

المعلم بعض الأفلام المتعلقة بمعاني مضمونة في سورة التكاثر لعرضها في الفصل، وهذا يهدف إلى تسهيل

عملية نقل المعاني المضمون في تلك السورة.

وفي الجانب الآخر، هناك شيئاً مثيراً فيها كما قاله المعلم، وهو يقول : "التعليم هو فن"، أيا كان المدخل

وأساليب التدريس، وطرق التدريس ومناهجه فإن التعليم هو فن. في بعض الأحيان نصمم الدرس على

شكل خطة التدريس المفصلة قدر الإمكان، أو حتى مثل هذه التفاصيل. ولكن عندما دخلنا الفصل

وتعاملنا مع الطلبة، يجب علينا أن نكون ذكياً ملائماً بالحالة حولنا من الفصول الدراسية الصغيرة أو

الكبيرة، المستوى المبتدئ أو المتقدم. وذلك بسبب أن خصائصه المختلفة في كل المراحل. الشيء المهم هو

أننا ندرسهم بالتعليم المفرح. لأن الافتراض هو عندما يدرس الطالب بالسعادة والسرور في بداية درسها

فيكون بعدها متحمساً في الدرس.

وتابعه قوله : "مثلاً، إذا كان انقطع وقت الدرس بسبب الاستراحة أو غيرها، فتتغير طريقة التدريس إلى

الطريقة المركزة على الطلبة فردياً أو مجموعاً.

لذلك يجب على المعلم أن يبتكر في أداء واجباته المهنية، لأن مؤشر إنجاز الدرس وتطويرها يترك على

معلمي الصفوف أو معلمي المواد بأنفسهم تماماً. والواضح أن جميع الكفاءات المتوقعة تمّ تحقيقها أو

تجاوزها.

من هذا يمكن أن نستنتج بأن المعلم في المدرسة الابتدائية الحكومية (MIN) ملانق 1 قد قام بالإبداعات

والإبتكارات في كل الأنشطة التعليمية بمراعاة الظروف وخصائص كل فصل.

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جاكرتا: الأرض لمحو الأمية.

المؤتمر الوطني العراق

إعادة تشكيل مؤسسة جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج كالتربية الإسلامية العالمية استعدادا لاستقلالها كجامعة عالمية

سلالة الماجستير

جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج

الجامعة العالمية بالطبع هي الجامعة معروفة بكثرة التميز و الجائزات. كمؤسسة تعليمية إسلامية ، كان الإطار الأكاديمي و الفلسفي كجامعة عالمية يكون مبدأ في تطوير العلوم الدينية و التكنولوجيا في الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. نتيجة من هذا المفهوم ، أن تحقيق هذه الجامعة كجامعة العالمية فعلا يعبر عن جهدها في عملية التطوير التي تتمثل على أخذ القيم الربوية و الأنوسية لتندمج بالعلوم و التكنولوجيا في صور مختلفة حتى تكون تلك العلوم ذات السماحة لحياة الإنسان والبيئة و الحضارة واقعا. سيتحقق ذلك إذا العلماء الذين سعون في هذه عملية التطوير يتعاقبون القيم الألوهية مثل الإيمان و الإحسان و التقوى و الإخلاص و الشكر و التوكل و الصبر. كما تأسسون بالقيم الإنسانية مثل الرحمة و الإخاء و المساواة و العادلة و حسن الظن و التواضع والوفاء بالوعد ، وسعة القلب ، أمينا، مقتصدا و سخيا في عملهم.

من محاولات بعض الجامعة لتصبح الجامعة العالمية يعنى بأخذ الاتفاقات مع الجامعات الأجنبية بأنواع التعاون. يتمثل التعاون في صورة الندوات و المتمرات العلمية عن شكل الجامعة العالمية. على سبيل المثال، قد تم الاتفاق بين كلية التربية و التعليم جامعة مولانا مالك إبراهيم الإسلامية الحكومية و جامعة Latrob (أستراليا) ، وكذلك جامعة مالايا (ماليزيا) في تنفيذ PKLI (تطبيق العمل الميداني الاندماجي) للطلبتها الذين يدخلون في فصل برنامج ICP (International Class Program) . كل ذلك لاستيفاء شروط التعاون مع المؤسسات الدولية باسم الجامعة العالمية.

إعادة تشكيل مؤسسة جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج نحو التربية الإسلامية المعاصرة
في استقبال الجامعة للمستوى العالمي
بقلم : د. سلاله الحاجة الماجستير¹

¹ . محاضرة في كلية العلوم التربية و التعليم

١ . المقدمة

اعتمادا برسالة هذه الجامعة ، اندماج الدين في جميع المعرفة و العلوم, تتطلب جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق في إسهام الشيء الواضح في حياة الإنسان. يحمل الزمان التغيرات في حياة الأمة دائما في جميع نواحي الحياة، الاقتناع للأداء على جميع الحوائج سواء كان ماديا أو روحيا تكون توجيهها لاستمرار الحياة. ولمواجهة حاجات الناس ماديا و روحيا، التي لا نهاية له. جاء الدين و منح له الحياة. الدين كالمهجع المعتقد التي تكون جزءا و النواة من النظام القيم الموجودة في الثقافة من المجتمع المتعلقة من ناحية. ومن ناحية أخرى جاء الدين كالمحرك و المراقب لأعضاء المجتمع حتى تعيش المجتمع بالقيم الثقافية و التعاليم الدينية².
لذلك، الدين له قيمة ألوهية و عملية في وسط المجتمع.

سرعة تغيير الزمان لا نستطيع أن نحددها. كلما سرع التطور في العلوم لا يكفي وحده لمواجهة تغيرات الزمن. تغيير الزمن يؤثر على عملية تحويل المؤسسة هذه الجامعة لتصبح جامعة عالمية. ولتحقيق تلك الهدف كروية كبيرة يحتاج الإستعداد الرئاسة و منهج إدارة جامعة إسلامية الجيد ، الاندماج و المشاركة في جميع عناصر الأكاديميين. تملك الرؤية الكبيرة إتجاه الغرض الأساسي واضح لغاية حيث يعرف جميع رجال الأكاديميين في هذه الجامعة. الجامعة العالمية كروية هذه الجامعة تظهر في :

1. الآمال المرتفع و اثبات المعيار المتفوق.
2. زراعة الإلهام ,الهمة , الغيرة , والإلتزام
3. الرد على إمتياز جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق
4. اظهار القيم الذي يرفع مستوى جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق.
5. الموضوعى المرتبط برجال الأكاديميين و البيئة التاريخي دليل على تطور جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق³.

وهذه الحالة ,تمثل على وجود الإصلاح و التغيير في داخلية جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق لتكون جامعة عالمية. هذا من الواقع الذي لا يمكن الإبتعاد منه.

ب. جامعة مولانا مالك إبراهيم الحكومية الإسلامية مانغ في دوامة جامعة عالمية.

قال إندراجيت (Indrajit) إن نجاح في تحويل جامعة عالمية تمر بثلاث خطوات :

الحذف (Elimination) هي عملية القص, من عمل الحذف أو قص عملية رسمية أو إدارية التي لا يجب أن يعمل.

² Ishomuddin, *Pengantar Sosiologi Agama* (Jakarta: Ghalia Indonesia, 2002), hlm. 50.

³ Eko Susilo, *Sekolah Unggul Berbasis Nilai* (Sukoharjo: Univet Bantara Press, 2003), 44.

1. البساطة هو القص أو القصر عملية رسمية و إدارية
 2. التوحيد هو الضم على عملية رسمية و إدارية⁴.
- ولهذه الجامعة (جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق) تمكن أن تتحقق هذه الأمور الثلاثة في دفعة واحدة. و لتقمة الخطوات السابقة ، على جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق لابد أن يركز عميقا والضبط المتعلق بمفهوم العلوم التي تستطيع بها تقصير المدة بين تغيير الزمن و تطوير العلوم. من الحاجة الضرورية في مجال التعليم هي إنشاء الجامعة العالمية التي هي من أمر المعقول ولا يمكن أن يرفضه. أشار جامعة عالمية على جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق لتكون جامعة إسلامية التي تطور قدرة علمية التي تملكها بحد ملكية تامة تقوية الاشاعة في توحيد الدين و العلوم فحسب. بزد التفوق والإنجاز التي تملكها هذه الجامعة، يتجه التطور المؤسسية الى جامعة عالمية تعمل كعملية الوصول و التحويل جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق في تشكيل مركز العلوم والمعارف و الثقافة الإسلامية، على الأقل، يعمل مدير جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق بضع الاستعداد بحد مع رجال الأكاديميين هذه الجامعة لتصبح جامعة عالمية. وهذه العملية تظهر في خطوة استراتيجية التالية :
1. تطبيق وتأسيس رؤية، بعثة، و الفلسفة (قيم) تربية الوالألباب في معهد الجامعة (معهد سونان امبيل العالي).
 2. تحليل بيئة خارجية و داخلية جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق لها دور هام لتكون جامعة عالمية.
 3. أداء البرامج، التنفيذ، و التحكيم والتقويم المستمر من الوقت الى الوقت⁵.
- لكن من أهم تلك الإستراتيجية هي العزمة الكبيرة لتكون من إحدى الجامعة العالمية في العالم. نظرا من تلك البيانات السابقة ، مساهمة هذه الجامعة من جميع المجالات المتعلقة بالعلوم يتطلب الوعي لينتج العمل العلمية التي تملكها الأثر الإيجابي في بناء الحضارة الإسلامية الكاملة. يبني هذا الوعي على أساس القيم الألوهية مثل الإيمان و المحبة و التقوى و الاخلاص و التوكل و الشكر و الصبر. إضافة إلى ذلك بتراكم القيم الإنسانية مثل صلة الرحم و الإخاء و المساواة و العادلة و حسن الظن و التواضع والوفاء بالوعد ، أمين، مقتصد و سخية⁶.

القرارات التي أخذتها جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق لها أثر كبير في نظام ثقافة المؤسسة. فلذلك، الحماسة المهنية التي تطبقها في إدارة جامعة إسلامية تملك التناجح الملونة في مؤسسة هذه

⁴ Eko Richardus Indrajit. et al., *E-government in Action* (Yogyakarta: Andi Offset, 2005), hlm. 45

⁵ Husein Umar, *Strategic Managemen in Action, Konsep, Teori, dan Teknik Mneganalisis manajemen Strategis Strategic Business Unit Berdasarkan Konsep Michael R. Porter, Fred R. David, dan Wheelen-Hunger*, (Jakarta: Gramedia Pustaka Utama, 2001), hlm. 19-27

⁶ Nurcholis Madjid, *Masyarakat Religious* (Jakarta: Paramadina, 1997), hlm. 98-100.

الجامعة سواء كان في مدة قصيرة أو طويلة. إتخذ من فكرة أغوستينوس (Agustinus) عن القيم الوظيفية لتصبح جامعة عالمية، فعلى هذه الجامعة أن يهتم بالأمور التالية منها :

1. منح الجهة في تطور هذه الجامعة المقصودة.
2. ساعد هذه الجامعة على تكيف التغييرات الواقع.
3. جعل إدارة هذه الجامعة أكثر فعلا.
4. تعيين التفوق هذه الجامعة في المنافسة التربية الإسلامية نسبيا.
5. النشاط في جعل استراتيجية تعلق قدرة هذه الجامعة لمنع ظهور المشكلة في المستقبل.
6. اشتراك رجال الأكاديميين في جعل استراتيجية ستكون أكثر دفعا في تنفيذه.
7. نقص الأنشطة المتراكمة في هذه الجامعة.
8. كراهة رجال الأكاديميين هذه الجامعة سوف تقل بذاته.⁷

لذلك، قرارات هذه الجامعة لتصبح جامعة عالمية لها توجيه المستقبلية الاستراتيجية لدى مؤسسة هذه الجامعة. والسبب أن له أثر متعددة خاصة على رجال الأكاديميين لتحقيق جامعة اسلامية طبيعية تملك بها أربعة أركان، وهي : الروح العميقة ، الأخلاق السامية ، آفاق المعرفة الواسعة و الاحتراف الناضج.

ج. الحضارة الإسلامية وسط دوامة العولمية.

وجود متطلبات جامعة عالمية، يتحرك الجامعات في عملية التغيير فعلا في جميع المجالات من ناحية ، ومن ناحية أخرى تغيير النظام التعليمي، المحاضر ، المرافق ، والرئاسة وغير ذلك من التغييرات التي تناسب مع متطلبات جامعة عالمية. تشجع التكنولوجيا و المعلومات على هذه الحالة، تعمل جميع الجامعات التغييرات غير محدودة. حيث تظهر المنافسة الشديدة بين الجامعات. تشعر الجو المنافسة في كل الجامعات حتى لا تظهر الحدود المتعلقة بجودة التعليم المتبوعة. لكن ، بالنسبة الى هذه الجامعة (جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق) التي لها الميزة الخاصة، وجود المنافسة الشديدة له أثر إيجابي حيث تشجع الى تطوير و تنمية جودة المؤسسة.

وهذه الحالة تعمل لإستيفاء شروط التعاون بالمؤسسة الدولية، إضافة الى ذلك ، تحاول الجامعة عن تسليم الطلبة الأجنبية . و في الإطار الأكاديمية، تشجيع نشر المجلة الدولية مهم أيضا. وهذا يعني ، الدرجة التي تحملها هذه الجامعة (جامعة مولانا مالك إبراهيم الإسلامية الحكومية - مالانق) كجامعة عالمية. تحمل هذه الجامعة الرؤية والتناحي على متطلبات المجتمع الواسعة لتحقيق التعليم الأحسن. يتوسع تلك آمال المجتمع على

⁷ Agustinus Sri Wahyudi, *Manajemen Strategik-Pengantar Proses Berpikir Strategik* (Jakarta: Binarupa Aksara, 1996), hlm 17

هذه الجامعة لتصبح جامعة عالمية، والدليل على ذلك، بأن هذه الجامعة (جامعة أولوا الالباب) تجلس في المرتبة "السادس والعشرون" من مئة جامعة في اندونيسيا حسب وبومتريك (webometrik).⁸

الجدول الآتية تبين عن رتبة الجامعة في اندونيسيا حسب وبومتريك (webometrik) (الموافق يناير 2015)

مقام إندونيسيا	مقام عالم	جامعة	مقام الحضور	مقام أثر	مقام الانفتاح	مقام التفوق
1	414	جامعة غاجامادا	292	224	18	2144
2	532	جامعة إنونيسيا	306	389	209	1874
3	622	المعهد تكنولوجية باندونق	478	292	583	2259
4	813	جامعة الزراعة بوغور	463	957	13	2802
5	1102	جامعة ديفونغا	961	1560	17	3095
6	1110	جامعة براويجايا	587	1067	57	3611
7	1210	جامعة فاجاجاران	1320	745	248	3842
8	1389	جامعة الحادي عشرة مارس	791	673	65	5442
9	1508	جامعة إيرلانجا	729	1967	757	3144
10	1647	جامعة غونا دارما	1738	1203	196	4831
11	1688	المعهد التكنولوجي الحادي عشر نوفمبر	796	2273	815	3515
12	1691	جامعة التربية إندونيسيا	450	1324	197	5442
13	1726	جامعة سيمارانغ الحكومية	1436	1069	176	5442
14	1780	جامعة حسن الدين	1098	2297	368	3996
15	1787	جامعة مالانق الحكومية	1283	1633	28	5442
16	1833	جامعة فترا المسيحية	1014	2671	156	4175
17	2038	جامعة بينا نوسنتارا	562	2400	92	5442
18	2043	جامعة جغجا كرتا الحكومية	1565	1812	146	5442

⁸⁸ <http://www.kopertis12.or.id/2015/12/11/peringkat-perguruan-tinggi-versi-webometrics-edisi-januari-2015.html>, diakses 13 November 2015 pukul 17.45 WIB

5442	712	1514	1349	جامعة سريويجايا	2122	19
5442	1961	893	2062	جامعة محمدية حفحاكرتا	2162	20
3842	841	2892	2238	جامعة ريبو	2185	21
5442	1328	966	3093	جامعة إيسا أونغول	2188	22
5442	2061	3237	1569	جامعة مرجو بووانا	2195	23
5442	121	3115	718	جامعة محمدية مالانق	2310	24
4175	354	3640	3838	جامعة أوداينا	2331	25
4442	596	1998	1191	جامعة سومطرة الشمالية	2371	26
5442	1552	2176	673	جامعة إندونيسا الإسلامية	2396	27
5442	763	3613	1541	جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق	2406	28
5442	505	5052	560	جامعة محمدية سوراكارتا	2575	29
3144	1652	1672	2230	جامعة شيعة كووالا	2626	30
4831	5797	3610	563	جامعة أتما جايا المسيحية إندونيسيا	2655	31
5442	181	3610	2872	المعهد العالي للعلوم الإدارية و الحاسوب AMIKOM	2751	32
5442	33	5692	699	الجامعة في علم الحاسوب (UNIKOM)	2769	33
5442	267	5692	1189	جامعة شريف هداية الله الإسلامية الحكومية جاكارتا	2780	34
5442	131	5107	926	جامعة جمبير	2832	35
5442	361	3221	4708	جامعة بينكولو	2905	36
5442	641	3629	2830	جامعة ناراتاما	2975	37
4442	854	5284	2273	جامعة سورابايا	3012	38
5442	1351	3157	2715	جامعة أندلس	3047	39
5442	1183	3928	1422	جامعة جندل سوديرمان	3060	40

4831	307	5219	3563	جامعة لامفونق	3072	41
4175	1398	4983	3308	جامعة أحمد دهلان	3122	42
5442	3470	2160	4784	جامعة فنجا سكتي تيغال	3346	43
5442	1112	5112	1250	المعهد الإلكتروني سورابايا	3353	44
5442	9340	4396	3201	المعهد العالي للعلم الحاسوب سورابايا	3364	45
5442	303	7111	1068	جامعة سورابايا الحكومية	3495	46
5442	1754	3686	4610	جامعة التربية غانيسا	3552	47
5442	1004	4542	4711	المعهد العالي للعلوم الإدارية و الحاسوب بجاكرتا	3620	48
5442	1404	3865	5675	جامعة مارانانا المسيحية	3622	49
5442	1758	4478	2766	معهد العلوم و التكنولوجيا AKPRINDO	3623	50
5442	183	7257	2182	جامعة ميدان الحكومية	3648	51
5442	6359	1269	8474	جامعة سينغا بير بانقسا	3719	52
4831	630	7058	3503	جامعة سام راتولانغي	3764	53
5442	1269	4703	4442	المعهد العالي للعلوم الإدارية و الحاسوب و المعهد العالي للعلم الاقتصاد MDP	3765	54
4831	503	7806	2932	جامعة ستياوجانا المسيحية	3818	55
5442	791	6615	2654	جامعة بادانق الحكومية	3945	56
5442	140	8605	4079	جامعة سونان كالي جاكا الإسلامية الحكومية بجاكارتا	4287	57
4175	1507	7822	6622	جامعة بارهياغان المسيحية	4377	58
5442	4855	2972	7569	جامعة سونان غونونق جاتي الإسلامية الحكومية باندونق	4385	59
5442	3275	4292	5736	جامعة تانجونق بورا	4385	60
5442	447	7467	5894	جامعة أتماجايا بجاكارتا	4452	61

5442	508	8506	3051	جامعة غورونتالو الحكومية	4458	62
5442	3945	3818	6721	المعهد العالي للعلوم الإدارية و الحاسوب إندونيسيا	4465	63
5442	4320	4477	3784	المعهد التكنولوجي TELKOM	4488	64
5442	1478	7034	3237	جامعة ديان نوسوانطارا	4505	65
3049	2123	9463	8487	جامعة وديامندالا المسيحية	4526	66
5442	2836	5883	3176	جامعة تيربوكا	4548	67
5442	2334	4629	8110	المعهد التكنولوجي الوطني	4552	68
5442	1062	7522	4076	جامعة ودياتاما	4594	69
5442	269	8712	5097	جامعة تارومانيغارا	4601	70
5442	2592	6531	2912	جامعة دوتا واجانا المسيحية	4664	71
4831	2903	5810	5340	جامعة تري ساكتي	4797	72
5442	1915	5787	4955	جامعة ماكاسار الحكومية	4837	73
5442	2402	7940	1634	جامعة سلتان أغونق الإسلامية الحكومية	4889	74
5442	315	9649	4618	جامعة سوغيا برانطا المسيحية	4903	75
4442	1199	10456	4702	جامعة تادولاك	5053	76
5442	599	10280	3165	المعهد ولي سوغو الإسلامي الحكومي	5144	77
5442	1873	9252	2061	جامعة TELKOM	5192	78
5442	7172	2796	10276	جامعة نوسا جندانا	5197	79
5442	1204	9601	3371	جامعة منكورات لامبونق	5308	80
5442	6739	4888	4124	جامعة جاكارتا الحكومية	5337	81
5442	5186	4034	10386	جامعة تربية المعلمين جمهورية إندونيسيا بيجوكجاكارتا	5432	82
5442	1639	9272	4230	جامعة بينا دارما	5585	83
5442	991	9296	6528	جامعة بيليتا هارابان	5598	84

5442	868	9968	5398	المعهد الفني إندونيسيا بدناسر	5622	85
5442	1375	10097	3423	المعهد العالي الاسلامية الحكومية سالاتيغا	5663	86
5442	2111	8376	5803	المعهد الفني إندونيسيا سوراكرتا	5696	87
5442	4888	5553	7620	جامعة بنكا بليتونق	5715	88
5442	1686	8861	6639	جامعة محمدية فرورجا	5774	89
5442	10422	2135	13870	جامعة نوسانتارا الاسلامية	5948	90
5442	2662	7655	7710	جامعة بانجاسيلا	5989	91
5442	4134	8735	2319	جامعة سانتا دارما	5993	92
5442	1453	10692	4074	جامعة باندونق الاسلامية	6116	93
5442	2418	9798	3680	المعهد الفن الإندونيسيا	6116	94
5442	1454	11242	3649	جامعة محمدية سمارانق	6297	95
5442	3529	8437	5592	جامعة باسوندان	6345	96
5442	1936	9901	6187	جامعة ترونوجويو	6412	97
5442	7963	5357	6836	جامعة مولاوارمان	6438	98
5442	5685	7460	4539	جامعة مالك الصالح	6444	99
5442	6249	6648	6197	جامعة محمدية د، هامكا	6549	100

الجامعة العالمية كمفهوم رئيسي في تطوير نوعية التعليم العالي تحتاج اهتماما جديا . على الأقل، هذه الرؤية العظيمة لدى جامعة مولانا مالك إبراهيم الاسلامية الحكومية لتكون جامعة عالمية تجب أن تكون التوجيه الرئيسي في تطوير المؤسسات المستندة إلى تنمية الجودة. و من هنا يجب على جميع الأكاديميين في هذه الجامعة التواصل بالقيم والاستراتيجيات الواردة في الجامعة العالمية. ينبغي هذه النقطة لتكون نقطة رئيسية على جميع رؤساء الجامعة لإظهار الجدية والصلابة و الاستقرار في الرؤية نحو مستوى جامعة عالمية.

تطوير جامعة مولانا مالك إبراهيم الاسلامية الحكومية لتصبح جامعة عالمية على أساس الوعي إلى الاستمرار في تطوير الإسلام كمحور لجميع أشكال الحياة البشرية. وهذه الإشارة بأن الإسلام لا يعلم أمته الجوانب الألوهية و الفهم في العبادة فحسب، ولكن في الواقع أيضا بأن الإسلام قادر على التحدث الأكثر و المشاركة في تقديم الحضارة القائمة على أجل العلم والدين شمولية. اعتماد على رأي Bossert وآخرون التي نقله Mc.

Pherson في تنمية الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج نحو مستوى الجامعة العالمية، تجب أن تهتم خطوات ضرورية منها :

1. يجب أن تكون قادرة على وضع برنامج الأكاديمية و الأكاديمية التي تندمج مع بعضها. و بناء على هذا ، ينبغي أن تكون إدارة هذه الجامعة قادرا على تعرف المشاكل التي تظهر في إدارة الجامعات الإسلامية ، و في نفس الوقت قادرة على تخصيص الموارد فعالا،

2. تقنين التطور العلمي في اندماج الإسلام و العلم يجب أن يفهم جيدا و يمكن الوصول إليها من قبل جميع رجال الأكاديميين في هذه الجامعة . وهكذا، فإن تقنين المعرفة التي تندمج الإسلام والعلم قادر على إعطاء الأثر الإرتباطي على تطوير مؤسسة جامعة مولانا مالك إبراهيم الإسلامية الحكومية نحو مستوى جامعة عالمية.

3. المحافظة على جودة التعليم بشكل مستمر و مستدامة حيث ثقة الجمهور على هذه الجامعة رئيسا بكونها كجامعة عالمية.⁹ هذه الخطوة التحويلية من شأنها تعزيز الهيكل العلمية و المؤسسية نحو مستوى الجامعة العالمية.

مع وضع منزلة إحدى الجامعات العالمية، ومن المتوقع أن تصبح هذه الجامعة قادرا على ان تكون جامعة تستمر فيها تطوير العلمي على أساس تكامل الإسلام و العلم في مواجهة عصر العولمة. تحقيقا لهذه الغاية ، تنمية استراتيجية المؤسسية التي يتم تنفيذها ، ويكون مستعدا للتدخل في تطبيق رؤية و رسالة التي تركز على تحقيق هذا الهدف. وهذا الهدف لا يمكن أن تتحقق إلا إذا كان جميع رجال الأكاديميين هذه الجامعة قادرين على التحرك بكل جهده و المتحمسين في عملهم مع ثقتهم في تحقيق الأهداف بما يتماشى مع معايير جامعة على مستوى عالمي.¹⁰

القدرة والمشاركة من رجال الأكاديميين هذه الجامعة لتحقيق هدفهم لتكون جامعة عالمية من إحدى الأهداف المؤسسية التي يمكن تحقيقها فعالية وكفاءة. وينبغي أن تكون عملية التحول المؤسسي نحو الدرجة الجامعية العالمية أولوية قصوى في بناء ثقة الجمهور في هذه الجامعة (جامعة أولو الباب) في إنتاج متخرجين قادرين على المساهمة بدور فعال في بناء الحضارة العالمية المؤسس بالقيم الإسلامية.

من شكل الاتساق هذه الجامعة هي بأن تصبح جامعة عالمية لعملية التغيير الأساسي في بناء الحضارة. لذلك ينبغي على هذه الجامعة ان يطور جودة المؤسسات على حد سواء في نطاق سواء كان في مدة قصيرة أو

⁹ Mc Pherson B.L., Crowson R.L., Pitner N.J., *Managing Uncertainly Administration Theory & Practice in Education* (Columbus Ohio: Charles E. Merrill Publishing Company, 1986), 86.

¹⁰ Burhanuddin, *Analisis Administrasi Manajemen dan Kepemimpinan Pendidikan* (Jakarta: Bumi Aksara, 1994), hlm. 63

طويلة. ومن هنا يجب على هذه الجامعة أن يبتكر مع استمرار التحسينات المؤسسية والتغييرات استمرارية. تلك العمليات تخطط و تستمر عملها لتصبح جامعة عالمية.¹¹

تجعل نوعية المؤسسة أولوية قصوى التي لا يمكن فصلها من هذه الجامعة. المحافظة وتنمية نوعية المؤسسة تشكل هويته وتمثل فيها العالم لهذه الجامعة. تشهد الانجازات و المساهمات على اعطاء التغييرات خاصة على المجتمع الاسلامي تجعل النقطة الأفضل لوجود الالتزام وذلك لتنمية هذه الجامعة في مستوى العالمي. إضافة الى ذلك وجود معايير الخاصة التي تحفظ هذه الجامعة حفظا تاما منها :

1. تجري عملية التعليم على اساس الاسلام و العلم
 2. تنمية المرافق الحديثة لتكون قادرا على استجابة احتياجات الأكاديمية و اللاأكاديمية.
 3. المحاضر ، الطلاب ، الموظف والموارد البشرية المهنيين.
 4. انجاز أكاديمية الطلبة سواء كان المحلي و العالمي.¹²
- تجري أنشطة تنمية العلوم في الجامعة مملوءة بالقيم الاسلامية، لذلك، حماسة هذه الجامعة لتصبح جامعة عالمية يجب عليه أن تكون قادرة على مشاركته بالأنشطة العلمية، و في نفس الوقت، تطلب هذه الجامعة الحلول للحصول على الأنشطة العلمية التي تملك بها الأدوار و المساهمات في المجتمع. وكل هذا العمل تعمل لأجل تقوية هوية هذه الجامعة التي تهتم ببناء الحضارة الاسلامية في تسلسل الحضارة العالمية. لذلك، ينبغي على تطوير العلوم المتكاملة بالاسلام و العلم توضيحها بالقيم المهنية الروحية قادرا على اعطاء المعنى و توحيد بحياة المجتمع في عصرنا هذا.

ومن أكبر التحديات التي تواجهها هذه الجامعة لتصبح جامعة عالمية تظهر في "صياغة التفكير" تمتحن وعي هذه الجامعة لتكون قسما من اقسام المجتمع العالمي لأن فيها الاتساق و التكيف و المسابقة بالمعايير و القيم الواسعة. فلذلك، إنشاء نوعية التعليم بمعاييرها العالمي تتوفر فيها الشروط الآتية :

1. عقد البحث على رجال الأكاديمي، ثم استخدام نتائج هذا البحث لتخطيط خريجين هذه الجامعة المقصودة.
2. تستخدم نتائج هذا البحث لتقوية النظام الأكاديمية و اللاأكاديمية من خلال عملية التعليم الأحسن.
3. يحكم و يفحص إدارة الضمان الجودة عملية التعليم و انتاج التعليم من خلال التقويم و الاختبار سنويا التي تتناسب بالخطط الأساسي الجامعي.
4. النشر و التعارف و انشغال الخريجين في مجال التعليم سواء كان في الخارج أو في الداخل. و تحليل هذه العمليات جميعها على قبولها و استخدامها من جميع النواحي.¹³

¹¹ Edward Sallis, *Total Quality Management in Education : Manajemen Mutu Pendidikan*, Terj. Ahmad Ali Riyadi dan Fahrurrazi, (Yogyakarta : IRCiSoD, 2006), hlm. 78.

¹² Sergiovani, *The Principalsip : A Reflective Practice Perspective* (Boston : Allyn And Bacon, Inc.1987), hlm. 56

¹³ Bounds, G., *Beyond Total Quality Management Toward the Emerging Paradigm*, New York: Mc Graw Hill Inc., 1994., hlm. 54.

الإتصال مع الدول العالم له أثر كبير في جميع العمليات من ناحية و القيم من ناحية أخرى التي ترتبط بطبع مؤسسة هذه الجامعة. اعتمادا مما سبق ذكره ، فعلى هذه الجامعة أن تكون قادرة على أخذ القيم ونتيجة الإتصال مع دول العالم التي تساهم في تطوير المؤسسة سهما كبيرا. لذلك . الحاجة الى مهارة إدارة المؤسسة لتوضيح رؤية هذه الجامعة لتصبح جامعة عالمية سوف تتحقق بها.

د. تقدم جامعة مولانا مالك إبراهيم مالانج، تحركت في التنوع و التغير الزمن.

التحويل المؤسسي يحمل التأثير الكبير لجميع أهل الجامعة مع أن ليس كل الناس فيها مستعدين لمواجهته. تسريع عملية تحويل الجامعة المالكي مالانج إلى الجامعة العالمية ستبدي الإزعاج لكثير من أهلها مثل بعض الأساتذة الذين لم يكملوا مقدار التأهل كمدرسي الجامعة العالمية سيزيل عنهم حق التدريس ، وكذا لبعض موظف الجامعة غير متزودين لاتباع أسلوب العمل مثل الجامعة بالمستوى العالمي، أو لم يقدرُوا أن يتخلقوا و يمثلوا صفة الجامعة المالكي مالانج¹⁴. لذلك مع تنسيب هذه الجامعة كجامعة العالمية يلزم الدفع عن جمود المؤسسة.

التطوير المؤسسي لجامعة المالكي مالانج لا يتوتر و يمشي لطبع العلماء في جميع أنحاء العالم الذين يقومون في الابتكار و الكشف الدائم. فكرة الجامعة العالمية التي اتبعه الجامعة الإسلامية الحكومية المالكي مالانج يطلب وجود الاكتشاف و الابداع العلمي حتى ينتج المتخرج القادر على الإسهام للتقدم العلمي فحسب لكن قاردا على المشاركة في عمل الترقية و رفع الحياة الإنسانية بالشكل الكلي.

الشرط للبيان العلمي داخل الجامعة بالمستوى العالمي لازم أن يرتبط ارتباطا وثيقا بالوقائع الاجتماعية و التعامل العالمي، حيث أكد هذا، على أن يكون التصويف العلمي، الذي سارت به الجامعة في تطويره تجاه الجامعة العالمية، أن يحصل العلم الموضوعي القادر على التطبيق و إسهام التأثير الإيجابي في الجمع و تطويره.

هذا التناسب العلمي على الأقل يشمل أربع العناصر كما قاله عبد الله إيدي التالية : (1) تناسب العلم بأحوال مجتمع العالم ، (2) تناسب العلم بمطالب العمل، (3) تناسب العلم بتطور الحياة في اليوم و المستقبل (4) تناسب العلم المنتج من قبل الجامعة الإسلامية الحكومية المالكي مالانج بتطور العلوم الحديثة.¹⁵

هـ- الاختتام

تنسيق بناء النظام الذي يقتنى به تجاه الحماية و تطوير الجامعة الإسلامية الحكومية المالكي مالانج إلى الجامعة العالمية هو مشروع كبير بالطبع يلتمس جهدا عميقا و عملا ذكيا. عملية بناء النظام داخل التعليم العالي هي عملية ذات العلاقة المعقدة و تلزم مسير المراحل الطويلة. مواجهة تلك التحديات، كان النظام

¹⁴Bernard Boar, H., *The Art of Strategic Planning for Information Technology*. Ed. Ke-2 (New York: John Wiley and Sons, Inc., 2001), hlm. 56

¹⁵Abdullah Idi, *Pengembangan Kurikulum Teori dan Praktek*, (Yogyakarta : Ar-Ruzz Media, 2007), hlm. 179-183

لاستقبال الجامعة العالمية يتأسس على قدرة أهل الجامعة في تطوير العلوم المتكاملة التي هي صفة و سيمة جودة الجامعة الإسلامية الحكومية المالكي مالانج بين يدي المجتمع العلمي.

النقطة المهمة هي أن مع تنسب هذه الجامعة كالجامة العالمية بالتالي استغنت الجامعة المالكي عن توحيد استقلال التربية بشكل أوسع. لذلك في هذه فترة التحويل، أن تسعى الجامعة في تحميس كل مساعدي التربية في إسهام و المشاركة في حماية و حمل درجة الجامعة العالمية.

القدرة على للتطوير المستمر معروف في الناس لهذه الجامعة، يعني باسم الجامعة الفعالة في عملية التطوير العلمي. من هذا المبدأ، نظام التربية و رئاسة الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج أن يتمثلا كالتوتين المتينتين و أساس عملية التحويل إلى الجامعة العالمية. هذه القوة الأساسية في التالي أن يكون قوية للتأثير و الترشيد و التنسيق و تحريك جميع أهل هذه الجامعة لتحقيق ما في الرؤية و رسالة الجامعة من تحويلها إلى الجامعة العالمية و مركز تطوير العلوم و التكنولوجيا ح يكون أحسن فعالة و أسرع عملية¹⁶.

انطلاقاً من الرسالة في تحقيق الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج كالجامة العالمية، فأساس تطوير العلوم المركز في ثلاث خدمات التعليم العالي لن تتواتر مع مرور الزمان. بل بدرجة الجامعة العالمية، كل النشاط العلمي حاضرة كسلسلة الحضارة التي لا تنقطع و بدفعة واحدة حاولت الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج في تحضير الخدمة الاجتماعية العامة (*public service*) و تطوير المجتمع (*community development*) بالشكل الاستمراري و التوالي.

تؤكد الرؤية السابقة على أن الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج عند مواجهة تقدم الزمان ليس في خلو، بل تتحرك و تتبع سريعاً تغير الزمان و تطوره. فمع ذلك كان عملية تطوير العلم المتكامل بين العلوم الدينية و العلوم التكنولوجيا أن لا تتوقف. عليها أن تدور و تتطور حتى كون ذلك العلم المتكامل ذا إحساس يعطي كل حين المخرج لجميع المشكلة العلمية و مشكلة الحياة الإنسانية

من أمانة المجتمع بشكل واسع لكون الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج باسم مؤسسة التعليم العالي الإسلامي القادرة على إسهام الفائدة لحياة المجتمع تظهر

وجود معهد سونان أمبيل العالي يعطي شعور إيجابي و اقتناع المجتمع الخارجي لدى الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. كون معهد سونان أمبيل العالي كالرمز و الدليل الواقع من تطوير تكامل الإسلام بالعلوم يعطي ترقية الاقتناع و تفاعل المجتمع لامكانية الجامعة في نيل درجة الجامعة العالمية. اقتباساً من رأي كارفين المنقول به ناسوتيون وجود المعهد سونان أمبيل العالي يتمكن كثرة التي تفخر الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج و يكافئ بل يتجاوز مرام المجتمع عن احتياج التربية الممثلة جمع بين العقلية و

¹⁶ Hendyat Soetopo, et.al., *Pengantar Operasional Administrasi Pendidikan* (Surabaya: Usaha Nasional, 1982), hlm. 271.

الروحانية. ولو أن رأي المجتمع على جودة التعليم يتغير دائما، لكن يتوقع أن معهد سونان أمبيل العالي يستطيع أن يتحمل ذلك الشعور الإيجابي و جودة تعليمه حتى كونه كأحد عناصر الجامعة دائما يوافق مع تطور المجتمع و الزمان¹⁷. هذه الرتبة أن تكون محمية و مستمرة في يد المدير لأن يكون جودة التعليم في الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج تزايد و ترتقي كل وقت.

تطوير الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج نحو الجامعة العالمية يملك أملا عاليا في تحضير التكامل الأكاديمي بين الإسلام و العلوم كأحد النظام التربوي العالي الذي يستطيع أن يجيب تحديات الزمان. باقتباس فكرة بلومبرق و جرينفيلد، تطوير الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج تجاه الجامعة العالمية سيتحقق إذا كان تحويل المؤسسة اتبع المحاولة التالية : (1) كل القرار في الجامعة يتبع النظام المتداول لحل مشكلة في تطوير المؤسسة إلى الجامعة العالمية. (2) كل القرار في تطوير أن يتأسس على قيم الاقتناع (*the value based juggler*) (3) أن يجري اختبار الجودة كل حين ليساعد ترقية جودة خدمة الجامعة إلى المجتمع. (4) مدير الجامعة يداوم تطبيق الرياسة المتأسسة علي *'people plus follow thru'* لبناء الوفاء و الالتزام و الحماسة في قلوب أهل الجامعة عند تنفيذ أمانة المؤسسة تجاه الجامعة العالمية¹⁸. على الأقل ذاك الخطوة المعتمدة في جعل الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج كمرصد واحد في مجال التعليم الإسلامي في العالم. هذه الخطوات ضرورية فضلا عن ملاحظة شكل تطوير الجامعات الإسلامية في جميع أنحاء العالم لم تزل تلك الجامعات كل واحد منها تحمل خصائص مختلفة. كون الجامعة العالمية في مستوى العالمي يكون ضروريا من ناحية التطوير العلمي الذي يجمع بين الإسلام و العلوم كما صرحت به الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج في هذا اليوم. فبحمل منسب كالجامة العالمية سوف يجعل رؤية الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج و رسالتها واضحة و محددة، كل القرارات التي ستنفذها أكثر واقعية و موضوعية بتطور الزمان، وكذلك يقدم الإسلام بالشكل الكلي و الكافي في صورة النشاط العلمي المستمر. هذا الذي سوف ينهض قوة الإسلام في العالم الذي تشرفت به الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج في الحقيقة هو سعي ناجح.

دور الرياسة و الإدارة القوية و الأمانة مطلوبة من جانب الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج في تشكيل الخطة المؤسسية القادرة على إثارة جميع أهل الجامعة نحو الجامعة العالمية. لذلك احتاجت الجامعة إلى الصلة الجيدة في تطوير النظام التعليمي و الإداري المنظمة بين كل المنظومة تحت رعاية الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. كل من العمليات الإدارية في الجامعة تلقائيا تؤثر في

¹⁷ Nasution M.N., *Manajemen Mutu Terpadu*, 16.

¹⁸ Blumberg & Greenfield W., *Stogdels Handbook of Leadership: Survey of Theory and Research* Boston, London, Sidney, Toronto: Allyn & Bacon Inc., 1980, hlm. 123.

تطوير الجامعة نحو الجامعة العالمية. تلك الخطوات من أهم المراحل في إثراء التأييد الكبير و الجدي من جانب أهل الجامعة ، حتى يكون هذا التطوير العلمي في رحاب الجامعة له الروح وليس شيئاً عادياً في إنتاج العلم للناس .
زيادة على ذلك كان التطوير العلمي في جامعة مولانا مالك إبراهيم كذلك يعبر عن تطبيق القيم الإسلامي بشكل واسع و عميق، وهي يأتد كونها و دورها باسم الجامعة العالمية في بناء الحضارة الإنسانية.

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